Acta Apostolicae Sedis

Volume LV (1963)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
Romæ: Typis Polyglottis Vaticanis, 1963

Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOTOTLIC COMMENTARY, VOLUME LV - OFFICIAL SERIES OF THE HOLY SEE, VOLUME III - PRINTED BY THE POLYGLOT PRESS OF THE VATICAN, MDCCCCLXIII V.

[*Latin ed. p. 5*]

Year and Volume LV (Series m, Tome V) - No. 1, January 30, 1963.

ACTA APOSTOLICAE SEDIS, Official Commentary.

Direction: Apostolic Palace, Vatican City.

Administration: Libreria Editrice Vaticana.

ACTS OF POPE JOHN XXIII, during the Solemn Canonization of the Blesseds: Peter Julian Eymard, Confessor, founder of the Congregation of Priests and the Society of the Handmaids of the Most Holy Sacrament; Anthony Mary Pucci, Confessor, priest of the Order of the Servants of the Blessed Virgin Mary; Francis Mary of Camporubeo, Confessor, lay professed of the Order of the Friars Minor Capuchin: the rite having been performed in the Vatican Basilica on the ninth day of the month of December, the second Sunday of Advent, in the year 1962.

In response to the urgent request of the Advocate of the Holy See, and more particularly, at the insistence of the Most Reverend Cardinal Larraona, and the Most Reverend Monsignor Hamlet Tondini, who, in the name of their Eminences, made a most urgent written request to the Prefect of the Congregation for the Causes of Saints, the following was answered:

Responding with the words of the Supreme Pontiff to your petition, I command that you all, who hear this, openly declare that the aforementioned Blesseds are most pleasing to God, and that they be inscribed in the book of saints; since this seems to contribute not a little to the benefit of Christian people who live today.

For, as is known to all, many people of our age, completely forgetting heavenly things, are so absorbed in earthly matters that they no longer find satisfaction in those things which both right reason and common justice approve, but rather seek and desire those things which either divine law or human law forbid. And this insatiable thirst for pleasure has spread so widely that it even tries to infiltrate, to some extent, into Catholic orders, from which arises...

[*Latin ed. p. 6*]

Acts of the Apostolic See - Official Commentary 6, so that, in their thoughts, in their actions, and indeed in their entire lives, the Christian doctrine may not hold its rightful place. Therefore, in this situation, it happens opportunely that the Supreme Pontiff places men of great merit before the eyes of all of human society, men who, during their lives, taught by their examples how the good of the soul and the good of the body

Translated by churchlatin.ai, a product of Boyne Archives

should be considered. For it is hoped that, as we come to know just men, they will, as it were, open a path of innocence, following in the footsteps of their virtue. It must also be added that the solemn consecration of these blessed souls can increasingly turn the hearts of men towards the importance and weight of the First Vatican Council, whose first series of plenary sessions concluded yesterday. For in these matters, concerning the admirable and salutary doctrine of the Church, delivered by Christ God, it is so far from having lost its power to perfect souls, that it has, at no time, failed to enlighten, to stir up, to nourish, the most observant and most loving of the eternal Creator, clearly illuminated by the splendor of virtues, and equally deserving of the highest praise from human society. For these reasons, it is fitting that the Vicar of Christ, after again imploring the light of the Holy Spirit, by his decree, shall include these blessed souls among the Saints. Therefore, let us receive this solemn decree with reverence, and in the meantime, let us raise our humble hearts to these new saints; whose company brings joy and triumph to the holy Church in heaven. After the singing of the hymn "Veni," seated solemnly in the Chair, and wearing the mitre, the Supreme Pontiff pronounced the formula of canonization: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own: after mature deliberation, and with the divine help frequently implored, and with the counsel of the Venerable Brothers, our Cardinals, Patriarchs, Archbishops, and Bishops present in the City, We declare the Blessed Peter Julian Eymard, Anthony Mary Pucci, and Francis of Camporubeo, Confessors, to be Saints.

[*Latin ed. p. 7*]

The acts of Pope John XXIII are recorded and defined, and they are inscribed in the catalogue of the Saints: We decree that the memory of these individuals should be observed each year on the day of their birth, namely, August 1st for Peter Julian, January 12th for Anthony Mary, and September 17th for Francis, so that they may be devoutly commemorated among the Saints Confessors. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Afterwards, with the Most Blessed Father presiding, the hymn "Te Deum" was sung by the clergy and the people. Following the rite, the following homily was delivered by the SUPREME PONTIFF:

The solemn ceremony, by which we have conferred the highest honors of the Church upon the Blessed Peter Julian Eymard, Anthony Mary Pucci, and Francis Mary of Camporubeo, is indeed of such a nature that it deeply moves our hearts. For this rite, which we perform here on earth, is considered by the Highest God in heaven, with all that blessed assembly rejoicing, and it brings to our minds and almost places before our eyes that mark of sanctity which distinguishes the Catholic Church, the Bride of Christ.

Translated by churchlatin.ai, a product of Boyne Archives

It is sweet and pleasing to Catholic people, from the very source of their doctrine, to call their Church, their most beloved Mother, holy. And this is confirmed by many arguments. For first, its Founder is holy, who is also the origin and model of sanctity; then, the instruments by which it uses to perfect the souls entrusted to it are to be considered holy: namely, divine grace and the august Sacraments; then, its doctrine is holy, which it has received from Christ Jesus, and which it inviolably preserves, zealously defends, diligently instills into minds, and spreads as widely as possible among the nations; and finally, many of its children, having shown outstanding virtue, have publicly been declared to be participants in heavenly glory. These things, we say, are known and are certainly true for all Christians. But no one doubts that, before this magnificent spectacle, the opinion of the Church's sanctity will descend even more deeply into their hearts.

[*Latin ed. p. 8*]

It also happens suitably that this sacred ceremony coincides with the course of the Vatican Council I; for it pertains above all to this, that the gem of sanctity, set in the diadem by which the Head of the Church is redeemed, may shine and sparkle ever more brightly. For this most numerous assembly of Holy Pastors, joined with the Successor of the Blessed Peter, not only proposes and confirms anew the immutable truths handed down by the Divine Master; but also illustrates and commends more and more frequently the sacred helps by which we may become partakers of divine grace. Furthermore, it prescribes precepts by which the morals of Christians may be cultivated more diligently. Therefore, it must be said that the Council aims to show that Christ's Bride possesses, whatever name it may bear, every kind of virtue, in deeds and words and in spiritual gifts of every kind; and from this, it kindles in the children of the Church a desire for sanctity, for which the Redeemer of mankind openly declared: "Be you therefore perfect, as also your heavenly Father is perfect." With these things established, it easily follows that, first of all, the faithful may rightly glory in having such a Mother, whom all ought to admire, because of the incredible beauty bestowed upon her by God. For her dignity does not shine forth with gems or pearls, visible to human sight, but radiates with splendor and grace, which flow from the Blood of her Founder and the virtues of many of her children. Then, it follows that whoever professes to be a Christian must strive to maintain a way of life that does not in any way deviate from the heavenly nobility of his Mother, nor be alien from her precepts and institutions. For truly no one can sincerely affirm that he loves his Mother, if he fears not to detract from her beauty by his own behavior.

1 2

With paternal invitation, to the Venerable Brother, beloved sons. We wish to continue the discussion, as in a familiar colloquy, in the Italian language, in order to associate more closely with the intimate joy of Our

Translated by churchlatin.ai, a product of Boyne Archives

own.

1 2

Cf. St. Cyril, *Hier. Cathecheses*, PG 33, col. 1044. Matthew 5:48.

[*Latin ed. p. 9*]

The acts of Pope John XXIII, section 9, touched the hearts of the numerous faithful gathered in this Basilica, and of those who follow the unfolding of the sacred rite through the radio. From this day forward, the entire family of believers contemplates three new, brilliant stars in the sky of holiness: Saint Peter Julian Eymard, Saint Anthony Mary Pucci, and Saint Francis Mary of Camporosso. And if three religious families, of ancient and new tradition – let us say: the Priests of the Most Holy Sacrament, the Servants of Mary, and the Capuchin Franciscans – have reason to rejoice for this particular title of honor, so too does the entire Church, which gathers in prayer near these newly canonized Saints, to receive the first fruits of their intercession and of heavenly favors. The luminous figure of each deserves immediate illustration, which, moreover, will not be lacking in various forms, through the words and writings of sacred orators and writers. It pleases Us to immediately recognize a significant affinity of teachings and examples in these men of God, who lived during the same generation. In their earthly lives, despite the different attributes of the vocation proper to each, three things shine forth more brightly: a Eucharistic life, a most tender Marian piety, and an imitation of the Good Shepherd. From this, a message of intense significance arises for the faithful and for humanity. The Eucharist, the source of all holiness.

1. A Eucharistic life, first of all, because in the Most Holy Eucharist is the source and the nourishment of all holiness. Our predecessor, Saint Leo the Great, said: "The participation in the body and blood of Christ has no other effect than to make us become that which we receive." 3 This progressive transformation into the very life of the Divine Savior, oh, how visible it is in the marvelous development of the virtues of the Saints now canonized! And what particular intimacy with Jesus in the Eucharist is discovered in their ascensions! The name of Saint Peter Julian Eymard alone is enough to open the eyes to the splendor of the Eucharistic triumphs to which he dedicated his life, even amidst trials and difficulties of every kind, a life that continues in the family he founded. The five-year-old boy, found on the altar, reclining his head against the door of the Tabernacle, is the same one who will, in due time, found the Society of the Priests of the Most Holy Sacrament and the Handmaids of the Most Holy Sacrament, radiating in countless ways...

3 Serm. LXIII, cap. VII; P. L. 54, 357.

[*Latin ed. p. 10*]

Translated by churchlatin.ai, a product of Boyne Archives

Ten worthy bands of Priests devoted their love and tenderness to Christ, living in the Eucharist. And the holy parish priest of Viareggio had not instilled a profound Eucharistic spirit into the lay associations he promoted, as a mark of recognition for the Christian? This eagerness for Eucharistic apostolate arose in a heart consumed by love for Jesus, the Victim. Eyewitnesses have left moving descriptions of it. Identical Eucharistic piety was found in the humble Brother Francesco Maria from Camporosso, who was called by everyone, despite his protests, "the Holy Father." And rightly so, because his sojourn here renewed the fragrance of the Franciscan virtues. The Eucharistic life is the secret soul of the impulses of generosity that drove the three Religious to the heights of holiness.

Perpetual trust in the Queen of the Saints.

2. Marian Piety. Beside Jesus is His Mother, Queen of all Saints, who inspires holiness in the Church of God, and is its first flower of grace. Intimately associated with the Redemption in the eternal designs of the Most High, the Madonna, as Severian of Gabala sang, "is the mother of salvation, the source of light made visible."

4. It pleases filial piety to consider her at the beginning of every Christian life, to accompany its harmonious development with trembling care, and to crown its fullness with her maternal presence.

Therefore, it is not surprising to find the Most Holy Mary, close and tender, in the lives of the three new Confessors: Saint Julian Eymard proposes her as a model for the adorers, invoking her with the title of "Our Lady of the Most Holy Sacrament"; Saint Anthony Mary Pucci, faithful to the traditions of his Order, makes the seat of his apostolate the city of the Sorrowful Madonna, dedicating to her every arduous undertaking of the sacred ministry; Saint Francis Maria from Camporosso, with filial boldness, does not hesitate to send the abandoned and the suffering to her, with the words: "Go in my name to the Madonna of Grace. Tell her that her servant Francis sends you." Oh, what devotion the saints inspire in their supernatural transport of confidence in the intercession of the Mother of God and our Mother! This delicate Marian piety certainly favored the fulfillment of today's joy.

4. Concerning the creation of the world, prayer VI; PG 56, 498.

[*Latin ed. p. 11*]

Acta Ioannis PP. XXIII

II. Fedelissima imago Pastoris BonI.

3. Imitatio Pastoris BonI.

Unus solum ex novis Beatis curam animarum directam habuit, exempla Sancti Curati d'Ars in Italia replicans; sed omnes tres fidem mirabilem imaginis Pastoris BonI replicant. Aspectus pastoralis consolationem magnam nobis praebet, ad finem primae sessionis Concilii Œcumenici

Translated by churchlatin.ai, a product of Boyne Archives

Vaticani I, quod Dominus voluit ad generale reviviscendum omnes formas vitae christianae. Haec irradiatio pastoralis, in testimoniis novorum Sanctorum, definiri potest sicut formatio bonorum sacerdotum, ex anima fervente adorantium, quorum legiones per orbem multiplicatae sunt, et in his diebus, in Boma, in Conventu eorum Internationali, spectaculum edificans pietatis suae praebent. Haec irradiatio etiam exprimitur fervore missionum ad populum, forma immediata et efficaci catechesis evangelicae, et cum aliis institutionibus characteris parochialis, quae foram promissorem aurorae organizationum Actionis Cattolicae. Irradiatio quae verbo simplici appellatur apostolatus boni exempli, per instancabile zelum peragitur, ut in animis amoris Christi seminetur, et adhibeatur conscientia propositorum gravem et solemnium. Eadem sollicitudo constantissima pro caritate erga pauperes, quae in particularibus commoventibus in vita novorum Sanctorum legitur, est forma altissima imitationis Pastoris BonI, qui suavitatem suam in animas diffundit, et illis testimonium concretum et commoventem praebet, quasi responsionem ad *dilexit nos, et tradidit semetipsum pro nobis*.

Hic perfectus adorator Sacramenti.

Nous voulons ajouter maintenant un mot pour les pèlerins de langue française, venus assister à la glorification de Saint Pierre-Julien Eymard, prêtre, confesseur, fondateur de deux familles religieuses consacrées au culte du Saint Sacrement.

(Ad peregrinos linguae Gallicae nunc addimus verba, qui ad glorificationem Sancti Petri-Juliani Eymard, presbyteri, confessoris, fundatoris duarum familiarum religiosarum consecratarum cultui Sacramenti Sanctissimi venerunt.)

C'est un Saint qui Nous était familier depuis de longues années déjà, comme Nous avons dit tout à l'heure, lorsque la Providence Nous fournit l'heureuse occasion, au temps de Notre service à la Nonciature Apostolique en France, de Nous rendre dans son pays natal, à la Mure d'Isère, près de Grenoble.

(Hic Sanctus nobis familiaris erat ab annis multis iam, ut diximus paulo ante, cum Providentia nobis occasionem felicem praebuit, tempore ministerii Nostri in Nunciatura Apostolica in Gallia, ut in patriam suam redirentur, ad Mure d'Isère, prope Grenoble.)

Nous avons vu là de Nos yeux le pauvre lit, la modeste chambre, où...

(Ibi oculis Nostris vidimus lectum humile, cubiculum modestum, ubi...)

Cfr. Gal. 2, 20. (Cf. Gal. 2, 20.)

[*Latin ed. p. 12*]

Acts of the Apostolic See ~ Official Commentary 12. This faithful imitator of Christ returned his beautiful soul to God. You can imagine, dear Sons, with what emotion We recall this memory on this day when it is given

Translated by churchlatin.ai, a product of Boyne Archives

to Us to bestow upon him the honors of canonization! The body of Saint Peter-Julien Eymard is kept in Paris: but the Saint is also present in Rome, in a way, in the person of his sons, the Priests of the Most Holy Sacrament; and it is also a very sweet memory for Us to recall those visits that We once made to their church of Saint Claude-des-Bourguignons, in order to unite ourselves for a few moments with their silent adoration. Alongside a Vincent de Paul, a Saint John Eudes, and a Curé d'Ars, Peter-Julien Eymard takes his place today in the ranks of these shining stars who are the glory and incomparable honor of the land that saw them born, but whose benevolent influence extends far beyond: throughout the entire Church. His characteristic trait, the guiding idea of all his priestly activities, one might say, was the Eucharist: the Eucharistic worship and apostolate. We like to emphasize this here, in the presence of the Priests and the Servants of the Most Holy Sacrament: and also in the presence of the members of an association that is dear to the heart of the Pope, that of the Priests Adorers, gathered in Rome these days and who have come in large numbers to honor this great friend of the Eucharist. Yes, dear Sons, honor and celebrate with Us him who was such a perfect adorer of the Most Holy Sacrament; and following his example, always place at the center of your thoughts, your affections, and the endeavors of your zeal, this incomparable source of all grace: the Mysterium fidei, which hides under its veils the very Author of grace, Jesus, the Word made flesh.

Gifts of heavenly peace to Venerable Brothers and beloved sons. These are the sentiments inspired by the triple glorification of this day. The heart is filled with moved joy, and praise and thanksgiving rise to the lips to the Lord, who has radiated new splendor on the face of His Church, in the year of the Ecumenical Council. O new Saints, Confessors, Peter-Julien Eymard, Anthony Mary Pucci, Francis Mary of Camporosso, surround this altar of Confession of Saint Peter, as the Eucharistic rite continues; and with the...

[*Latin ed. p. 13*]

Acts of Pope John XXIII, 13: May your intercession preserve in our hearts the extraordinary fervor of this historic hour, obtaining for humanity the abundant gifts of heavenly peace, which have their foundation, their law, and their security in Jesus Christ; gifts of peace which are the joy of the Church, the comfort of the sacred pastors, the honor of the clergy and the holy people of God. Amen. Amen.

TO ALL: To all the Christian faithful and to the nations, concerning the solemnity of the Nativity of Our Lord Jesus Christ soon to be celebrated.

Venerable Brothers, beloved sons. The Nativity of this year bears the imprint of the Ecumenical Council, thanks be to God, which has already progressed so well. From October 1st to December 8th, two months of intense religious emotion unfolded here in Rome. Gentle and luminous horizons were opened above the heads of all believers in Christ, scattered through-

Translated by churchlatin.ai, a product of Boyne Archives

out the world, as an invitation to the most distant souls to turn their attention to the call of the Son of God made man, the One born in Bethlehem, the Redeemer of all men and the Teacher of all nations.

Certainly, no solemnity of the Holy Church could be more fitting for the celebration of the Council, and to mark its contours, than the Nativity of Jesus, announced in sublime glory by all the heavens, and in renewed joy of human fraternity for all those who were created and will succeed as inhabitants of the earth.

Indeed, oh! how much happiness of concord the Christian spirit finds, even immediately, in the acclamations of the Fathers of the Vatican II Council, and in the angelic voices diffused every year at Christmas above the watchful shepherds, and repeated on the holy night of the greatest exaltation of the divine encounter between heaven and earth!

What emotion in those heavenly accents that spread the *gaudium magnum quod erit omni populo*; and then in that gathering of angelic choirs praising God and saying: "Goodwill to men! Glory to God in the highest, and on earth peace, goodwill toward men!"

*Evening, December 22nd of the year 1962. Luke 2:11-14.

[*Latin ed. p. 14*]

Acta Apostolicae Sedis - Official Commentary 14. Well, venerable Brothers and beloved sons, allow us, during this Christmas season, to find some respite from the emotions stirred by the recently begun Council, to rest, as it were, upon these words of the Christmas liturgy. Three harmonious sentiments come to us from the approaching festivities, in the full light and celebration of this great Conciliar event: 1. The glory of the Lord proclaimed by angelic song. 2. The arrival and enjoyment of peace on earth, in accordance with the aspirations of souls and peoples. 3. The apostolate and the triumph of the unity of the Holy Church in the thought, prayer, and sacrifice of Christ, for the spiritual benefit of the entire world. The glory to the Lord celebrated by all nations. I. Gloria in excelsis Deo. This Christmas hymn rises above all else towards this liturgical sublimity. And it is the same hymn of the Catholic Church united in the Council, and together it opens up like the blossoming of a new humanity reconciled with its Creator, and regenerated by Christ the Savior in joy and peace of souls and peoples. What emotion at the beginning of the Conciliar sessions, each day, this "Gloria in excelsis" of the Holy Mass, repeated in many languages, according to the variety of rites, of which abundant, attractive, and edifying examples were happily given: Roman and Ambrosian, Greek and Slavic, Armenian, Antiochian and Alexandrian, Byzantine, Chaldean, Melchite, Syriac, and Maronite, and others and others, of most edifying and moving glorification, and loving encounter! Such it appeared to us, and such we savored this intertwining of praise, which transcends every height of joy and homage to the merciful goodness of the heavenly Father. Those who

Translated by churchlatin.ai, a product of Boyne Archives

witnessed it, who received its sweetest echoes, cannot forget this "Gloria in excelsis Deo" to which, not simply with the voice of the people, but with the fullest vibration of Gregorian chant, more than two thousand episcopal hearts responded, gathered here from all over the Catholic world, on the feast of the Immaculate Conception, the Mother of Jesus and our Mother, shining with a prestige, among the most singular, of her exaltation. Peace: the highest good and security of tranquility in the world. II. And with the glory to God in the highest heavens, the mystery of the birth of Christ and its commemoration returns to us, pilgrims here below.

[*Latin ed. p. 15*]

The Acts of Pope John XXIII, number 15, as a wish for peace throughout the earth. "Peace on earth, good will toward men." The word "heaven" appears frequently in both Testaments. But it is far surpassed in pages and pages by the word "earth." Now, of the earth, the most precious and worthy thing to be remembered is peace. "Peace on earth" – indeed, we sing with the Angels of Bethlehem – "peace on earth, good will toward men." Among all the goods of life and of history, of souls, of families, and of peoples, peace is truly the most important and precious. The pursuit, the striving for peace, is the guarantee of the tranquility of the world. However, this is joined to it as a condition, the good will of all and of each, "peace on earth, good will toward men," for where this is lacking, it is vain to hope for joy and blessing. Therefore, let us seek peace at all times; let us strive to create it around us, so that it may spread throughout the world; let us defend it from every dangerous risk, and let us prefer it to every endeavor, in order not to offend it, in order not to compromise it. Oh! What a great commitment this is, for every Pope, now and forever! The effort that accompanies these four years of our humble service – as we understand it and will understand it until the end – is the service of a Servant of servants of the Lord, who is truly Dominus et princeps pacis (Lord and Prince of Peace). When we pronounce and transmit these words via radio and television, we think that those who listen to us in good faith and with a right conscience will again hear in them an echo of our most recent invocation of peace for the understanding and concord of peoples, contained in our radio message of October 25th last: "We renew today this solemn adjuration. We implore all rulers not to remain deaf to this cry of humanity. May they do everything in their power to save peace... May they continue to negotiate, for this loyal and open attitude has great value as a testimony to the conscience of each and before history. To promote, favor, and accept negotiations, at all levels and at all times, is a rule of wisdom and prudence that attracts the blessings of Heaven and of earth." To recall this invitation is all the more dear and joyful to us, venerable Brothers and beloved children, because undeniable signs of great understanding assure us that these were not words spoken in vain, but that they have touched minds and hearts, and are opening up

Translated by churchlatin.ai, a product of Boyne Archives

new perspectives of fraternal confidence and glimpses of serene horizons of true social and international peace.

[*Latin ed. p. 16*]

Acts of the Apostolic See - Official Commentary 16. Of these happy developments in the internal affairs of nations and in international relations, and even as a simple turning point for the beginning of a new history of the contemporary world, it is most pleasing to note what Our radio message came to represent, harmoniously and joyfully echoing the voices of the worldwide episcopate of the Catholic Church, gathered here in Rome during those days for their Conciliar deliberations in holy fraternity, under the amiable guidance of the Successor of St. Peter, in His temple. It is a breath of high evangelical spirituality, a living flame of genuine Catholic apostolate, which fulfills the divine precept of the Lord and consecrates it: "Seek ye first the kingdom of God, and his justice: and all these things shall be added unto you." It is natural that, in this anticipation and then in the festive activity of Christmas, the reference to the prosperity of the Christian order and family life should be highlighted as a benefit of Christian peace. This threefold appearance of Bethlehem and Nazareth, with the three figures, Jesus, Mary, and Joseph, oh! what a source of joy, of sweetness, and of peace. And how profound is the doctrine of the small book *Imitation of Christ*, where it depicts the figure of "the man of peace," of whom it is said that he "converts all things to good." Fraternity of Pastors of souls in the Second Ecumenical Council. The third harmonious and joyful vibration of the Christmas celebration, together with the intimate joy with which the venerable prelates piously experienced their personal participation in the celebration of the Council, is expressed to Us in a moving form of holy episcopal fraternity. Oh! Truly, the grace of the Lord has been poured out upon His Church in proportions exceeding all expectation. We were apprehensive that the goodness of Jesus Christ would turn towards the miseries of a world, of which He is the Savior and Redeemer, but which, after two thousand years of history, is still so far from fully responding to His invitation. Reality has far surpassed all expectation: "To the Lord it hath been done, and it is wonderful in our eyes." God has received and answered the prayers of consecrated souls, of children, of the sick, and of the suffering. He has heard the supplication even of those who desire and do not know how to pray; of those who yearn to restore, in the intimacy of their conscience, [Matthew 6:33; Luke 12:31].

[*Latin ed. p. 17*]

Acta Ioannis PP. XXIII, 17: Harmonia legum aeternarum cum necessitate vocationis personalis. Flores characteristici huius eventus Concilii Oecumenici est spontaneum, quasi inopinatum ab multis, aperiendum sensus unitatis, melius dicendum, sentitiae et recognitionis et bene acceptatae at-

Translated by churchlatin.ai, a product of Boyne Archives

tractionis ad fratritatem christianam, expressae in Symbolo Apostolico in suadente affirmatione Ecclesiae una, sanctae, catholicae et apostolicae, non ad dominium, sed ad servitium gentium, pro quibus designium Christi est sincerè desideratum, quamquam non semper sentitur in suis contortis et in suis sviluppis. Super vastum et complicatum et adhuc turbatum horizontem creationis, cuius imago est in primis versibus Genesis, Spiritus Dei ferebatur super aquas. Praeter praecisiones et applicationes minores, est certum quod in referentiis ad ea quae supersunt patrimonii spiritualis Sanctae Ecclesiae, etiam ubi non est in sua plenitudine, paene raro in successione aevi christiani – duo saecula transacti – sentiebatur inclinatio tam accensa in cordibus ad unitatem quam Dominus voluit. Sensibilitas quae constare potuit in hoc primo affaciendo, per Concilium Oecumenicum, ad attentionem contemporaneorum nostrorum problematis religiosi, haec sensibilitas omnes praestanter circumferit ad figuracionem unum ovile et unus Pastor. Est collectio alicubi timida, alicubi non sine aliqua apprehensione praeiudicii, quae nos scire possumus et etiam intelligere volumus, quia cum gratia divina ea superari possit. 9: Unum ovile et unus Pastor – quod invenit accentus supplicationis acrioris in unum sint ultimae cenae 5 – redit in echo imperiosa ex fundo duorum saeculorum christianorum, et pulsat ad cor cuiusque. Perfecta unio animarum per Ecclesiam visibile: Unum sint, unum sint! "Ut unum sint, sicut tu es in me, et ego in te, ut et ipsi unum sint in nobis: 6 ut credat mundus quod tu me misistis." Haec est explicatio ultima miraculi amoris, incipiti Bethleem, cuius pastores et magi fuerunt primiciae: salus omnium animarum, earum unio in fide et in caritate, per Ecclesiam visibile a Christo fundatam. Ut unum sint! Est designium Redemptoris Divini, quod nos, venerabiles Fratres, implere debemus, et manet grave onus, commissum ad conscientiam. 5, 6 Cf. Io. 17, 21. Io. 17, 21. 2 - ACTA, vol. V, n. 1. – 30-1-1963.

[*Latin ed. p. 18*]

Acts of the Apostolic See - Official Commentary, number 18 of each. On the last day of the particular judgment and the universal judgment, this conscience will be questioned, not whether it has achieved unity, but whether it has prayed for it, worked for it, and suffered for it; whether it has imposed wise and prudent discipline, patient and far-sighted; and whether it has strengthened the impulses of charity. This throbbing of the heart of Christ must invite us to a renewed purpose of dedication, so that love and witness towards the first principle of the Church may remain steadfast among Catholics; and so that, in the vast horizon of Christian denominations and beyond, that unity may be realized, towards which the aspirations of upright and generous hearts rise. Tenderness of greeting and paternal wishes to individuals and families. Venerable Brothers and beloved children. In the Christmas season, enlivened by the reflections of the Ecumenical Council, whose work continues towards its hoped-for cul-

Translated by churchlatin.ai, a product of Boyne Archives

mination, Our heart opens to you with paternal trepidation. This Christmas of 1962 should be a Christmas of more intimate and profound joy and peace of spirit for all of human society, and especially for its foundation, which is the family; it should be a Christmas of prayer and reflection, in order to correspond to the anxiety of Jesus Christ Our Lord for the unity of the believers in His name and in His Gospel: *ut unum sint*; it should be a Christmas of more lived charity in the mutual relationships of the members of the Mystical Body, in generous application for the good of individuals and of family, social, and international communities. Our heart, which is moved by the enchanting beauty of this hour, comes to each of you, venerable Brothers and beloved children; with the powerful, yet humble, aid of radio and television waves, it enters your homes, which shine with a more ardent expectation for the birth of the Divine Savior, and opens itself to the tenderness of paternal greeting and wishes. We would like to pause at the tables of the poor, in the workshops of labor, in the classrooms of study and science, at the bedsides of the suffering and the elderly, wherever there are men who pray and suffer, who work for themselves and for others, who work with a great spirit, in the exercise and discipline of the mind, the heart, and the hands. Yes, we would like to place Our hand on the heads of the little ones, look into the eyes of the young, encourage fathers and mothers in the continuation of their daily duties! To all, we would like to repeat the words of the Angel: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, who is Christ the Lord." And continue with the reflections of Saint Augustine: "Cri-..."

[*Latin ed. p. 19*]

The Acts of Pope John XXIII, 19, state: "He was born, and lies in the manger, yet He rules the world... He is wrapped in poor garments, yet He clothes us with immortality... He found no room in the inn, yet He desires to build a temple in the hearts of the faithful... Therefore, let us kindle charity, so that we may attain to His eternity."

This is the reality of Christmas, and this is what we wish for you: a full and joyful Christmas, strengthening the paternal blessing with fervent and prolonged prayer. O Eternal Word of the Father, Son of God and of Mary, renew once again in the secret depths of souls the wondrous miracle of Your birth! Clothe the children of Your redemption with immortality; inflame them with charity, and unite all in the bonds of Your Mystical Body, so that Your coming may bring true joy, secure peace, and fruitful fraternity among individuals and peoples. Amen, amen. As a reflection of the celestial delights of the Divine Infant of Bethlehem, may the comforting Apostolic Blessing descend upon you all, venerable Brothers and beloved children, which the humble Vicar of Him, who is the Prince of Peace, the Father of the ages to come, pours out upon all with fullness of paternal

Translated by churchlatin.ai, a product of Boyne Archives

love.

CONSTITUTIONES APOSTOLICAE

I. The Diocese of Atlanta is raised to the rank and dignity of a metropolitan Church, and a new ecclesiastical Province is established, named "Atlanta."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of Our Predecessors, the Supreme Pontiffs, mindful that, with the change of boundaries, a good hope shines upon the Christian people, and that advantages and benefits are to arise, we do not refuse, but rather...

[*Latin ed. p. 20*]

We, with the most willing heart, carry out what is pleasing. Therefore, when the venerable Brother Giles Vagnozzi, Archbishop with the title of Myra and Apostolic Delegate in the United States of America, after being requested by the venerable Brother Lawrence Joseph Shehan, Archbishop of Baltimore, by this Holy See, to elevate the episcopal Church of Atlanta to the metropolitan grade, and to establish a new ecclesiastical province, We, with the counsel of our venerable Brothers, the Cardinals presiding over the Consistorial Affairs, and with the consent of those who have some right in this matter, or believe themselves to have it, by Our supreme and apostolic authority, We establish and command the following. We elevate the Church of Atlanta to the grade and dignity of a metropolitan See, to which We grant all the rights and honors that are due to such Churches by common law. Furthermore, We honor the sacred minister of Atlanta with the archiepiscopal dignity and the dignity of Metropolitan, granting him, of course, the rights, privileges, insignia that belong to him, and imposing the duties and obligations that are proper to Metropolitans. Among these privileges will be that he may use the pallium within the boundaries of his jurisdiction, provided that it has been requested and obtained in a public Consistory, and that he may carry the cross before him in the sacred ceremonies. Furthermore, We establish a new ecclesiastical province, to be called Atlanta, which will consist of the following dioceses: Charleston, Miami, Raleigh, St. Augustine, and Savannah, which We exempt from the metropolitan jurisdiction of the Archbishop of Baltimore, and We place them under the Atlanta Archbishop for the time being. The venerable Brother Giles Vagnozzi, whom We have mentioned, will take care to see that what We have commanded in these letters is carried out, to whom We grant all the powers necessary to carry out this task, which he may, if he deems it appropriate, delegate to any other person of ecclesiastical standing. When the business is completed, he will order the documents to be drawn up, and he will send true copies to the Sacred Congregation for Consistorial Affairs without delay. If, at the time that these letters are to be

Translated by churchlatin.ai, a product of Boyne Archives

brought to a conclusion, another presides over the Apostolic Delegation in the United States of America, We impose this duty upon him to carry out what We have ordered. We will and desire that these letters be effective now and in the future; so that those things which have been decreed by them will be religiously observed by those to whom they pertain, and thus obtain their force. The effectiveness of these letters will not be hindered by any prescriptions of any kind, since by these letters We derogate from all such. Therefore, if anyone, with any authority, knowingly or unknowingly, acts to the contrary,

[*Latin ed. p. 21*]

The Acts of Pope John XXIII, 21: We decree that this [document] is entirely null and void, and We command that it be considered as such. Furthermore, no one shall be permitted to tear, alter, or in any way impugn these documents expressing Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a person holding a position of authority in the Church, and which have been signed by a public notary, as would be given to the originals themselves, if they were presented. Whoever shall disregard or in any way contradict Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the tenth day of the month of February, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate. For the Holy See, the Cardinal Secretary of State, JOHN H. Card. CICOGNANI, Prefect of the Sacred Congregation for Affairs of the Church. The Cardinal Secretary, FRANCIS, Tinello, Regent of the Apostolic Chancery. Caesar Federici, Apostolic Protonotary. Joseph Rossi, Apostolic Protonotary. In the Apostolic Cane, page 8, volume CVIII, number 62. II. MACEIÓ - PENEDO (PALMEIRA DOS ÍNDIOS): A new diocese is established, called "Palmirensis Indorum," with certain territories withdrawn from the archdiocese of Maceió and the diocese of Penedo. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE: The supreme power that We possess over all the faithful sometimes requires of Us that, through a suitable arrangement of ecclesiastical divisions, We provide Christian peoples with the opportunity to diligently foster their religion and to live according to the holy Gospel.

[*Latin ed. p. 22*]

22 Acta Apostolicae Sedis - Official Commentary concerning the establishment of a new diocese. Whereas the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in the Brazilian Republic, requested that, after the division of the territories of the dioceses of MaceiÃ³ and Penedo, a new diocese be established there,

Translated by churchlatin.ai, a product of Boyne Archives

and since we deem this to be opportune, after having heard the venerable Brothers Ranulphus da Silva Farias, Archbishop of MaceiÃ³, and Iosephum Terceiro de Souza, Bishop of Penedo, and after giving great consideration, supplementing the consent of those who have some right in this matter, and after the opinion of the venerable Brothers, Our Most Reverend Cardinals who preside over the Sacred Congregation for Bishops, and by Our supreme and apostolic authority, We establish and decree the following. We separate from the archdiocese of MaceiÃ³ the entire territory of the municipalities, as they are currently defined by civil law, namely Quebrangulo and Paulo Jacinto; and from the diocese of Penedo, the territories of the municipalities commonly known as: Agua Branca, Batalha, Belo Monte, Cacimbinhas, Delmiro Gouveia, Dois Riachos, Igaci, Major Izidoro, Jacaré dos Homens, Maravilha, Mata Grande, Monteirópolis, Olho d'Agua das Flores, Olivença, Palmeiras dos Indios, Pao de Acucar, Piranhas, Poco das Trincheiras, Santana do Ipanema, Sâo José da Tapera, and from all of these, We establish a new diocese, to be called Palmiriensem Indorum, and to be bounded by the same limits and including the municipalities that We have mentioned. Furthermore, from the same archdiocese of MaceiÃ³, We separate the entire territory of the municipalities known as Anadia, Boca da Mata, Campo Alegre, and Sâo Miguel dos Campos, as they are currently united by civil law, and We permanently annex those territories to the diocese of Penedo. The seat of the new diocese and the Bishop's residence shall be established in the city commonly known as Palmeira dos Indios; and We deem it fitting that the episcopal cathedral be located in the sacred temple dedicated to the Blessed Virgin Mary, known as Nossa Senhora do Amparo, which temple We elevate to the rank and dignity of a cathedral. Furthermore, We consider that all the rights, honors, and privileges that belong to dioceses also pertain to this new Church; and We also impose the corresponding duties and obligations upon the sacred prelates to whom its governance shall be entrusted. The diocese of Palmiriensem Indorum shall be a suffragan of the metropolitan see of MaceiÃ³, and its Bishop shall obey the same Metropolitan. The Bishop of Palmiriensem Indorum shall see to it that a College of Canons be established in his diocese, according to the norms that will be set forth in other letters. In the meantime, diocesan consultors shall be chosen, who will assist the sacred pastors in matters of importance. Those who cease from their office will be Canons.

[*Latin ed. p. 23*]

The acts of Pope John XXIII, numbered 23, establish the following: The episcopal table, which is called the "mensa episcopalis," shall consist of those goods that are provided to the new See according to Canon 1500 of the Code of Canon Law; or the money that the people spontaneously give; or the revenues of the episcopal curia; or, finally, the dowry to be given by public authority. It is Our will, and We decree this with grave authority,

Translated by churchlatin.ai, a product of Boyne Archives

that at least one seminary be established in the diocese, in a manner suitable for receiving boys who have been called to the priesthood, in accordance with the common laws and the special laws of the Sacred Congregation for Seminaries and Universities. Therefore, when young men, distinguished by their intellect or their gifts, have reached the age of adolescence, they shall be sent to Rome to the Pontifical Pio Brasileiro College, so that they may be instructed in philosophical and theological disciplines. Furthermore, with regard to the governance of the diocese, the administration, the election of the Capitular Vicar, and other matters of this kind, all that which the sacred canons prescribe must be scrupulously observed. Concerning the clergy, We decree that, as soon as the diocese is established through the execution of these letters, those priests shall be considered to belong to the Church in whose territory they hold a benefice or office; the other clerics, those who reside in a legitimate domicile. We also command that all acts and documents pertaining in any way to the new diocese be sent as soon as possible to its episcopal curia, to be religiously preserved in the tabernacle of sacred things. Finally, We entrust the venerable Brother Armandus Lombardi, whom We have designated, or whoever at the time when these things must be done is the Apostolic Nuncio in the Brazilian Republic, to see that these matters are carried out, using all the powers that he may have, and, if it seems advisable, delegating them to any other person who is a man constituted in ecclesiastical dignity. The same venerable Brother shall take care to draw up the documents of the proceedings, and shall send true copies thereof to the Sacred Consistorial Congregation without delay. We will and desire that these letters be effective now and in the future; in such a way that those who are concerned shall observe religiously what has been decreed in them, and thus obtain their full effect. Nothing, of any kind, shall be able to oppose the effectiveness of these letters, since through these letters We derogate from all other prescriptions. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We declare that such action is entirely invalid and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if they were presented. If anyone should despise these Our decrees in general...

[*Latin ed. p. 24*]

24 Acta Apostolicae Sedis - Let any person who, in any way, disparages this official commentary be aware that he will incur the penalties legally established for those who have not obeyed the orders of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the tenth day of the month of February, in the year of Our Lord nineteen hundred and sixty-second, in the fourth year

Translated by churchlatin.ai, a product of Boyne Archives

of Our Pontificate.

IACOBUS A. Card. COPELLO S. B. B.

Chancellor
CAROLUS Card. CONFALONIERI S. Congr. Consistorialis
a Secretis
Francis Tinello
Apostolic Chancery
Begens
Francis H. Ferretti,
Proton. Caesar
Federici,
Proton. Apost.
Apost. Loco
£ß Plumbi
In Ap. Cane,
vol. CI X, n-. 25.
III
MAKENENSIS
The Apostolic Prefecture of Makeni is raised to the rank of a diocese.
IOANNES,
BISHOP,

SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL MEMORY

By Our Apostolic authority, the Apostolic Prefecture of Makeni, which, with God's help, has grown more and more in the past ten years, and since we desire to repay the members of the Pious Society of St. Francis Xavier for foreign missions for the labors they have undertaken there, We have approved what the Sacred Congregation for the Propagation of the Faith has judged to be fitting, namely, to raise the aforementioned Prefecture to the dignity of a diocese.

Therefore, after having heard the Most Reverend Brother John Baptist Maury, Archbishop with the title of Laodicea in Phrygia, and Apostolic Delegate in West Africa, by the supreme and apostolic authority with which We preside over all the Churches throughout the world, We raise the Apostolic Prefecture of Makeni to the rank of a diocese, with the same name and boundaries, and We wish it to be directly subject to the Holy See,

Translated by churchlatin.ai, a product of Boyne Archives

and subject to the Sacred Congregation for the Propagation of the Faith.

The Bishop will establish his seat in the city commonly called Makeni, and the chair of his teaching in the sacred church, dedicated to the Blessed Virgin Mary of the Most Holy Rosary of Fatima, which We raise to the dignity of the principal temple of the entire diocese, with the rights that are proper to such sacred buildings.

[*Latin ed. p. 25*]

The acts of Pope John XXIII, number 25, apply. Furthermore, the ecclesiastical Prelate of the newly established diocese shall possess all appropriate rights and all obligations connected with his office, among which it pleases us to mention the obligation of establishing a Chapter of Canons, according to regulations to be provided in other documents sealed with the leaden seal. Moreover, so that this may be done, the Bishop shall choose diocesan consultors who will assist him with counsel and aid. We also desire that the newly established diocese continue to be under the care of the members of the Pious Society of St. Francis Xavier for foreign missions, who up to this day have diligently devoted themselves to the propagation of the Gospel there, according to Our will and that of the Apostolic See. Finally, the venerable Brother John Baptist Maury, whom we have mentioned, or whoever he may delegate, shall strive to execute these Our documents. However, if, at the time of execution, another Apostolic Delegate is acting in Western Africa, he shall carry out Our mandates. Whoever completes the task shall have the obligation of writing down the documents of the completed business, which, as is customary, shall be signed and sealed, and sent to the Sacred Congregation for the Propagation of the Faith. We will and desire that these Our documents be effective now and in the future; in such a way that those for whom the matters pertain shall religiously observe what has been decreed by them, and thus obtain their full force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these documents, since by these documents we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if they were presented. Whoever disregards or in any way rejects Our decrees in general should know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-fourth day of the month of February, in the year of Our Lord one thousand nine hundred and sixty-two, in the fourth year of Our pontificate. JAMES A. Card. COPELLO, Secretary of R.E. GREGORY P. Card. AGAGIAMAN, Prefect of the Congregation for the

Translated by churchlatin.ai, a product of Boyne Archives

Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Francis H. Ferretti, Caesar Federici, Protonotary Apostolic. In the Apostolic Chancery, volume CIX, number 81, sealed with lead. Protonotary Apostolic.

[*Latin ed. p. 26*]

Acta Apostolicae Sedis - Official Commentary 26 APOSTOLIC LETTERS I. Beata Maria Virgo Immaculata, v. "Nossa Senhora da Conceiçao Aparecida," and Saint John Bosco are respectively chosen as the principal and secondary patron of the city and archdiocese of Brasiliapolitana. JOHN PP. XXIII. For the perpetual memory of the matter. — Repeating the annals of the heralds of the Gospel, we see time and again that new towns, indeed even cities, arise from the outpouring and fervent piety towards God and the Virgin Mary, so that they may have a certain sacred beginning and bear a good omen for future ages. This happened in the same way with Brasiliapoli, the newest city, which, founded just a few years ago, has been declared the capital of the Federated States of Brazil. Scarcely had it begun to be built, when the Eucharistic Sacrifice was celebrated in a recently constructed church, built according to the standards of modern art, and the sacred image of the Blessed Virgin Mary, conceived without sin, venerated by the Brazilians under the invocation of "Aparecida," was placed there. From then on, the Marian religion, with the support of the Archbishop, the clergy, and the highest officials of the Republic, and all the authorities, flourished greatly. We ourselves, either through a Letter, dated March 10th of the year 1960, in which we announced our beloved son Emmanuel, Priest Cardinal of the Holy Roman Church, Gonçalves Cerejeira, Patriarch of Lisbon, as our Legate, to participate in our name in the solemn inauguration of the city; or through a Radio Announcement, published on April 21st of the same year, shared in the common joy. We increased the city with the Principal Archiepiscopal Cathedral, through an Apostolic Constitution dated January 16th of that year. The largest temple of Our Lady of the Immaculate Conception, from the Apparition, or as it is commonly called now, "Nossa Senhora da Conceiçao Aparecida," is dedicated to it. Saint John Bosco, moreover, enjoys a special devotion there, because of his ardent desire and effort to spread the Kingdom of Christ in those regions. In order that this double devotion, namely to the Immaculate Virgin and to Saint John Bosco, may increase more and more every day, and grow together with the city, the Venerable Brother Joseph Newton de Almeida Batista, the first Archbishop of Brasiliapoli, by name...

[*Latin ed. p. 27*]

The Acts of Pope John XXIII, number 27, addressed to the entire clergy and all the faithful, urgently requested that We deign to declare the Immaculate Virgin Mary as the principal, and Saint John Bosco as the secondary,

Translated by churchlatin.ai, a product of Boyne Archives

heavenly patron of the city of Brasiliae, belonging to the Ordinariate of Brazil, Faithful of the Eastern Rites. We, in order to strengthen and promote the Catholic Religion, and especially Marian devotion, readily deemed it fitting to grant such requests. Wherefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We declare, proclaim, and establish, by these letters, for all time, the Blessed Immaculate Virgin Mary, to whom the Portuguese name "Nossa Senhora da Conceiçao Aparecida" is given, as the principal heavenly patron, and Saint John Bosco, the Confessor, as the less principal patron of the city and of the entire archdiocese of Brasilia. All contrary provisions to the contrary notwithstanding. These things We decree, We establish, We determine, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things should occur, knowingly or unknowingly, by anyone, by any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of April, in the year 1962, in the fourth year of Our pontificate.

HAMLETUS, Prefect of the Congregation for Affairs of the Church.

In Beata Maria Virgo "ab angustiis," that is, "Nuestra Señora de las angustias," together with Saint Julian, is chosen as the principal patron of the diocese of Cuenca.

POPE JOHN XXIII. For the perpetual memory of the matter.

Pierced by the sword of sorrows, as she was a few days after her birth by Simeon the aged, the Blessed Virgin Mary teaches all the faithful how both bodily sufferings and mental afflictions should be endured. For she, entirely...

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - The Commentary, Official Document. Thus, for our most beloved Mother, life was "cross and martyrdom," but she was certainly deeply grieved when she saw Jesus crucified, as if she herself were suffering. Then, with almost unbearable sorrow and with the most ardent love, she approached the feet of the Savior, sharing in the merits of his most fruitful death. In this way, she became a partner in our Redemption; in this way, she transformed sorrows into gain, into salvation, and into life for souls, and she gave countless examples of virtues, to which future generations of Christians, facing adversity and the anxieties of the human condition, can look. Therefore, it is perfectly understood why the veneration and cult of the Mother of Sorrows does not only provide for antiquity, but also, with its vastness, enriches the boundaries of the Catholic

Translated by churchlatin.ai, a product of Boyne Archives

Church; indeed, many places are found where she, greeted with the clear and prominent name of Patroness, is honored with the highest honors. Thus, as our Venerable Brother Innocent Rodríguez Díez recently informed us in writing, in the diocese of Cuenca, the faithful follow her with great devotion and sincere hearts, calling her in the Spanish language "Nuestra Señora de las angustias" (Our Lady of Sorrows). When the same Prelate requested of us that, by decree of the Apostolic See, her heavenly patronage be established for the entire diocese, we believe that these prayers, which we know are those of the clergy and the faithful, should be readily accepted. Therefore, after careful consideration, with the advice of the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and with the fullness of our Apostolic authority, by the force of these letters and forever, we establish and declare the Most Blessed Virgin Mary, "of the Sorrows," that is, "Nuestra Señora de las angustias," as the principal heavenly Patroness of the diocese of Cuenca, together with Saint Julian, the second Bishop of the same diocese, with all the rights and liturgical privileges that properly belong to the Patrons of the place. Notwithstanding any contrary provisions. We decree, establish, and ordain that these letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirteenth day of the month of April, in the year 1962, in the fourth year of Our Pontificate. HAMLETUS, by the public affairs of the Church, I. Card. CICOGNANI.

[*Latin ed. p. 29*]

Acta Ioannis PP. XXIII, 29 Martii, Beata Maria Virgo «a Quercu» est proclamée Patrone principale de la vallée «Nure», communément appelée ainsi, située dans les limites du diocèse de Placentia.

IOANNES PP. XXIII. Pour la perpétuité du souvenir de cette chose. — Une étoile amie brille pour tous dans les tempêtes de ce siècle, à savoir, la très sainte Marie : si les mortels la contemplent, ils ne s'écarteront jamais du droit chemin, et si ils la suivent, ils atteindront le port de la salut. Les habitants de la vallée, communément appelée «Nure», située dans les limites du diocèse de Placentia, comme il nous a été rapporté, sont liés par une religion de cette nature, car ils sont animés d'un amour singulier pour la Bienheureuse Vierge Marie «a Quercu», dont le siège de culte se trouve dans la ville de «Bettola». Cette dévotion est perpétuée depuis les temps anciens ; en effet, au début du XVe siècle, comme la pieuse tradition le rapporte, la Très Sainte Vierge est apparue à une jeune fille qui gardait des brebis, sur les branches d'un chugg, lui ordonnant de construire une

Translated by churchlatin.ai, a product of Boyne Archives

église en l'honneur de son Fils Divin. Peu de temps après, au même endroit, dans les limites de la paroisse de cette ville, une église fut construite, dont le mur contenait un chêne, comme on le transmet là-bas. Ce temple, presque en ruine à cause des dommages du temps, a été remplacé par un nouveau sanctuaire au centre de la ville de «Bettola», construit avec une grande habileté, grâce à l'ardeur des âmes pieuses, et où, il est rapporté, un prodige s'est produit ; un petit oratoire a été construit il y a peu, selon les règles de l'architecture et de l'ornementation. Les fidèles ont toujours été enflammés pour honorer la Très Sainte Vierge de tout leur cœur, aussi bien parce que la plus douce Mère y distribue des grâces célestes, et continue de le faire ; et plus récemment, cette piété du peuple a été grandement augmentée, et un exemple de cette dévotion active est donné chaque année le premier dimanche de septembre, lorsque la principale fête en l'honneur de la Bienheureuse Vierge Marie «a Quercu» est célébrée avec faste et une grande foule de personnes. Pour cette raison, le Saint Pape Pie X, notre prédécesseur, accédant aux prières qui lui étaient adressées, a déclaré la Très Sainte Vierge «a Quercu», appelée ainsi, Patrone principale de la ville de «Bettola», le 10 novembre 1913. De plus, le Collège des Chanoines de Petrano a accordé, le 20 février 1920, l'indult pour que l'image de cette Céleste Vierge, conservée là, soit solennellement couronnée d'une couronne d'or. En outre, ce Siège Apostolique, cette sainte église...

[*Latin ed. p. 30*]

With particular benevolence, grants were made from the treasury of the Church, namely Indulgences, to be dispensed. When, not long ago, the image of the Blessed Virgin Mary of Fatima was carried in a sacred procession and was located in the town of "Bettola," it became manifest that the devotion to Mary was deeply rooted not only in the hearts of the inhabitants of that municipality, but also throughout the entire Valley of "Nure." Considering this, the Venerable Brother Humbert Malehiodi, Archbishop-Bishop of Piacenza, also expressing the wishes of the entire clergy and of the civil authorities, made supplications to Us, that We would establish the Blessed Virgin, by that very name, as the principal Patroness of the valleys from the river "Nure." These supplications being gladly received, We, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in perpetuity, confirm and declare that the Blessed Virgin Mary, now called of the Oak, is the principal Patroness before God in Heaven of the valleys of "Nure," which is commonly called so, with all the honors and liturgical privileges that rightly belong to the principal Patrons of places. Notwithstanding any contrary things. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in

Translated by churchlatin.ai, a product of Boyne Archives

the future, shall be fully assisted by them; and that they shall be rightly judged and defined; and that if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, it shall be considered invalid from this moment and null and void.

[*Latin ed. p. 31*]

Acta of Pope John XXIII, 31. LETTERS. To the Most Reverend Father Michael of Jesus, General Superior of the Order of the Most Holy Trinity for the Redemption of Captives, seven hundred and fifty years having passed since the pious St. John of Matha, founder of the same Order, passed away. Seven hundred and fifty years will soon pass since St. John of Matha, having completed his earthly life, migrated to Heaven. It is fitting that this man, beloved by God and men, whose memory is a blessing, be remembered with greater devotion as this auspicious anniversary recurs, and that his light shine more brightly in the candlestick of the Church. For the exhortation of the Sacred Scriptures is most salutary and appropriate: "Let us now praise men of renown and our fathers in their generation." Therefore, we consider it right that you, our beloved son, have undertaken the plan to honor the life, works, and merits of your venerable father with a fitting celebration. John of Matha and Felix of Valois, united to him by a fraternal bond, after having long devoted themselves to prayer in solitude, seeking heavenly inspiration, obtained from Our Predecessor Innocent III that a new religious family be established in the Church, the Order of the Most Holy Trinity, for the redemption of captives from the infidels; and this provident undertaking was manifestly favored by the grace of Heaven. Indeed, this Order has begun with a flourishing growth; for, like a generous tree planted near the waters, it has yielded its fruit in due season, and its leaves have not withered. It has abundantly produced the finest harvest of charity, often exercised in a heroic manner, and has provided the Christian republic with abundant aid and comfort. The annals of your history reveal countless outstanding works accomplished by the members of your ancient community, whereby captives of every kind and age were freed from the servitude of the enemies of the Christian name. With the passage of time and changing circumstances, new fields and frontiers are now opened to your religious institute, urged on by evangelical charity, so that, indeed, the minds...

[*Latin ed. p. 32*]

32 Acta Apostolicae Sedis - Official Commentary. Those who, by the blood of Christ, are redeemed from the power of hell and the slavery of sin, are to be excused. Indeed, for the amplification of the glory of the one and triune God, sincere lovers of brothers, through the study of prayer, voluntary bodily mortification, and ecclesiastical labors, are dedicated. Seeing with singular delight the certitude and progress of this endeavor, we

Translated by churchlatin.ai, a product of Boyne Archives

make fervent prayers, that it may flourish more and more, and provide ever greater benefits and opportune assistance to the Christian name. Imitate the magnanimous fortitude of your former members, and with zealous effort, follow in their footsteps in piety and fruitfulness. You have not only vowed sanctity, but the perfection of all sanctity: it is your duty to adhere to God; it is your duty that the name of the mysterious and adorable Trinity may shine more brightly in minds, and that you may dedicate your lives strenuously to great use and purpose. Wishing this with auspicious words, so that the established celebrations in honor of St. John of Matha may happily succeed, and may leave a very pleasant and lasting memory, we impart the Apostolic Benediction with heartfelt affection to you, beloved son, and to all the religious members of the Order of the Most Holy Trinity, and to the sacred virgins. Given in Rome, at St. Peter's, on the twenty-ninth day of the month of November, in the year 1962, in the fifth year of Our Pontificate. JOHN PP. XXIII.

To His Eminence, the Most Reverend Father Joseph, Cardinal of the Holy Roman Church, Bishop of Albano Laziale, and Prefect of the Holy Congregation for Seminaries and Universities, celebrating five years since his co-option into the Sacred College of Cardinals. Celebrating five years since you were adorned with the sacred Roman purple, we make this happy event more pleasing and joyful to you with prayers and promises, which we sincerely offer. And our salutary congratulations are not lacking. For, having been entrusted with extraordinary affairs of the Church by the secret deliberations of the Sacred Council, and endowed with ingenuity and skill in the field of the Catholic Action, you have devoted fruitful efforts. After being admitted to the College of Cardinals, you have diligently performed numerous duties in the Roman Curia with great industry and patient diligence; above all, in the Sacred...

[*Latin ed. p. 33*]

Acts of Pope John XXIII, 33. Addressing the Prefect of the Seminaries and Universities, a diligent Bishop of the diocese of Albano Laziale, who advises on matters of the province, I have conferred upon you distinguished merits. Wishing you all good things and all happiness, we implore God with humble prayer to protect you, to preserve you, to enrich you with heavenly gifts, and may the Apostolic Blessing, which we impart with a full heart and soul, be a new testimony and pledge of our love for you. From the halls of Vatican, on the tenth day of the month of December, in the year 1962, in the fifth year of Our Pontificate.

JOHN PP. XXIII.

ADDRESSES

I. To the Fathers assembled in the Basilica of Vatican, who had concluded

Translated by churchlatin.ai, a product of Boyne Archives

the first session of the Second Vatican Ecumenical Council.

* Venerable Brothers,

We are most deeply pleased that, at the conclusion of the first session of the Second Vatican Ecumenical Council, We are able today to greet you gathered in this Basilica of Peter. Indeed, the recitation of the Angelus, which is most pleasing to Us, has just concluded your General Congregations, in which, over the course of these two months, a truly immense amount of work has been demanded. It is now clear that We have been most closely united with you throughout this entire period; first, through prayers, which We have offered with confidence to the Almighty God, the giver of all good things, for you; and then through diligent attention, with which We have gladly pursued the work entrusted to Us by you. Therefore, We gladly seize this opportunity today to express to you all Our heartfelt gratitude. For through you, who, whether by directing, writing, speaking, or giving counsel, have demonstrated your pastoral concerns in a remarkable way, We have, in a certain sense, heard the voice of all Catholics throughout the world.

* December 7th of the year 1962.

3 - ACTA, vol. V, n. 1. — 30-1-1963.

[*Latin ed. p. 34*]

Acts of the Apostolic See - Official Commentary. These thirty-four days have drawn the attention of all to your gatherings with such hope and expectation. Furthermore, we also attribute to your merit the fact that in your gatherings, charity has indeed taken the foremost place; and for this reason, we give God many thanks. It seems fitting to congratulate you on the spectacle which this vast assembly has presented to the one, holy, catholic, and apostolic Church throughout the world. From the eleventh day of the month of October, when the sacred prelates of the Catholic name processed solemnly before Us, adorned with the insignia of their dignity, until tomorrow's ceremony, the Church has presented itself as worthy of being seen, and, gathered together in these particular circumstances, it has begun to devote itself to studies and to formulate doctrines concerning faith and morals, in order to achieve that end for which the Ecumenical Council was convened. But what shall be said of the spectacle which occurred last Thursday? With our hearts deeply moved, our eyes were filled with the sight of your magnificent procession, which shone like flames in the Forum of St. Peter. It was a pious and festive encounter, which presented a splendid example of religion to the faithful present. In that brilliant assembly, you saw the Father with His sons; and you all, united in brotherhood with Him in the episcopate, were gathered before the court of the blessed in Heaven, so that you might join with Him in prayer, signifying the hopes and aspirations of your souls; and on this occasion, we raised together, with heartfelt emotion, a hymn of thanksgiving to Christ Jesus and to His most

Translated by churchlatin.ai, a product of Boyne Archives

sweet Mother. Concerning the expression of your charity, it is permissible for Us to again and again express to you our most heartfelt gratitude. With feelings of deep affection, we now await tomorrow, when, before the shining tomb of the Prince of the Apostles, we shall bid farewell to you, who, having completed the labors of this Session, are about to return to your respective sees. In that solemn ceremony, to which the entire Christian world has already turned its attention with eager anticipation, we shall honor the Immaculate Virgin, Mother of God and our own, with the piety of her children, so that, with her benevolent help, she may continually assist us: with her and the Holy Fathers assisting us, we shall continue to perform our ministry with all honor and fruitfulness, which aims at nothing other than that the Gospel of Christ may be more and more known to the people of our time, may be willingly embraced, and may securely penetrate into every province of civil life.

[*Latin ed. p. 35*]

The Acts of Pope John XXIII, October 35. This was the plan for convening the Council, and we, all who serve as pastors in the Holy Church, desire it with great expectation and confidence. Venerable Brothers, these are the hopes and wishes that we have so earnestly desired to express before you today, so that we might again and again enjoy the joy that is proclaimed by the sacred Psalms: "A gradual canticle of David. Behold how good and how pleasant it is for brethren to dwell together in unity:" Therefore, with a paternal heart, we rejoice that we will see you again tomorrow, and invoking the gifts of heavenly benevolence upon you, we impart to you our Apostolic Blessing.

Held in the Basilica of the Vatican, on the feast of the Immaculate Conception of the Blessed Virgin Mary, after the Pontifical Mass celebrated by the Most Reverend Cardinal, Archpriest of the same Basilica, the first session of the Second Vatican Ecumenical Council came to a close.

The first session of the Second Vatican Ecumenical Council, which began with the liturgical celebration of the most blessed Virgin Mary's Divine Maternity, is now happily concluded on this most sacred day, on which the Immaculate Conception of the Mother of God is celebrated, with great and brilliant splendors that emanate from the Mother of God, both of God and of men. A certain mystical celestial arch connects this sacred gathering, which is taking place today, with the radiant beginning of the Ecumenical Council, which occurred on the eleventh day of the month of October; these two liturgical celebrations provide a most pleasing opportunity for the prayers of thanksgiving that must be offered to God. Furthermore, the inner meaning of this event is made even sweeter when we remember that our Predecessor, Pope Pius IX, initiated the first Vatican Council on this very day. It is pleasing to consider these congruences of time, which, when considered, allow us to understand the great events that the Church has

Translated by churchlatin.ai, a product of Boyne Archives

attained, shining like a star and protected by the maternal hand of Mary. The Council is truly an act in which faith is placed in God, and obedience to His laws. Ps. 132, 1. * December 8, 1962.

[*Latin ed. p. 36*]

The Acts of the Apostolic See - Official Commentary 36: With sincere zeal, efforts are made to conform to the design of the Divine Redemption: a design by which the Word became flesh of the Virgin Mary. Therefore, when today we remember the Immaculate Virgin, from whose root one flower has sprung forth, our hearts are filled with great joy: for we see this flower appearing more and more, especially as the time of the Sacred Advent draws near.

As the five Archbishops of the continents depart from this Petrine See to their respective Dioceses – to fulfill the office of pastors who follow their flocks – they are considering those things which have already been accomplished; and, with renewed strength and carefully considered methods, they look to the future, while awaiting the opportunity to bring this great undertaking to perfect fruition. Three points are brought to our attention: namely, the beginning, the progress, and the expected fruits of the Ecumenical Council, so that faith, holiness, and the apostolate may radiate throughout the Church and into civil society.

The beginning of the Ecumenical Council is still deeply imprinted in our minds, namely, the sight of that vast assembly of holy Archbishops, gathered here from all over the world. This has never happened in the course of centuries, up to this very time. Indeed, the one, holy, catholic, and apostolic Church presented itself to men, shining with the splendor that arises from its perennial mission, demonstrating its strength to its companions, exercising the gentle and persuasive power of its institutions.

It is also pleasing to remember that representatives arrived from many nations, who, in the name of their respective Governments, attended the solemn opening of the Council. And we are permitted to express again and again our gratitude that the people of our time have watched with admiration the beginning of this universal Synod; and that messages have been sent to us from all sides, from those who have remembered this great event with singular zeal, with great reverence, and with high esteem.

I. The Beginning of the Council. Therefore, on that memorable eleventh day of October, the mutual and collaborative work of the Archbishops began. After the celebration of the Ecumenical Council, it is now fitting to briefly review the things that have been accomplished.

1 Cf. Is. 11, 1.

[*Latin ed. p. 37*]

Acta Ioannis PP. XXIII, 37. Prima sessio, per modum aliquantus lentus et sollemnis, aperuit quasi aditum ad ipsum magnum opus Concilii; erat

Translated by churchlatin.ai, a product of Boyne Archives

scilicet initium, ex quo Patres animo alacre se penitus in ipsam causam et in intimam rationem huius negotii, seu divini consilii, insinuarent. Oportebat sane ut fratres e longinquis regionibus advecti et in eandem hanc vetustam Sedem congregati, se necessitudine attingerent; oportebat ut invicem se intuerentur ad mutuos animorum sensus comperiendos; oportebat ut scientiam, quam quisque experiendo sibi comparaverat, cum ceteris considerate et frugifere communicaret, quasi significationem earum rerum, quae variis in locis hominumque ordinibus, ad apostolatum quod attinet, effici contigit. Facile intellegitur in tam amplo consessu nonnihil temporis necessarium fuisse ut ad consensionem de rebus perveniretur quae, salva caritate, causam praebuerant discrepantiae, minime quidem mirandae sed animos paulum sollicitantis. Id ipsum e provido Dei consilio propterea evenit, ut veritas in sua luce poneretur et coram universa hominum societate manifesta fieret sancta libertas filiorum Dei, quae in Ecclesia viget. Neque fortuito coeptum est ab expendendo schemate de sacra Liturgia, utpote quae ageret de rationibus, quae inter hominem ac Deum intercedunt. Sunt enim hae summi momenti rationes, quae in solido fundamento Revelationis et Magisterii apostolici innitantur, oportet, ut opus impendatur in bonum animorum amplissima illa cum iudicandi ratione, quae non sapiat nimiam illam levitatem et festinationem, saepe propriam rationum inter solos homines. Deinde quinque schemata proposita sunt, de quibus disceptatum est et sententiae latae, quas utilissimas esse arbitramur ad certam ac definitam compositionem approbationemque singularum constitutionum perficiendam, ita ut merito colligi possit bona initia posita esse eorum de quibus adhuc erit disputandum.

II. Concilii progressus.

Inde, venerabiles Fratres, oculi Nostri ad operam illam convertuntur, quae proximo novem mensium intervallo, licet tecta silentio nec tamen minore cum gravitate, insumetur, postquam ad honoris vestri Sedes reversi eritis. Dum unumquemque vestrum in sua quisque dioecesi contemplamur, commoto oblectamento animus perfunditur Noster, cum sciamus vos, ex hac Urbe redeuntes, fiduciae et caritatis fulgentem veluti facem commissis populis daturos esse, atque Nobiscum Deum impensius usque.

[*Latin ed. p. 38*]

Acta Apostolicae Sedis - Official Commentary 38, so that the words of the Book of Ecclesiasticus concerning the High Priest Simon may be most sweetly recalled to mind: "And when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted in mount Libanus," 2 As you see, our progress proceeds through this mutual conspiracy of prayers and intentions. The united work for this solemn celebration does not cease; rather, the labors which remain for us all are certainly of greater weight and importance than they were in the other Ecumenical Councils, during the in-

Translated by churchlatin.ai, a product of Boyne Archives

tervals. Indeed, under the present conditions of life, the diligent communication of all matters pertaining to the apostolate is made easier in every way. This is clearly demonstrated by the newly established Commission, into which men have been chosen from the College of Cardinals and from the assembly of Bishops, to carry out the affairs of the universal Church; namely, the labors of the Council do not cease. It will be the task of this Commission, in the coming months, to attend to and direct the labors, and, after consulting with the individual Commissions of the Council, to lay solid foundations, so that the Ecumenical Synod may achieve a happy outcome. Therefore, our Council, during the next nine months, in which the sessions are interrupted, will continue its work most actively. Each Bishop, although occupied with the cares of his pastoral office, will carefully meditate upon and consider the proposed schemes, and other material, which will be sent at the appropriate time. Therefore, the Session, which will take place next month of September – when all the Fathers of the Council will again be most eagerly gathered in Rome – will proceed securely, steadily, and expeditiously, especially since it will draw greater benefit from the gatherings held in this first Session; and it is to be hoped that, in the year which will be four hundred years since the end of the Ecumenical Council of Trent, the conclusion of the labors, which our beloved people await, will be held among the sacred joys of the feast of the Nativity of Our Lord Jesus Christ, when we will see and adore the glory of the Word of God, who became flesh. III. The Expected Fruits of the Council. While therefore we contemplate this vast province of works, which is revealed with great confidence, we are filled with expectation, eager that those great plans may be accomplished. 2 Eccli. 5, 13.

[*Latin ed. p. 39*]

The acts of Pope John XXIII, number 39, finally bring about what we had in mind when we convoked the Council: namely, that "the Holy Church, firm in faith, established in hope, and burning with charity, may flourish with a new and youthful vigor; and, strengthened by the most holy laws, may be more effective and prompt in extending the Kingdom of Christ."

Although, as is evident, the norms of the Ecumenical Council have not yet been established, which will be promulgated after the labors of the same Council have been completed, it is nevertheless pleasing to anticipate the salutary fruits that will arise from it. May God grant that these fruits may be perceived not only by the children of the Catholic Church, but also by our brothers who are called by the Christian name, and indeed by those countless people who have not yet shared in the light of Christianity, who glory in the most ancient and excellent heritage of civil culture received from their ancestors. These people have nothing to fear from the light of the Gospel; rather, it will be able to greatly contribute to the cultivation and development of those most fertile seeds of religious sentiment and civil

Translated by churchlatin.ai, a product of Boyne Archives

culture that are found among them.

Our mind already looks forward to that time, venerable brothers; and we know well that you are affected by the same concern as we are. When that time arrives, it will be necessary to bring everything that has been established in the Ecumenical Council to all the fields of the Church, and also to the sphere of social affairs, and to comply promptly and generously with the norms established by the same Council.

This undertaking, which is certainly of the greatest importance, will require the pastors to devote themselves to it with united efforts, diligently proclaiming sound doctrine and scrupulously implementing the laws of the Council. To achieve this, the helpful cooperation of priests from both the secular and religious clergy, as well as of lay people, will also be needed, each according to their role and ability. The task of all of them will be to respond with eager and faithful willingness to the labors of the Ecumenical Council. Then, without a doubt, the desired new Pentecost will shine forth, which will enrich the Church with spiritual gifts and will spread its maternal influence and salutary power more widely throughout all provinces of human society. Then the Kingdom of Christ will be increased anew on earth. Then, finally, a joyful sound will resound more deeply and sweetly throughout the world.

3. Autograph letter to the Bishops of Germany, on the 12th day of January, 1962.

4. Cf. Prayer to the Holy Spirit for the Ecumenical Council.

[*Latin ed. p. 40*]

Acts of the Apostolic See - Official Commentary 40, a message of redemption, by which the supreme rights of Almighty God are confirmed, the bonds of fraternal charity among men, and the peace promised to men of good will in this world. Venerable Brothers. These are the sentiments that move us, and which express the great hope and our supplication. Having concluded the labors of this Session, you are about to return to your nations, to the beloved flocks entrusted to you; therefore, as we bid you farewell with all our blessings, we desire that you show our priests and faithful our abundant benevolence, becoming eloquent interpreters of our intentions and wishes. For this reason, it pleases us now to repeat the pious words with which our predecessor, Pope Pius IX, once addressed the Bishops at the First Vatican Ecumenical Council: "You see, most beloved Brothers, how good and how pleasant it is to walk together in the house of God in harmony. Walk thus always. And since our Lord Jesus Christ gave peace to the Apostles, so too I, your unworthy Vicar, in His name, give you peace. Peace, as you know, banishes fear. Peace, as you know, closes the ears to false teachings. Ah! May this peace accompany you all the days of your lives."

Translated by churchlatin.ai, a product of Boyne Archives

We have enjoyed, together with you, this most delightful experience in recent months, which is so aptly expressed by the words of Pius IX. There is still a long journey ahead for us: but know that the Supreme Shepherd of the Church constantly turns most loving thoughts to each of you, as you undertake the pastoral duties that are not at all separated from the concerns and solicitations of the Council. Today, we have shown you the threefold field of our labors, proposed for the common good, in order to encourage you: at the beginning of this brilliant Council, the first path has been opened to begin that great work; the united efforts of the coming months will continue with zeal and deliberation, so that the Ecumenical Council may, in due time, bring forth the desired fruits of faith, hope, and charity throughout the human family. This threefold note proclaims the singular importance and gravity of the Council. Therefore, great matters and burdens await us; but on this journey, God Himself will sustain us. May the Immaculate Virgin Mary always be with us; also, may the most chaste [reference to a person's name, likely a cleric] be with us.

[*Latin ed. p. 41*]

Acts of John PP. XXIII, 41. Joseph, the Spouse, Patron of the Ecumenical Council, whose name shines forth from this day in the Canon of the Mass, accompanies us on this journey, who, as a companion and helper of the Holy Family of Nazareth, was divinely appointed; and with him are Saints Peter and Paul, together with Saint John the Baptist, and with all the Pontiffs, Pastors, and Doctors of the Church of God. We are in this principal basilica of the Christian family, near the tomb of the Prince of the Apostles; but it is fitting to remember that the cathedral temple of the Roman diocese, the Lateran Palace, is the basilica, the mother and head of all the Churches dedicated to the Divine Savior, Jesus. Therefore, glory and dominion to Him, the King of the ages and of peoples, immortal and invisible, world without end. 6 In this sweet and delightful emotion, Heaven opens above our heads, and from there the splendor of the heavenly court shines so brightly upon us, that it brings us secure hope, supernatural constancy of faith, and most perfect joy and peace. Illuminated by this heavenly light, as we await your return, 7 we greet you all, venerable Brothers, "in a holy kiss," earnestly imploring the abundance of divine graces for you, of which our Apostolic Blessing is the pledge and the omen. III To His Majesty, Mwambutsa IV, King of the nation of "Burundi," who publicly visited the Supreme Pontiff. * Your Majesty, it has been granted to us, during the year that is ending, to receive on three occasions, in official visits, Heads of State of Africa. Your Majesty's visit renews today the joy that we experience in seeing those who preside over the destinies of these young nations place among their first concerns that of coming to pay homage to the humble successor of Saint Peter. For our part, we were eager to associate ourselves with the celebrations that marked, last July 1st, the accession of Burundi

Translated by churchlatin.ai, a product of Boyne Archives

to independence. 6 7 1 Timothy 1:17; Revelation 1:6. Cf. Romans 16:16. * December 16th of the year 1962.

[*Latin ed. p. 42*]

Acts of the Apostolic See - Official Commentary 42. Through Our representative, who on that day offered to Your Majesty Our congratulations and Our good wishes, Your Majesty kindly announced her intention to visit Us without delay at the Vatican. This action of Your Majesty, now happily realized, deeply touches Us, for it testifies to her esteem for moral and spiritual values, and clearly manifests her benevolent sentiments towards the Church. For a long time, the sons of the Church have been at work in Burundi. Divine Providence has made their apostolate fruitful there, in the fields of pastoral care and education, and the results of their efforts have proven particularly beneficial to the entire country. Not only are the primary schools, as We are informed, numerous and well-attended, but secondary education also flourishes there, and higher education itself has developed in such a way as to do honor both to the valiant missionaries who established it there and to the worthy sons of Burundi who collaborate in it and benefit from it. We, who are so concerned with the moral and spiritual elevation of all peoples, can only rejoice in this and thank God for it. We desire that the progress of your country along the paths opened by independence continue in an atmosphere of concord and good understanding. Your Majesty, We know, has done much to maintain internal peace and prevent disturbances during a difficult period. We are sure that she will continue to exert her happy influence: whether it is to promote the fruitful collaboration of all to ensure the spiritual and economic prosperity of the country, or whether it is sometimes necessary to appease the disagreements that may arise to the detriment of the true good of the national community. May God bless the progress of your young state: We ask this of Him with all our heart. As for Us, We wish to assure Your Majesty that, in all that she undertakes for the good of her people, she can be certain that the Church will always be ready to offer her loyal and devoted collaboration. With these sentiments, We welcome Your Majesty and invoke upon her and upon all of Burundi the abundance of divine blessings.

[*Latin ed. p. 43*]

To the Most Reverend Fathers, Cardinals, and Prelates of the Roman Curia, who have been favorably mentioned to the Most Blessed Father through the Most Reverend Dean of the Sacred College, on the occasion of the approaching feast of the Nativity of Jesus Christ.

* Your Eminence, Cardinal. We are grateful for the elevated expression of good wishes with which you have interpreted the sentiments of the members of the Sacred College and the Roman Prelature, on this Christmas gathering of the Pope with his closest collaborators, who share in the concerns

Translated by churchlatin.ai, a product of Boyne Archives

of the apostolic ministry. Your words, Your Eminence, have recalled what Our humble person was able to accomplish this year of the Second Vatican Ecumenical Council, in order to prepare all for more intense expectations of the great event; and you have also testified to the intelligent, cordial, and active cooperation of the venerable members of the Sacred College in the preparation, and subsequently in the development, of the Conciliar action during the first two months. It is pleasing and gladdens Us that the Dean Cardinal himself wished to grasp and express the most noble effort of the entire College of Cardinals, during the last three years.

Noble example and renewed impetus. Venerable Brothers and beloved sons, your example is a noble one, which gives courage to all, and which will sustain us in the months of work, from next January to the beginning of September of the coming year. It is pleasing to note a first singular attraction that is announced, with the year 1963 marking the four hundredth anniversary of the conclusion of the Council of Trent, from which the Holy Church received so much benefit, also for subsequent ages. The experience of the first two months of Vatican II has placed us all in a position, with God's help, to confer clarity and ease to the proceedings of the great assembly. A not insignificant work now opens before us, in this phase of fervent and silent continuation of our activity, along the line that the Lord has inspired in us.

* December 23rd of the year 1962.

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis - An Official Commentary on the Indiction of the Council: that is, a general and more ardent renewal in the life of the Church, a new and vigorous irradiation of the Gospel throughout the world, with the Holy Church spreading it, making it known, and explaining its teachings. This renewed pastoral impulse is the constant concern of Our heart: this is the purpose of the Ecumenical Council, so that our contemporaries may be ever more aware of the maternal action of the Church for the spiritual, and also material, elevation of all humanity. We are permitted here, for the common direction and encouragement of our studies for the work that awaits us all, to reiterate what We expressed, with simplicity and clarity, in Our introductory address of October 11th last, on that solemn day of the brilliant inauguration of the Council. We then said to the immense assembly of venerable Brothers in the Episcopate, gathered for the first time in such a numerous gathering near the tomb of Peter, that this is the Council, and this is what it concerns above all: namely, fidelity to the doctrinal foundations recalled and immutable of the sacred deposit of faith, and respect for the purest traditions of the Church's teaching.

11 The Pastoral Magisterium of the Church. But immediately We added that Our duty is not only to safeguard this precious treasure, as if We were concerned solely with its antiquity; but to dedicate ourselves with eager

Translated by churchlatin.ai, a product of Boyne Archives

will and without fear to that work of derivation from the ancient and perennial doctrine, and of its application to the conditions of our age, which means continuing the journey of the Church, teacher of souls and of peoples, through the succession of centuries. The *punctum saliens* – We said in that solemn opening address of the Council – is not, therefore, the discussion of this or that topic of the fundamental doctrine of the Church, in a widespread repetition of the teaching of the Fathers and of ancient and modern Theologians, as if this were not already well present and familiar to the spirit. For this, indeed, a Council was not needed. From the renewed, serene, and tranquil adherence to all the teaching of the Church in its entirety and precision, as it still shines in the conciliar acts from Trent to Vatican I, the Christian, Catholic, and apostolic spirit of the entire world awaits a leap forward towards a doctrinal penetration and a more vivid formation of consciences, in perfect fidelity to the authentic doctrine; but that –

[*Latin ed. p. 45*]

The Acts of Pope John XXIII, number 45, are being studied and presented through the methods of inquiry and the literary formulation of modern thought... all measured according to the forms and proportions of a magisterium of a predominantly pastoral character. Venerable Brothers and beloved sons, Our own. The long path of these months, which will lead us to September 8th of the coming year, opens before us, rich in inviting promises: the Pope, as in the time of preparation for the Council, and as throughout the entirety of His life, loves to entrust Himself to the good Providence of the Heavenly Father, who arranges all things for our good. We take the liberty of referring to what, in recent weeks, caused some concern regarding Our physical health. We are eager to express once again, in person, Our gratitude for the greetings that were conveyed to us, in harmony with affection and prayer from the entire Catholic family. Our humble life, as is the life of each of us, is in the hands of God, and we greatly appreciate the words of Saint Gregory of Nazianzus: "The will of God is our peace." Meanwhile, let us resume our common work with confidence. May the Lord help us to accomplish it together with holy joy and alacrity of spirit, for it is a great source of satisfaction and daily encouragement to know that we are aided by such generous minds and energies, as the Sacred College has never ceased to demonstrate to us, in expression of amiable and prompt correspondence to Our desires. And now, Venerable Brothers, beloved sons, Our wish becomes a prayer, invoking for you every chosen consolation of heavenly grace from the Divine Infant of Bethlehem. The soul expands in intense anticipation of Christmas; and as in Our Christmas radio message last night, we turned our thoughts to the entire human race, so today we renew to you Our paternal wishes of Christian joy and peace. May the benignity and grace of the Divine Redeemer accompany us

Translated by churchlatin.ai, a product of Boyne Archives

throughout the new year with effusions of heavenly delights, of which Our Apostolic Blessing shall be a pledge and reflection. 1 Cf. *L'Osservatore Romano*, October 12, 1962, p. 3.

[*Latin ed. p. 46*]

Acta Apostolicae Sedis - Official Commentary 46 V To the Most Excellent Gentlemen who serve as representatives before the Holy See, greetings and best wishes from the Supreme Pontiff.

* Excellencies and dear Gentlemen, The sentiments you offer to Us through the voice of your most worthy representative deeply touch Us. In your persons, We see represented a significant portion of the peoples of the earth before Us. And may it please God that one day – as We have already expressed the desire on other occasions – the entire human family may be thus gathered around the Pope in a peaceful and amicable encounter! Is not the spectacle you present here a silent, yet eloquent, invitation to fraternity and concord among men and peoples? This very invitation resounded, in an even more expressive manner, under the vaults of Saint Peter's, during the year that has passed. Yesterday, in Our message to the world, We spoke of the profound impression left in Our soul by the first session of the ecumenical Council. Who will ever forget that grand vision, evoked just now by your Dean in moving and noble terms: the entire Church, present in the persons of its Bishops, working for the renewal of its institutions and methods, and for the bringing together of all good-willed souls? And this, before the eyes of observers of various religious confessions; one could even say, without exaggeration, before the eyes of the entire world: for, thanks to the modern means of communication, whose role is so important today, everyone has been able to witness the freedom, sincerity, and charity that presided over these initial conciliar debates. Public opinion, in general, has understood that the Church works for the benefit of the human race: indeed, it seeks to help it fulfill its primary duty, which is to recognize the sovereignty of God; for it knows that from this will flow for it the blessings to which it aspires most ardently: peace and true happiness, in this world and in the next. The Church, as We have recalled many times, does not pursue purely earthly goals; it aspires to no temporal dominion.

* Die 23 Decembris mensis a. 1962.

[*Latin ed. p. 47*]

Acta Ioannis PP. XXIII, 47. La règle d'or que son divin Fondateur lui a laissée, c'est le Pater: la sublime prière, qui établit la véritable hiérarchie des valeurs: d'abord le nom, le règne, la volonté de Dieu; ensuite le pain et les nécessités de chaque jour. Chose admirable, et qui a frappé, au cours des siècles, bien des penseurs et des historiens: plus l'Église s'efforce, à travers les vicissitudes humaines, d'être fidèle à ce programme, plus aussi elle

Translated by churchlatin.ai, a product of Boyne Archives

travaille efficacement au bonheur de l'humanité et avant tout à la grande cause de la paix. La cause de la paix! C'est la vôtre, chers Messieurs. N'êtes-vous pas, par profession, les artisans de la négociation, les ennemis des solutions hâtives et violentes dans les divergences entre les États? Mais c'est, pour mieux dire, la cause du genre humain tout entier, aujourd'hui surtout. Y a-t-il quelqu'un au monde qui ne désire la paix, qui ne tremble de la perdre? Quelle émotion immédiate, jusqu'aux confins de la terre habitée, dès qu'elle apparaît menacée! L'année qui s'achève, vous vous en souvenez, nous a réservé sur ce point quelques motifs de crainte et de tremblement: *timor et tremor*! Mais n'est-ce pas un bon signe, bien encourageant pour l'année qui vient, que le péril ait été rapidement écarté, que la sagesse et la prudence aient si heureusement triomphé, redonnant confiance et courage à l'humanité en peine? Une chose est évidemment fondamentale pour le maintien et l'affermissement de cette paix: c'est que soit respecté, toujours et par tous, le droit international, fondé sur le droit naturel. Quiconque travaille pour l'affirmation du droit dans les querelles entre États, travaille pour le bien véritable des hommes et accomplit une œuvre bénie de Dieu. C'est une caractéristique du monde d'aujourd'hui de posséder, à l'échelle mondiale, des institutions qui s'emploient à faire respecter le droit, à empêcher le déchaînement de la violence. C'est le devoir de tous, Nous n'hésitons pas à le dire, de soutenir et d'appuyer ces institutions de tout faire pour assurer le succès des tâches qu'elles affrontent. Ceux qui travaillent ainsi, et ceux qui continueront à travailler intensément et avec une inaltérable confiance au service de la paix, ceux-là seront en bénédiction auprès des générations futures. L'histoire gardera leurs noms en caractères ineffaçables. C'est grâce à ces hommes qui nourrissent des pensées de paix – *cogitationes pacis et non afflictiones* – que le genre humain peut se consacrer, dans une noble émulation, non seulement aux grandes tâches.

[*Latin ed. p. 48*]

Acta Apostolicae Sedis - Commentarium Officiale: 48 économiques et sociales qui s'imposent, mais encore à la poursuite de l'exploration du cosmos et aux réalisations les plus hardies de la technique moderne. Qu'il s'agisse des investigations du savant, des applications du technicien, de l'audace de l'exécutant, l'Église applaudit à cet empire croissant de l'homme sur les forces de la nature. Elle se réjouit de tout progrès, présent et à venir, qui permet à l'homme de mieux concevoir l'infinie grandeur du Créateur, et de lui rendre, avec une admiration et une humilité accrues, l'hommage d'adoration et d'action de grâces qui lui est dû. Puisse l'année qui va s'ouvrir enregistrer encore beaucoup de ces pacifiques conquêtes dues au génie de l'homme! Et Dieu veuille inspirer aux organisateurs de ces grandes entreprises spatiales l'idée d'associer à leurs efforts et à leurs expériences des hommes capables et hardis de toute nation et de toute

Translated by churchlatin.ai, a product of Boyne Archives

race. Ils auront ainsi travaillé efficacement pour la fraternité et pour la paix, qui sont l'objet des vœux et des prières de tous en ces saintes fêtes de Noël. Pour Notre part, Nous appelons les meilleures grâces du Ciel sur les hommes de bonne volonté, et Nous prions Dieu de faire descendre en particulier sur vous, Excellences et chers Messieurs, sur vos familles, et sur les pays que vous représentez si dignement ici, l'abondance de ses bénédictions.

* * *

Die Nativitatis Domini Iesu Christi, adstantibus in foro S. Petri, post recitatas « angelicae salutationis » preces.

Filii in Christo dilectissimi.

Avete ben fissate le prime parole dell'Angelus Domini. Oh, que invocazione! Elle est prélude liturgique de la vigile et de la nuit de Noël, prélude de cette suave journée et de celles qui suivront. En elle résonne haut et solennellement le premier enseignement donné par le Fils de Dieu fait homme: l'humilité et l'obéissance. Elle est donc un appel renouvelé et fervent à son imitation.

Le récent radiomessage et les allocutions de dimanche au Sacro *Die 25 Decembris mensis a. 1962 (hora meridiana).

[*Latin ed. p. 49*]

To the College and to the Diplomatic Corps, this they wished to express once again, namely, the lively sense of duty which urges all not to linger in the most joyous contemplation of the Christmas joy, but to proceed further with a great spirit, in order to arrive at its practical personal and social applications. Now, the blessing of this day of light – *dies sanctificatus illuœit nobis* – encourages the prompt and firm adherence of generous hearts; it encourages the response which is also announced, even timidly, to the right conscience of each man. Yes, yes. There is no philosophical study, no effort to modernize systems, that is worthwhile, if the soul does not open itself entirely to the effusions of heavenly light and grace. The truth of the beatitudes proclaimed on the mountain echoes particularly vibrantly at Christmas, and it is imposed upon the universal attention. He who was born in Bethlehem is humble and meek of heart, poor and innocent; He is the builder of peace, and for its sake He is already preparing for the supreme sacrifice. This is the path marked by Jesus Christ; this is the indication for every man who receives the divine message with prompt adherence, at any cost of effort and personal generosity. In Bethlehem, beloved children, begins the new course of history, for a greater irradiation of the civilization of each people: but this course is entrusted to the responsibility of each one of us. In fact, by the natural law of solidarity and by the Christian doctrine of the mystical body, human dignity, freedom, and justice depend on all of us, both as a whole and as individuals. From Bethlehem, encouragement

Translated by churchlatin.ai, a product of Boyne Archives

for the applications of social life: the defeat of selfishness, the intelligent understanding of the needs of others, the law of forgiveness, widely applied, the triumph of perfect brotherhood. "Venite, gentes, et adorate Domino; quia hodie descendit lux magna super terram, alleluia." Once again, Merry Christmas, Holy Christmas!

4 - ACTA, vol. V, n. 1. – 30-1-1963.

[*Latin ed. p. 50*]

Acts of the Apostolic See - Official Commentary 50 RADIO BROADCAST MESSAGE I To the faithful of Australia and New Zealand, as a new Vatican Radio broadcasting facility was inaugurated to transmit waves to those distant regions. * Laudate Dominum, omnes gentes, laudate eum, omnes populi. With a heart deeply moved, we address you, beloved sons and daughters from Australia and New Zealand. On this auspicious day, while your bishops are attending the Ecumenical Council, we inaugurate a new radio broadcasting facility, through which a stronger propagation of sound will be daily directed to you, and also to the regions of the Far East, from our Vatican Station. In a certain sense entering the threshold of your homes, we embrace you with paternal charity, and we greet you with the sweetest words of the Divine Redeemer Himself: "Peace to this house! Peace to you!" 2 Truly, God is to be praised, for, through the advancements of modern technical arts, a unique opportunity is given to us to receive you as if before us, so that we may impart our blessings. To this expression of goodwill, we add the greetings of your sons also, who, in Rome, at the Pontifical Urbanianum College of Propaganda Fide, located on the Janiculum Hill, behold the radio antennas, raised high from the Vatican Hill. These are now diligently devoted to piety and ecclesiastical studies, so that, when they return home, the living voice of the Church may be with you at some time. Beloved sons and daughters. We thank you, who, through your generosity, have provided this radio facility to us with generous contributions, so that it may serve to spread truth and charity more widely throughout the world. You have earned a most worthy merit: for, the marvelous works of human ingenuity, in which the sparks of divine virtue shine more brightly, when dedicated to Christ, provide immense benefits to civil society, fostering mutual bonds between peoples, and promoting peace and concord. * November 27, in the year 1962. Psalm 116, 1. 1 Matthew 10, 12; John 20, 19, 21.

[*Latin ed. p. 51*]

Acta Ioannis Pp. XXIII 51. Wherefore, Our heart is filled with no small joy. The Œcumenical Council is celebrated in Romae, to which your prudent Pastors, having traversed so many lands and seas, are present in unity. This most distinguished assembly seeks nothing other than this, holds nothing older than this, namely, that, as Christ is announced even through the ethe-

Translated by churchlatin.ai, a product of Boyne Archives

real waves, so the most holy Name of Jesus may be proclaimed to the entire human family, and may be honored with the due reverence: the Name of Him who is called "Wonderful, Counselor, Mighty God, Father of the Age to Come, Prince of Peace." 3 This is the surest defense of salvation, in which secure hope of prosperity, active agreement of wills, and true peace consist. This is the most brilliant service of the Holy Church in these times, in which you also, beloved sons, have your part, provided that the efficacy of maternal concern is joined with the prompt obedience of children. For this, we exhort you with a paternal heart, that you may continually prove yourselves the most faithful witnesses of the Christian name in your noble nation, through the striving and practice of all virtues. "May the God of hope fill you with all joy and peace in believing, that you may abound in hope and in the power of the Holy Spirit." 4 As we express these wishes, we desire all that is joyful and salutary from God for you, especially invoking abundant heavenly gifts for your children, the infirm, and the aged, of whom may Our Apostolic Blessing be the most beloved pledge. II On the night of the Nativity of the Lord, the Holy Sacrifice of the Eucharist was celebrated in the private chapel by the Most Blessed Father. * To the Venerable Brother, beloved sons. This Mass, celebrated on the night of the Nativity of the Lord, sanctifies the most cherished intimacies of souls, which aspire to that which is the living essence of union with Christ: namely, sincere religion, well-understood liturgy, and a yearning for Christian perfection. We perceive this in this hour of sweet contemplation, under the gaze of the Divine Infant! In reality, at Christmas, the great problems of social and individual life are brought close to the manger of Bethlehem, while the Angels invite to... 3 4 Is. 9, 6. Rom. 15, 13. * December 24th of the year 1962 (approximately the 22nd hour of the day).

[*Latin ed. p. 52*]

Acta Apostolicae Sedis - Commentarium Officiale 52: Ad Deum gloria, Christo Redemptori et Salvatore gloria, et ad excitandos cordes ad gaudium pro celebratione pacis universalis. Magnum donum, verae divitiae, est hoc pacis mundi, quae pacem desiderat. Hoc repetavimus in nuntio radiophonico natali, et placuit nobis Domino gratias agere, quod hoc bene accipitur per tot terram, ad consolamentum illius lucis spei quae ardet et elevatur super omnes gentes. Ad conservationem et perfectionem huius doni caelestis, oratio universalis perseverare debet, dum omni cogitatione, verbo, et opere magis et magis cautus et prudens agitur, et in omni campo multiplicantur effortiones et cautelae ad removenda vel superanda obstacula, ad cognoscenda et remittenda causae quae conflictus provocant. Volite nos intellegere, carissimi filii, si pro Missa Natalitia, etiam hac nocte sicut in annis praeteritis, in aulae magnificis templorum romani, simplicitatem Nostrae cappellae privatae praefiximus, quasi nos circumdarentur ambiente humilium ecclesiarum agrorum et

Translated by churchlatin.ai, a product of Boyne Archives

montium, et innumerabilium Institutorum assistance socialis, quae sunt refugium innocentiae paucorum et derelictarum, consolatio et lenimentum lacrimarum occultarum, reparatio iniustitiarum manifestarum vel non satis demonstratarum. Et etiam vos cogitamus, carissimi aegri, carissimi senes, qui dolores et solitudinem pati estis; qui dolores et solitudinem ad magnum beneficium vobis et ad propitium boni pro humanitate converti possunt. Sunt etiam circumstantiae et situationes quae in hac sollemnitate contrastum cum gaudio Natalis magis et magis evidentem et accorsum faciunt. Hoc non est ad deprimendum officium quod ad veritatem et iustitiam prestamus, nec ad obliviscendum immensum bonum quod animae rectae gessunt, quae legem divinam et Evangelium sanctum honorare elegerunt; sed ad incitandas virtutes ad reparanda mala et ad reaccendendum in mundo liberum momentum fervoris religiosi et traditionum antiquissimarum patrum, ad serenam laetitiam Natalis. Carissimi filii, prope praesepium Nati Infantis, Filii Dei facti hominem, omnis homo qui hic ambulat, conscientia aperta et sincera considerat quod in extremo die ei strictum rationem de dono vitae habebitur; et haec definitiva sanctionem habebit de merito vel poena, de gloria vel abominatio. Est ergo ex conscientia huius rationis mensura participatio Christianorum, et omnium hominum, in grande...

[*Latin ed. p. 53*]

The Acts of Pope John XXIII, 53, concerning the mystery which we commemorate this night; from this arises the hope that, through the light of the Word of God, human civilizations may receive the spark that can lead them to a more vibrant flourishing, for the benefit of the people. Around the cradle of Jesus, His Angels sang of peace. And he who believed in the heavenly message and gave it honor received glory and joy. Thus it was yesterday; and thus it will always be throughout the ages. The history of Jesus endures. Blessed is he who understands it and draws from it grace, strength, and blessing. Amen, amen.

A WRITTEN MESSAGE GIVEN to the faithful and to the entire Hungarian nation, sent by the Holy Prelates who attended the first sessions of the Ecumenical Council, and brought to us. The celebration of the Second Vatican Ecumenical Council provides us with the opportunity to greet the entire Hungarian people, and in a particular way to show to the children of the Catholic Church our love and paternal benevolence. Know, beloved faithful of this nation, that We constantly turn our thoughts and concerns to you, and that We commend you daily to God with fervent and persistent prayers. May it be granted to Us in the upcoming sessions of the Ecumenical Council to be refreshed by the welcome presence of other Bishops of this nation, and may joyful news be brought to Us from there concerning the condition of the Catholic cause! While we cherish this pleasant hope, We impart the Apostolic Blessing to all the dioceses of Hungary, and to their

Translated by churchlatin.ai, a product of Boyne Archives

clergy and people, wishing them serene peace, hope, and perseverance in the Christian faith, always in the Lord.

From the Vatican, on the eighth day of December, in the solemnity of the Immaculate Conception of the Virgin Mary, in the year 1962, in the fifth year of Our Pontificate.

JOHN PP. XXIII

[*Latin ed. p. 54*]

Acta Apostolicae Sedis - Official Commentary 54 ACTS OF THE HOLY CONGREGATIONS SACRED CONSISTORY CONGREGATION I CHILLANENSIS - TALCENSIS - LINARENSIS DECREE Concerning the Alteration of Boundaries, for the Greater Good of the Christian Faithful. Deeply considering the benefit of the Christian faithful, the Most Reverend Father Caietanus Alibrandi, titular Archbishop of Bindaeus, Apostolic Nuncio in the Republic of Chile, earnestly requested the Apostolic See to somewhat alter and more suitably arrange the boundaries by which the dioceses of Chillanensis, Talcensis, and Linarensis are presently circumscribed, so that ecclesiastical boundaries may subsequently correspond with civil limits. The Sacred Consistory Congregation, having considered the favorable opinion of the Most Reverend Ordinaries concerned, approved these alterations, which are intended for the eternal salvation of souls, and, by virtue of the special faculties granted to it by the Most Holy Pope John, by Divine Providence Pope John XXIII, graciously granted the requested permissions. Therefore, with the consent of those who are, or are presumed to be, concerned, the present Decree is enacted: 1. From the diocese of Chillanensis, the territories of the parishes listed below are separated: San Pedro, San Alfonso, San Francisco, located in the city commonly called "quenes," as well as Guranipe, Cau-Chanco, Sauzal, and Pocillas, and these are permanently attached to the diocese of Linarensis; 2. From the diocese of Talcensis, the parish called Puta is separated, and it is permanently assigned to the diocese of Linarensis; 3. Finally, from the diocese of Linarensis, a portion of the civil territory of the province of Talcensis is separated, and it is permanently attached to the northern and eastern boundaries of the same diocese, under the shining sun, and it shall henceforth belong to the diocese of Talcensis.

[*Latin ed. p. 55*]

The Sacred Congregational Congregation decrees furthermore that the Sacred Congregational Congregation orders that documents and records pertaining to the clergy, faithful, and temporal goods of the aforementioned territories, which are transmitted from the Curia from which they have recently been incorporated to the Curia to which they are now joined, be sent as soon as possible. Concerning the clergy, it is

Translated by churchlatin.ai, a product of Boyne Archives

decided that, as soon as the present Decree has been carried into effect, the priests of the Church shall be considered as assigned to the territory in which they legitimately hold an ecclesiastical benefice or office; and the other clerics and seminarians shall remain or be incorporated into the diocese in which they have a legitimate domicile. In addition to all of the above, the same Sacred Congregational Congregation appoints the Most Reverend Father Caietan Alibrandi to oversee the execution of these matters, granting him the necessary and appropriate powers, including the power to delegate, to any man established in ecclesiastical dignity, to carry out the aforementioned purpose, and to remit to the same Sacred Congregation, as soon as it is permissible, an authentic copy of the executed act. Regarding the matters above, the present Consistorial Decree shall be valid as if it were issued under the Apostolic seal. Contrary provisions notwithstanding. Given in Rome, from the offices of the Sacred Congregational Congregation, on the 8th of May in the year 1962.

CAROLUS Card. CONPALONIERI, Secretary.

S. f. Franciscus Carpino, Archbishop of Serdica, Assessor II.

DECREE OF THE DOMINICAN REPUBLIC Concerning the Nomination of a Military Vicar. By Decree dated the 8th of the month of December in the year 1962, the Sacred Congregational Congregation appointed and constituted the Most Reverend Father Octavius Anthony Beras, Archbishop of Santo Domingo, as the Military Vicar of the Dominican Republic.

[*Latin ed. p. 56*]

Acts of the Apostolic See - Official Commentary 56

ACTS OF THE SACRED PENITENTIARY TRIBUNALS

APOSTOLIC PENITENTIARY (SECTION ON INDULGENCES)

DECREE

Granting Indulgences through Invocation to the Blessed Virgin Mary

His Most Holy Name, John, by the Grace of God Pope, the Twenty-Third, having, in an audience granted in writing to the Most Eminent Cardinal Penitentiary Major on the 3rd day of the month of January of the present year, deigned to generously grant the following Indulgences:

1. A partial indulgence of three hundred days, to be acquired by all the Christian faithful, at least with a contrite heart, if they have piously recited the invocation: "O Mary, Mother and Queen of Christian families, pray for us."

2. A plenary indulgence, under the usual conditions, to be obtained by them once each month, if they recite the same invocation with pious devotion every day throughout the entire month.

Translated by churchlatin.ai, a product of Boyne Archives

This present decree is valid forever, without any need for an Apostolic Letter in brief form. Contrary provisions notwithstanding.

Given in Rome, from the Sacred Penitentiary, on the 9th day of January, 1963.

F. Card. CENTO, Major Penitentiary

L. © S. I. Sessolo, Secretary.

[*Latin ed. p. 57*]

Diarium Romanae Curiae 57 DIARIUM ROMANAE CURIAE. Sunday, December 16, 1962, the Holy Father John XXIII received in Wechte His Majesty MWAMBUTSA I V, King of Burundi, on an official visit. Saturday, January 5, 1963, the Holy Father John XXIII received, in a solemn audience, His Excellency Dr. HABIBTJR RAHMAN, Extraordinary Envoy and Minister Plenipotentiary of Pakistan, for the presentation of his credentials.

SECRETARY OF STATE. APPOINTMENTS. By Apostolic Briefs, the Holy Father John XXIII, happily reigning, deigned to appoint:

Assistants to the Papal Throne:

September 11, 1962. His Excellency, Reverend Monsignor Michele Browne, Bishop of Galway and Kilmacduagh.

November 27. His Excellency, Reverend Monsignor Paolo Babini, Bishop of Forlì.

December 4. His Excellency, Reverend Monsignor Vincenzo Alessandro González y Robleto, Archbishop of Managua.

Protonotaries:

June 19. Apostolic Protonotaries ad instar participantium:

1962. Monsignor Giacomo Long (Christchurch). Monsignor Walter J. Tappe (Santa Rosa).

September 25. Monsignor Giuseppe Cardijn (Malines-Bruxelles).

October 1. Monsignor Enrico Pierangeli (Tolentino).

Monsignor Pietro Guglielmotti (Vallo di Lucania).

Monsignor Francesco Signorelli (Vallo di Lucania).

Monsignor Francesco Tinello (Squillace).

November 26. Monsignor Casimiro Bilczewski (Breslau).

November 27. Monsignor Tommaso J. Deegan (New York).

Monsignor Tommaso A. Donnellan (New York).

Monsignor Vincenzo W. Jeffers (New York).

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Commentarium Officiale, 27 November 1962. Most Reverend O'Connor, William R. (New York). Most Reverend Waterson, Edward J. (New York). 4 December. Most Reverend Milik, Charles

Translated by churchlatin.ai, a product of Boyne Archives

(Katowice). By letters from the Secretariat of State, the Most Holy Father, John XXIII, reigning happily, deigned to appoint:

Domestic Prelates of His Holiness:

23 February 1961. Most Reverend Brocke, Charles (Paderborn). Most Reverend Kampmann, Theodore (Paderborn). Most Reverend Kopp, Clement (Paderborn). Most Reverend Schwingenheuer, Anthony (Paderborn). Most Reverend Stakemeier, Edward (Paderborn). Most Reverend Becker, John William (Cologne). 23 June. Most Reverend Boskamp, Charles (Cologne). Most Reverend Lewen, Peter (Cologne). Most Reverend Willi, Anthony (Chur). 21 July. Most Reverend Cantin, Edward (Fribourg - Switzerland). Most Reverend Rivera, Ernest (Talea). Most Reverend Schöllgen, Werner (Cologne). 27 September. Most Reverend Jüssen, Claudius (Freiburg im Breisgau). 8 December. Most Reverend Hirschberger, John (Limburg). 23. 19 May 1962. Most Reverend Backes, Ignatius (Trier). Most Reverend Bellavance, Joseph (Saint Boniface). 8 June. Most Reverend Empson, Charles (Saint Boniface). Most Reverend Dufty, Edward (Bridgeport). 16. Most Reverend Gocki, Anthony Joseph (Regina). Most Reverend Kinlin, Peter Stephen (Regina). Most Reverend Murray, James Athol (Regina). Most Reverend Poirier, Ermenegildo (Regina). Most Reverend Schachtel, Francis G. (Regina). Most Reverend Becker, Erwin (Santa Rosa in California). Most Reverend Tillman, Clyde (Santa Rosa in California). Most Reverend Walsh, Michael (Santa Rosa in California). Most Reverend Blake, Joseph (New York). 23. Most Reverend Breen, Henry (New York). Most Reverend Caramanno, Joseph (New York). Most Reverend Cunningham, John (New York). Most Reverend Farrell, Thomas (New York). Most Reverend Harrington, John (New York). Most Reverend Julian, Vincent (New York). Most Reverend Kellenberg, Edward (New York). Most Reverend Kennedy, Joseph (New York). Most Reverend Leddy, James (New York). Most Reverend McKinney, George (New York). Most Reverend McMahon, Andrew (New York). Most Reverend O'Connor, Joseph (New York). Most Reverend Pietrzyk, Stanislaus (New York). Most Reverend Storni, Adrian (New York).

[*Latin ed. p. 59*]

Diarium Romanae Curiae 59, 1962.

Most Reverend Mr. Tully Giacomo (New York).

Most Reverend Mr. McNulty Francesco (Scranton).

Most Reverend Mr. Pilny Giuseppe (Scranton).

Most Reverend Mr. Ausdenmore Enrico (Cincinnati).

July 13th: Most Reverend Mr. Evans Ferdinando (Cincinnati).

Most Reverend Mr. Graham Edoardo (Cincinnati).

Most Reverend Mr. Hoban Giacomo (Cincinnati).

Most Reverend Mr. Etchegaray Ruggero (Bayonne).

Translated by churchlatin.ai, a product of Boyne Archives

August 4th: Most Reverend Mr. Solimano Lorenzo (Chiavari).
Most Reverend Mr. Trofello Giovanni Battista (Chiavari).
Most Reverend Mr. Streif! Giovanni (Nancy).
Most Reverend Mr. Silvestri Quinto (Ferrara).
September 11th: Most Reverend Mr. Ghirardotti Carlo (Saluzzo).
Most Reverend Mr. Dumas Luciano (Québec).
Most Reverend Mr. Rocereto Giuseppe (Caiazzo).
September 18th: Most Reverend Mr. Punzi Giovanni (Monopoli).
Most Reverend Mr. Forte Domenico (Udine).
Most Reverend Mr. Bigarella Mario (Vicenza).
September 25th: Most Reverend Mr. De Franceschi Nicola (Albano).
September 17th: Most Reverend Mr. Di Biagio Agostino (Amelia).
Most Reverend Mr. Spina Antonio (Porto e Santa Rufina).
Most Reverend Mr. Onofri Michele (Tivoli).
Most Reverend Mr. Villalobos Olegario (Maracaibo).
September 21st: Most Reverend Mr. Liguori Alfonso (Napoli).
Most Reverend Mr. Martorelli Luigi (Napoli).
Most Reverend Mr. Salerno Giuseppe (Napoli).
Most Reverend Mr. Minestrini Ettore (Perugia).
September 28th: Most Reverend Mr. Piras Bacchisio (Alghero).
Most Reverend Mr. Damiano Domenico (Policastro).
Most Reverend Mr. Di Leo Rocco (Vallo di Lucania).
Most Reverend Mr. Errico Mauro (Vallo di Lucania).
Most Reverend Mr. Panzuto Giovanni (Vallo di Lucania).
June 23rd:
Camerieri, July 15th, 1960.
September 2nd:
October 27th:
June 23rd, 1961.
September 29th:
July 21st:
August 6th:
December 8th:
January 13th, 1962.
September 20th:
Secret, additional titles of His Holiness:
Most Reverend Mr. Leite Giovanni Vincenzo (Santos).
Most Reverend Mr. Zanetti Alessandro (Santos).

Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Mr. Feer Carlo (Basel et Lugano).
Most Reverend Mr. Kowalski Giuseppe (Köln).
Most Reverend Mr. Fuchs Alfonso (Basel et Lugano).
Most Reverend Mr. Gonzalez Gustavo (Talea).
Most Reverend Mr. Salazar Luigi (Talea).
Most Reverend Mr. Salman Enrico (Talea).
Most Reverend Mr. Schniederttins Filippo (Paderborn).
Most Reverend Mr. Ludwa Riccardo (Chur).
Most Reverend Mr. Maranta Reto (Chur).
Most Reverend Mr. Gutmann Giuseppe (Fulda).
Most Reverend Mr. Ganse Francesco Giorgio (Breslau).
Most Reverend Mr. Mardones Stuardo Emanuele (Conception - Chile).
Most Reverend Mr. Ríos Muñoz Oscar (Conception - Chile).

[*Latin ed. p. 60*]

60 January 20th » » Acta Apostolicae Sedis - Official Commentary 1962. Monsignor Eo jas Espinoza Emilio (Conception, Chile). » Monsignor Rojas Espinoza Giorgio Umberto (Conception, Chile). » » » Monsignor Koll, of Romano (Trier). 27th » » Monsignor Werner, Ginseppe Maria (Fulda). March 2nd » Monsignor Crescenti, Giuseppe G. C. (Santos). » » » Monsignor Pestana, Emanuele (Santos). » » » Monsignor Santos, Oscar Junior (Santos). 17th » » Monsignor González Campón, Gesù (Linares). » » » Monsignor Ruíz Zúñiga, Raffaele (Linares). June 8th » Monsignor Szoka, Edmondo (Marquette). 16th » » Monsignor Devine, Giacomo (Bridgeport). » » » Monsignor Cox, Geraldo (Santa Rosa in California). » » » Monsignor Farrel, Giovanni (Santa Rosa in California). 23rd » » Monsignor Gallagher, Tommaso (New York). » » » Monsignor Head, Edoardo (New York). » » » Monsignor McCormack, Guglielmo (New York). » » » Monsignor Quinn, Giuseppe (New York). July 13th » Monsignor Klockel, Enrico (Cincinnati). » » » Monsignor Tensing, Roberto (Cincinnati). » » » Monsignor Walter, Lorenzo (Cincinnati). » » » Monsignor Galles, Francesco (Wlnona). » » » Monsignor Habiger, Giacomo (Winona). 21st » » Monsignor Dellepoort, Giovanni Giuseppe (Breda). August 4th » Monsignor Meléndez, Nicola Alfredo (Ambato). » » » Monsignor Váscones y Andrade, Giuseppe (Ambato). 11th » » Monsignor Balice, Giovanni (Larino). » » » Monsignor Di Stefano, Giuseppe (Larino). » » » Monsignor Silvestris, Nicola (Larino). » » » Monsignor Carnevale Maffé, Carlo (Vigevano). 18th » » Monsignor Di Bello, Agostino (Castellaneta). » » » Monsignor Mastrorocco, Nicola (Castellaneta). » » » Monsignor Carbonara, Nicola (Monopoli). 25th » » Monsignor Beggi, Sante (Reggio Emilia). » » » Monsignor Gregori, Guglielmo (Reggio Emilia). » » » Monsignor lotti, Pietro (Reggio Emilia). » » » Monsignor Mora, Giuseppe (Reggio Emilia). » » » Monsignor

Translated by churchlatin.ai, a product of Boyne Archives

Pederzoli, Dante (Reggio Emilia). September 1st » Monsignor Paternello, Angelo (Lecce). » » » Monsignor Spina, Nicola (Ripatransone). 8th » » Monsignor Nardelli, Antonio (Nepi e Sutri). » » » Monsignor Bennardis, Angelo (Rossano). 21st » » Monsignor Cuffaro, Giuseppe (Agrigento). » » » Monsignor Di Caro, Francesco (Agrigento). » » » Monsignor Fontana, Giuseppe (Agrigento). » » » Monsignor Minnella, Giuseppe (Agrigento). » » » Monsignor Padalino, Antonio (Agrigento). » » » Monsignor Urso, Giuseppe (Agrigento). » » » Monsignor Pagano, Antonio (Napoli).

[*Latin ed. p. 61*]

Diarium Romanae Curiae 61, 28 September 1962. Monsignor Zolo Carmelo (Alghero). Monsignor Accardi Luciano (Trapani). Monsignor Campanile Antonio (Trapani). Monsignor Cassisa Salvatore (Trapani). Monsignor Manuguerra Michele (Trapani). Monsignor Tosto Andrea (Trapani). Monsignor De Marco Virginio (Vallo di Lucania). Monsignor Nicoletti Pietro (Vallo di Lucania). Secret Chamberlain of the Sword and Cape of His Holiness: 6 October 1962. The Marquess Grossi di Camporsevoli Roberto (Rome). Honorary Secret Chamberlains of the Sword and Cape of His Holiness: 20 October 1961. Mr. Meile Guglielmo (Basel and Lugano). 21 September 1962. Mr. Dragonetti de Torres, of the Marquess Cosimo (Rome). Honorary Chamberlain in the Azure Order of His Holiness: 6 October 1962. Monsignor Bellomia Natale (Noto). Honorary Chamberlain, supernumerary, of the Sword and Cape of His Holiness: 21 September 1962. Mr. Giuseppe Mirisola di Torresanto (Rome). HONORS. With Apostolic Briefs, the Holy Father John XXIII, happily reigning, deigned to bestow: The Collar of the Order of Pius: 7 December 1962. Upon His Majesty Mwambutsa IV, Mwami of Burundi. The Grand Cross of the Order of Pius: 7 December 1962. Upon His Excellency Mr. Nimubona Lorgio, Minister of Foreign Affairs of Burundi. The Grand Cross of the Order of Saint Gregory the Great, civil class: 4 December 1962. Upon Baron Raitz von Frentz Edmondo (Cologne). 7. Upon Mr. Ndenzako Leone, Grand Marshal of the Court of His Majesty Mwambutsa IV, King of Burundi. Upon Mr. Katikati Felice, Minister of Economy of Burundi. Upon Mr. Baranyanka Carlo, Minister of Burundi in Belgium.

[*Latin ed. p. 62*]

Acta Apostolicae Sedis - Official Commentary 62: The Grand Cross of the Order of Saint Sylvester, Pope: December 11, 1962. To Mr. Antonio Cattelani (Rome). By letters from the Secretariat of State, the Most Holy Father, Pope John XXIII, in his blessed reign, deigned to bestow: The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: August 25, 1962. To Mr. Antonio Azara (Rome). September 21st: To Mr. Giuseppe Arcami (Lodi). October 17th: To Mr. Francesco Salvi (Bergamo). The Commander's Cross of the Order of Saint Gregory

Translated by churchlatin.ai, a product of Boyne Archives

the Great, civil class: 1961. To Mr. Carlo von Blarer-Ziegler (Basel). To Mr. Carlo Gustavo Feilerer (Cologne). To Mr. Ermanno Schroeder (Cologne). To Mr. Wilhelm Werhahn (Cologne). September 23rd: To Mr. Riccardo Muckermann (Cologne). October 14th: To Mr. Giuseppe Beverie (Rottenburg). June 16, 1962: To Mr. Edward Emmett Culliton (Regina). To Mr. Robert Kramer (Regina). To Mr. Edward Capizzi (Agrigento). To Mr. Michele Rigai (Paris). To Mr. Elia Decazes (Bordeaux). July 21st: To Mr. Giuseppe Salem (Beirut of the Melchites). To Mr. Antonio Elia Sehnaoui (Beirut of the Melchites). To Mr. Peter Yervant der Hagopian (Stockholm). To Mr. Giovanni Trabulsi (Zahlen e Furzol). September 1st: To Mr. Ruggero Baldini Lega (Rimini). To Mr. Archimede Melito (Rome). To Mr. Ugo Piazza (Rome). September 21st: To Mr. Gino Grossi (Pescia). October 6th: To Mr. Emanuele Guerrieri (Noto). To Mr. Lambert Cusani (Parma). To Mr. Carlo Alberto Masini (Rome). April 28th: June 15th. The Commander's Cross of the Order of Saint Gregory the Great, military class: September 21, 1962. To Mr. Ignazio Melandri (Rome). The Knighthood of the Order of Saint Gregory the Great, civil class: 1962. To Mr. Angelo Sacchi (Viterbo and Tuscania). To Mr. Theodore William Jentjens (Roermond). To Mr. Louis John Melchers (Rotterdam). To Mr. Roland Conture (Saint Boniface). To Mr. Celeste Mulier (Saint Boniface). To Mr. George McLachlan (Bridgeport). To Mr. Osia Cousineau (Saint-Hyacinthe).

[*Latin ed. p. 63*]

Diarium Romanae Curiae 63, July 21, 1962. To Mr. Mutsaerts, Emanuele V. G. (Haarlem). To Mr. Mignan, Edoardo (Paris). August 11, To Mr. Roberto Umberto (Rome). September 1, To Mr. Attanasio Giuseppe (Faenza). August 8, To Mr. Conti Enrico (Faenza). August 8, To Mr. Gualdrini Antonio (Faenza). August 21, To Mr. Pucci Carmelo (Pescia). August 28, To Mr. Sabatini Aldo (Siena). The Order of St. Sylvester, with Plaque: July 21, 1962. To Mr. Lindermann, Ermanno (Sankt Pölten). To Mr. Donati, Aldo (Rome). September 28, To Mr. Morlino, Tommaso (Rome). The Order of St. Sylvester: 1961. To Mr. de Fürstenberg, Leopoldo (Paderborn). 1962. To Mr. Deis, Pietro Stanislao (Regina). To Mr. Miller, Giuseppe (Regina). July 21, To Mr. Bergamini, Arturo (Modena). August 4, To Mr. Tornasi, Armando (Rome). To Mr. Trivelloni, Nicola (Velletri). August 11, To Mr. Briani, Narciso (Padova). To Mr. Raffa, Ernesto (Perugia). August 21, To Mr. Marchetti, Angiolo (Pescia). To Mr. Nuti, Giulio (Pescia). To Mr. Baffaelli, Fernando (Pescia). August 28, To Mr. Boustani, Jalil Rizkallah (Aleppo of the Melchites). To Mr. Homsi, Edmondo Alberto (Aleppo of the Melchites). To Mr. Antaki, Fathi Giorgio (Aleppo of the Melchites). To Mr. Airoldi, Mario (Milan). To Mr. Balzarini, Felice (Milan). To Mr. Baroni, Guido (Milan). To Mr. De Luca, Salvatore (Milan). To Mr. Gandini, Pietro (Milan). To Mr. Gatti, Amerigo (Milan).

Translated by churchlatin.ai, a product of Boyne Archives

To Mr. Tacchi, Giorgio (Milan). To Mr. Augenti, Giacomo (Rome). To Mr. Marrone, Decio Attilio (Trapani). October 6, To Mr. Caglio, Eugenio (Milan). To Mr. Fumagalli, Carlo (Milan). To Mr. Noto, Salvatore Adamo (Noto). To Mr. Ricci, Cesare (Siena). June 18. The Knighthood of the Order of St. Sylvester: August 25, 1961. To Mr. Lucas, Bernard (Münster). October 14, To Mr. De Fremery, Ermanno Massimiliano (San Isidro). November 17, To Mr. Feldhofi, Guglielmo (Köln). To Mr. Pollmeyer, Ermanno (Köln).

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Commentarium Officiale 31 11 » 25, March 8, 1962. To Mr. Carlo Heiss (Augsburg). May » To Mr. Osvaldo Guíñez Guíñez (Araucania). » » To Mr. Ottone Horn Rademacher (Araucania). » » To Mr. Bernardino Di Cesare (Penne-Pescara). June » To Mr. Ruggero Hilaire (Les Cayes). » » To Mr. Giorgio Nicolas (Les Cayes). » » » To Mr. Sidney Le Vine (New York). 16 » » To Mr. Michele Pietro Meissen (Rotterdam). » » » To Mr. Enrico Ermanno Ballering (Rotterdam). 23 » » To Mr. Giovanni De Haas (Utrecht). » » » To Mr. Giovanni Antonio Luyf (Utrecht). » » » To Mr. Giuseppe Gangarossa (Agrigento), 30 » To Mr. Pietro Kemp (Haarlem). 13, July » » To Mr. Bernardo A. G. M. Luykx (Haarlem). » » » To Mr. Dionisio Leonardo Akkermans (Rotterdam), 21 » To Mr. Raffaele Pietra (Roma). 4, August » » To Mr. Gianfilippo Felicioli (Camerino). 11 » » To Mr. Antonio Vannini (Roma). » » » To Mr. Guglielmo Ohlsson (Stockholm). » 21, September » To Mr. Paolo Gori Montanelli (Pescia). 28 » » To Mr. Icilio Menozzi (Modena). 6, October » To Mr. Nazareno Buongarzoni (Macerata).

NECROLOGY, December 31, 1962. Most Reverend Louis-Joseph Kerkhoft, titular Archbishop of Serre. January 6, 1963. Most Reverend Carlos Alberto Arce Masias, Bishop of Piura. 7 » » Most Reverend Gilla Vincenzo Gremigni, Archbishop-Bishop of Novara. 15 » » Most Reverend Bernardino Salvatore Re, Bishop of Lipari. 22 » » The Most Eminent Cardinal William Godfrey, of the title of the Saints Nereus and Achilles, Archbishop of Westminster.

[*Latin ed. p. 65*]

Year and Volume LV, February 28, 1963 (Series M, Volume V) - No. 2. ACTA APOTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace - Vatican City. Administration: Vatican Publishing House. ACTS OF POPE JOHN XXIII DURING THE SOLEMN CANONIZATION of Blessed Vincent Pallotti, Confessor, founder of the Society of Catholic Apostolate, which took place on the twentieth day of the month of January, the second Sunday after Epiphany, in the year 1963, in the Vatican Basilica. At the urgent request of the Advocate, the Most Reverend Cardinal Larraona, Reverend Prefect of the Congregation, Hamlet Tondini, urged by the Most Eminent Prefect of the Sacred Congregation for the Propagation of the

Translated by churchlatin.ai, a product of Boyne Archives

Faith, Arcadius, to address the Holy Father, he responded in the name of the latter, saying: "What you have requested, namely, that Blessed Vincent Pallotti, a Roman priest, be adorned with the highest honors of religion, is also ardently desired by the Supreme Pontiff himself. For this man of utmost integrity possesses outstanding virtue in every way, and furthermore, marvelous things, exceeding the power of nature, were accomplished by him, with the grace of Almighty God. But the August Pontiff also desires this solemn consecration, because he is confident that the Catholic clergy, in particular, will derive a most abundant benefit from it, since they will be able to behold the life of Blessed Vincent, as it were, in a mirror. Indeed, this minister of God, an image of living goodness, whom the clergy of Rome rightly call its ornament and glory..."

[*Latin ed. p. 66*]

The Acts of the Apostolic See - Official Commentary, volume 66, testifies to the virtues with which those who govern divine matters must always be endowed, and he followed the methods of acting that are necessary to maintain these virtues in the sacred ministry, methods which both our present society and the holy Church, for their own reasons, greatly desire and commend. Entirely devoted to Christ Jesus, the eternal priest, he displayed, above all, an incredible fervor of religious piety; and, as was fitting for one who had shown such singular love for his neighbors, he spared nothing that could be attempted for the sake of their salvation. He always helped those in need and the poor; he offered assistance to the sick, the imprisoned, and the condemned; he educated and instructed young people, workers, and craftsmen with all his energy; he inspired lay people of all ages and conditions to serve bishops and priests with such zeal that, by the merit of his actions, he was rightly proclaimed a forerunner of the Action Catholique by the Most Holy Pope Pius XI; finally, he devoted every kind of care to forming the minds of clerics in holiness. From these things, anyone can easily understand how appropriately the Supreme Pontiff has inscribed the blessed Vincent in the white robes of the saints, to offer both protection and an example to those who minister at the altar. Therefore, this Vicar of Christ will soon become one of you who are present, after he has, together with you, prayed to the Holy Spirit, that He may grant the light of His counsel in this most serious moment. Let us therefore receive with attentive ears the certain pronouncement of the Supreme Pontiff, of which the most blessed Jerusalem rejoices, from which the Mother Church, a pilgrim on this earth, will receive new glory and new help. After the hymn "Veni" has been sung, seated in the Chair, wearing the mitre and the formula of the Creator Spirit, the Supreme Pontiff solemnly declared to all those present: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of our Lord Jesus Christ, of the Blessed Apostles

Translated by churchlatin.ai, a product of Boyne Archives

Peter and Paul, and by Our own: after mature deliberation, and with the divine help frequently implored, and with the counsel of our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church, present in the City, We declare Blessed Vincent Pallotti to be a Saint."

[*Latin ed. p. 67*]

We see and declare, and we add to the catalogue of Saints: We decree that the memory of him should be devoutly commemorated each year on the twenty-second day of January, among the Saints and Confessors. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Afterwards, with the Most Blessed Father presiding, the hymn *Te Deum* was sung by the entire clergy and people, which was followed by a HOMILY from the SUPREME PONTIFF. The splendor of Holiness has always distinguished this beloved City, the bulwark of the Catholic name, with a certain beauty and singularity. This, indeed, seems to have happened especially at this time, after the celebration of the Second Vatican Ecumenical Council was begun with such auspicious beginnings; and it was done with such brilliance that Rome, which has known so many and such great triumphs of the faith, has never before seen. Never in the annals of ecclesiastical history have we read of such a large number of Bishops gathering from all parts of the world, and offering such a magnificent spectacle of faith, fraternal concord, and fervent piety in the splendor of this Basilica of Saint Peter. Never before has this holy City of God been regarded with such reverence and such expectation by the people. Truly, with such grandeur of events, in which the holiness of the City of Rome is more clearly manifested before all eyes, it is fitting that the solemn rite, by which the blessed Vincent Pallotti was recently granted the honors of the Celestial Saints, was decided upon, to the joy of the entire Christian family. For we are speaking of a Roman citizen, who, through the innocence of his life and the zeal for extending the kingdom of Jesus Christ, has been a shining ornament and glory of this city's clergy. His name adorns the sacred diadem, as a new jewel, which adorns the brow of the Roman Church. And the testimonies of his apostolic labors, which are found everywhere in his homeland, more clearly confirm that the City of Rome has always been a haven for holy men, which was consecrated by the Princes of the Apostles, Peter and Paul, and by the countless multitude of Martyrs with their abundant blood. And this most fortunate event occurs at a grave time...

[*Latin ed. p. 68*]

The Acts of the Apostolic See, Official Commentary, volume 68, mentions that an Ecumenical Council is being held; this is certainly a joyous reason to hope that a rich abundance of salutary fruits will result from it. Indeed, we are confident that this man, whose virtues and tireless indus-

Translated by churchlatin.ai, a product of Boyne Archives

try are still gratefully remembered by the people of Rome, will be able to inspire his citizens again and again to embrace with courage and fortitude that renewal of Christian life to which this momentous hour for the Church so strongly calls all. Therefore, let the sons of this our diocese, who are so dear to Us, turn their eyes especially to this heavenly patron, and let them, spurred on again by his voice, strive before the entire Christian community to demonstrate that ancient Roman faith, which the Apostle Paul so openly praised; so that all peoples may recognize Rome, the teacher of the nations, not only because of the Chair of Truth, which is divinely established in this City, but also because of the integrity of morals, the fervor of Christian charity, and, finally, the zeal for religious devotion. The citizens of Rome, in order to correspond fully with their own dignity, must lead the way in these virtues, both publicly and privately; as our Predecessor, Saint Leo the Great, wisely warned with these words: "For although it is fitting for the entire Church, which is throughout the world, to flourish in all virtues; you, above all other peoples, ought to excel in the merits of piety, whom the Lord Jesus Christ, together with all, has redeemed in that very apostolic rock, and whom the blessed Apostle Peter has instructed above all."

1 2 Responses of the Saints in earthly and heavenly harmony.

To the Venerable Brother, beloved sons.

1 God is wonderful in His saints. One of the most intense consolations, and at the same time one of the most solemn acts of the pastoral life of the Bishop of Rome, is to call the Saints to the highest honors of the altars, and to offer them for the veneration of all of Christianity. And the Saints, in truth, respond to the voice of the Pope, from all points of the horizon.

1 2

1 Rom. 1, 8. Sermon 2 on the anniversary of his assumption. Ps. 67, 3-6.

[*Latin ed. p. 69*]

Acta Ioannis PP. XXIII, § 9. On the one hand, there are harmonies of the earth, which, in the supreme magistracy of the Church, exalt its most virtuous sons, in a joyous and holy fervor; on the other hand, the perennial harmonies of the heavens resound with full force, palpitating as if with new vibrations. It is in this consonance of earthly and heavenly harmonies, and by participating in both, that the figures of the Saints stand out, according to the words of the Psalm: "The saints shall rejoice in glory: they shall be joyful in their beds." Oh, blessed Saints of ours! At the beginning of their public veneration, it naturally occurs that the reasons for a singular relationship between the glory of Heaven and the needs of the earth take their place: relationships of nature and grace, of history and tradition, and even of external forms of apostolate. For through these relationships, the light of the Lord shines, which elevates some souls to the heights of sanctity, and, by presenting them as models for universal imitation, makes it easier

Translated by churchlatin.ai, a product of Boyne Archives

for all to approach Christian perfection. Oh! the joy of our spirit for this canonization of Saint Vincent Pallotti, which comes to gladden the Church! The Bishop of Roma is especially moved because he knows that he has with him, in a more sacred intimacy, his clergy and his people. Vincent Pallotti, by his Roman origin and education, by his activity, and by the fire that he kindled and spread everywhere, is truly worthy of being associated – as a simple "Roman Priest" – with the glorious names of martyrs and saints, of whom Roma shines before the world; rightly does he enter the ranks of those who, having come from all the shores of the earth, here attained the height of glory, as if one of the rowers in the barca of Peter, and obedient to the Lord's invitation: "Mittentes retía in mare." At the beginning of this year 1963, on January 4th, with a personal gesture of veneration towards Saint Gaspard del Bufalo, on the day of his feast, and in the small temple where his sacred body rests, it seemed fitting to us to encourage, especially in this year of the Sacred Council, a good exercise of devotion to the Saints, to those most closely linked to this City. Two weeks after that simple and sudden gesture, here is the most solemn rite of the canonization that takes place today. Saint Vincent Pallotti will not have overlooked this association with Saint Gaspard del Bufalo, at the time of this exaltation. He was indeed familiar with him, whom he comforted in his pious passage, in the exercise of his office as a confessor, and of whose heroic virtues he was an authoritative witness.

[*Latin ed. p. 70*]

Acta Apostolicae Sedis - Official Commentary 70, also confirmed in the investigative process: a truly rare case. The Priest from Roma who gives the informative vote for the canonization of another Priest from Roma! Thus, two priests from Roma; two apostles of the new forms of spreading the holy doctrine among the people; two tireless workers, who, near the Chair of Peter, where shines the amiable and attractive exercise of the universal government of the Holy Church, illuminated with a most brilliant example the word of Jesus, which is the foundation of every apostolic activity: "Bonus pastor, tonus 4 pastor!" Three sources of light in the solemn rite. Venerable Brothers and beloved sons, for the common edification and spiritual benefit of this present rite, allow us to propose three luminous points, which not only originate from Saint Vincent Pallotti, but also from the memories of the blessed and the saints, whom the temples of Roma preserve, and from the examples of other most pious priests – although not proposed for public veneration – who passed through the parishes and many institutions, most venerable and sanctifiers.

1. Honor to the Clergy of Roma, for the pastoral spirit that it has known to preserve, and which shines forth in its saints.

2. A great lesson for all times, in praise of the perennial "evangelizare pauperibus misit me 5" of our Lord Jesus Christ.

Translated by churchlatin.ai, a product of Boyne Archives

3. Encouragement to continue with a great heart in the millennial tradition of evangelization and pastoral service.

Three thoughts, like three stars, which desire to shine with more intense light, precisely in this time of the Ecumenical Council, which represents, above all for the clergy, a movement of ideal fervor and of holy works.

I. Honor of the Clergy of Roma.

By the amiable disposition of divine Providence – which here drew from the shores of the East the Prince of the Apostles – Roma has been for twenty centuries the Seat of the Successor of Peter, whom the universal veneration of the faithful calls by the sweet name of father: the Holy Father. When one speaks of a diocese: a holy bishop, it naturally follows that the other expression is joined: a holy clergy, holy priests. This conjunction becomes the culmination of praise: an echo of heavenly delights.

4 Cfr. Io. 10, 1-16. Lue. 4, 18.

[*Latin ed. p. 71*]

The Acts of Pope John XXIII, 71, speak of the echoes of voices of blessing rising from the earth in honor of the Church of Christ. In Rome, the Bishop is the Holy Father. Around him shines a host of priests, who display the highest virtues of pastoral care. Here we stand before Saint Vincent Pallotti. A model of outstanding holiness, who in his time, not far from our own, brought honor to the tradition passed down to him through his belonging to the clergy of the first diocese of the Catholic world. Justly, his contemporaries called him: "Ornament of the Fatherland and of the Clergy!" Yes, truly, his name marked an era of awakening, both in Rome and in all the dioceses, which in the last century were shaken by the winds of new theories, some of which were legitimate, and others quite misguided. The fact is this: that, alongside the noble and glorious name of the Catholic Rome of those times, and deriving from its testimony and activity, this, the first diocese of the world, counted from then on, and continues to count, dozens of prelates, parish priests, confessors, and directors of pious institutions, who have glorified the face of the holy and sanctifying priesthood. Oh, blessed names of Cardinals Odescalchi, Jacobini, Cassetta, and Laurenti; of Fathers Raphael Melia, Luciano Bandiera, and Enrico Ghiselli, the first collaborators of Pallotti; of prelates Giuseppe Piazza and Luigi Oreste Borgia, of Father Francesco Pitocchi, and of others and others still, whom we love to see called today – along with Saint John the Baptist de Rossi and Saint Gaspard del Bufalo – to also take a place, albeit not official, but worthy, alongside the new Saint: this greatest glory of the Roman ecclesiastical order, for whose honor they so diligently worked, sacrificing themselves even to death! It is the same pastoral spirit, which draws its elements from the ancient source of doctrine and experience, for the continuity of an action that seeks to be religious in the highest and most complete sense, and not merely an exercise of pious practices and lively external manifestations; a

Translated by churchlatin.ai, a product of Boyne Archives

pastoral spirit animated by charity, according to the program that we had the opportunity to outline three years ago to our priests in the concluding session of the Roman Synod: "From the administration of the Sacraments, which is the distribution of heavenly grace that irrigates and makes the whole earth flourish, to the direction of the many forms of social benefit: worship, education, assistance, countless works aimed at all the various circumstances of human life, a noble and generous task, a holy and blessed employment of priestly energies." 0 6 A. A. S. LII, 1960, p. 303.

[*Latin ed. p. 72*]

Acta Apostolicae Sedis — Commentarium Officiale 72. Talis est titulus amplissimi honoris pro Sancto Vincentio Pallotti, "presbytero romano", cuius spiritualis phasis hodie reverenter reverberatur super totum clerum Urbis, praeteriti, praesentis et – hoc certe scimus – futuri.

II. Insegnamento per tutti i tempi. Una ex inscriptionibus, dictis anno 1850 pro Vincentio Pallotti et posita circum tumulum eius, efficaciter summabat eius personam et operum: "Rudibus magistrum, egenis solatorem, patrem amantissimum." Filii carissimi, mutationes rerum variorum ordinis sociali occurrunt, sed necessitates animi humani manent intactae; et homines omni tempore in Deo quaerunt, dispensatorem veritatis, consolationis, bonitatis. Haec accessio ad necessitates fratrum animo patris, et cum fiducia incrollabili in auxilio gratiae caelestis, semper, si non statim, fructus copiosos producunt. Interdum, secundum regulas Providentiae, convenit se relinquere trepidationi seminandi, reliquis curandum colligendum. Apostolus enim nullas habet curas personales, nec gloriam suam quaerit, sed laborat pro praemio longinquiori et aeterno, contentus Deo solo placere, et animas, si possibile, omnes animas, amore misericordioso eius ducere. Etiam in hoc Pallotti fulget: nam, multa opera, ab eo incipita cum oculo praesagio necessitatum temporum, sed paene in germine relicta, cum 55 annos aetas sua adhuc iuvenis clausa est, testificant sacerdotibus Deum eos velle instrumenta docilia in manibus suis, et nihil aliud; Deum eos vult dispensatores fideles et rectos, et intimamente convictos illius sapientis sermonis Domini: "Servi inutiles sumus." Inutiles, ita, sed operatori prodigiorum spiritualium in sanctuario animarum, etiam animarum longinquimarum, confidentes ad finem et sustentatae gratia divina. Consolatrix est haec constatio, quae unumquemque impellere debet ab loco assignato ab voluntate Dei, se ipsum consumere et curas pretiosas multiplicare ad triumphum Regni eius, sine quaerenda consolatione immediata vel fructibus conspicuis, oculum fixum in amplis horizonibus pastoralibus et missionariis Ecclesiae. Futurum in manibus Dei est, et aperitur plenum promissionibus ad officium, supernaturalis excellentia, eius qui intendit operari cum fide extrema, usque ad finem; operari, cum patientia humili et prudente, in agro Domini soli messis.

Translated by churchlatin.ai, a product of Boyne Archives

Lue. 17, 10.

[*Latin ed. p. 73*]

Acta Ioannis Pp. XXIII 73 III. Exhortation. The present glorification is an invitation to all priests to continue on the path opened by Jesus Christ, Redeemer and Master; a path retraced over two millennia by the Saints; an invitation to dedicate themselves to the primary and principal work: which is the sanctity of life, for the sanctification of souls. This characteristic was immediately noticed, in all its splendor, in the figure of Saint Vincent Pallotti. Another of the inscriptions, composed in his honor, says that his example was gathered as a sacred legacy by his contemporaries: "Those things which you said to us from your bosom – charity – and hope and the sweet truth – and justice – your most holy sister – the incorruptible foundation – faith – will remain in our hearts, an example of life." This encouragement to sanctity is renewed and gains particular resonance – and we love to repeat it – in this year of the Council, which intends to exalt, among others, the note of holiness and of the apostolate of the Church. Saint Vincent Pallotti is invited, through his glorification, to renew the fervor of a pastoral activity, extended to all sectors of life: especially to those that may escape the ordinary and immediate action of the parish priest and the priest in charge of souls. This action is not based on human instruments and shrewdness, or on the power of technical means. He certainly knows how to use them, but above all, he knows how to value them for what little they are and what they are worth. To the point of saying that their effectiveness is nil, if prayer, the Eucharistic cult, a profound knowledge of the Divine Scriptures, and the sacred heritage of Christian asceticism are lacking. Such is the moving encouragement that comes to us from Saint Vincent Pallotti and from the humble and generous host of priests elected, who, with him, illustrated the Roman Clergy through virtue and zeal. This is what it means: the primacy of prayer and of the supernatural spirit; a well-understood hierarchy of all values, subordinating every other requirement to that of sanctification, of oneself and of others; priestly study for effective sacred preaching, and for spiritual direction; direct care of souls, patient and wise, in the confessional, in works of apostolate and of social action, leaving to lay collaborators the solicitude of more minor concerns. In this way, one can more freely attend to one's own mission: *But we will give ourselves continually to prayer and to the ministry of the word.* This is the path, traced by the Saints, which is still proposed today in all its splendor, as an attractive invitation to all priests of the world, and as a model for good faithful. 8 Act. 6, 4.

[*Latin ed. p. 74*]

Acta Apostolicae Sedis - Official Commentary 74

With joy and fervor from the ranks of the priesthood

Translated by churchlatin.ai, a product of Boyne Archives

Venerable Brothers and beloved sons.

In this solemn hour, we feel that your spirits, together with ours, are filled with hymns of gratitude to the Lord for the grace He has willed to bestow upon us, for the edification and consolation of the universal Church, and especially of the ranks of the priesthood, spread throughout all parts of the earth in the exercise of tireless and ardent apostolate.

It is a single pulse of gratitude, in which, with the beloved sons of the clergy and the Roman people, the sentiments and voices of the numerous, most pious pilgrims, who have come to this solemn glorification from Germany, Austria, Switzerland, England, and the United States of America, are united.

It is consoling to see that the flame, kindled here in Rome by Saint Vincent Pallotti, has been passed on through his Congregation, and continues to shine brightly in many countries of the world!

What a triumphant hymn it was, this Te Deum, to thank the Most Holy Trinity for all that He has accomplished for the benefit and fervor of the entire Church through this new Saint.

Our moved gaze rests upon the humble priest of Rome, who is today associated with the cortege of all the Saints, under the pious and blessed gaze of the Mother of Jesus and our own.

He has given us the first note. To us, let us raise our hearts to God, with him, today and always.

A confident and particular prayer we wish to offer here, finally, to you, O our Saint Vincent Pallotti, glory of the Roman clergy, who shines today in all the splendor of your virtues.

Deign to intercede for this humble Bishop of Rome, whose spirit is so gladdened by your glorification; intercede for his collaborators of the Curia and the Vicariate, for all the priests, particularly for the Congregation of the Catholic Apostolate, which receives a ray of living glory from you.

You who were an unwearied apostle, director of consciences, instigator of holy enthusiasms, magnificent in your many endeavors, rekindle fervor in all the ministers of the Lord and these precious collaborators of the Catholic apostolate; make them ready and open to every call from their brothers.

Always and everywhere, "be ye the salt of the earth, and the light of the world," 9 striving for the spread of the sweet fragrance of Christ; 10 be apostles of truth, of charity, of mercy; be educators of exemplary Christians, counselors of the humble and the poor, in the light that radiates from Jesus, the good Shepherd, Savior of souls and of peoples.

Amen. Amen.

9 Cf. Matth. 5, 13, 14.

Translated by churchlatin.ai, a product of Boyne Archives

10 Cf. 2 Cor. 2, 15.

[*Latin ed. p. 75*]

Acta Ioannis Pp. XXIII 75 APOSTOLIC CONSTITUTIONS •! OF DURANGO, ZACATECAS, AND TEPIC. After detaching certain territories from the Dioceses of Durango, Zacatecas, and Tepic, a new "nullius" Prelature is founded, to be called "Nayariana de Iesu et Maria." JOHN, BISHOP, SERVANT OF THE SERVENS OF GOD, for the perpetual memory of the matter, Venerable Brother Aloisius Raimondi, Archbishop with the title of Tarsus, and also Apostolic Delegate in the Republic of Mexico, concerned for the propagation of the Christian religion among the Indians who reside in that nation, petitioned this Roman See to found a new "nullius" Prelature there, after dividing the Dioceses of Durango, Zacatecas, and Tepic. Wishing to grant this request, and after having carefully considered the matter and consulted the opinions of the local Ordinary prelates, we, by our apostolic authority, establish and decree the following: We separate from the Archdiocese of Durango the region inhabited by the people commonly called Tepehuanés, which includes the civil districts, called "pueblos," of: Taxacaringa, Xoconostle, Teneraca, Candelaria, Santa Maria Ocotlan, San Francisco Ocotlan, San Pedro Jicora, Buenavista, Buenaventura, Huazamqta, San Lucas, Milpillas Chico, and Lajas; and from the Diocese of Zacatecas, we detach the territory of the Huichola region, which is more frequently inhabited by the indigenous Huichol colonists, including the civil districts, or "pueblos," that follow: San Andrés Coaminata, Santa Catarina, San Sebastian, Guadalupe Ocotan, and Tuxpan de Bolanös; and finally, from the Diocese of Tepic, we separate the region inhabited by the Coras, or the municipalities of Mayar and Huajicori, and the civil districts, that is, the "pueblos," of: Santa Cruz, Sayacota, San Blasito, San Juan Corapa, Rosarito, San Juan Bautista, and Teponahuaxtla. To all these territories, we found a new "nullius" Prelature, the Nayariana de Iesu et.

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Official Commentary. The parish is named Mary, and its extent will equal that of a civil district, or "towns," from which it is formed. Therefore, if we consider the new circumscription, it will be bordered as follows: to the north, by the archdiocese of Durango; to the east, by the archdiocese of Durango and the diocese of Zacatecas; to the south, by the archdiocese of Guadalajara and the diocese of Tepic; and finally, to the west, by the dioceses of Tepic and Mazatlán. The seat of the new Church will be located in the city of Nayar, or Jesús María; and the temple there, dedicated to the Blessed Virgin Mary of the Holy Rosary, will be raised to the rank and dignity of a cathedral, with the appropriate privileges. Furthermore, the Prelature will be a suffragan of the archdiocese of Guadalajara, according to the norms of sacred canons. The

Translated by churchlatin.ai, a product of Boyne Archives

appointed Prelate, to whom the Church of Nayar of Jesus and Mary will be entrusted for governance, will ensure that a seminary is established within its circumscription to receive boys of good hope who have been called to the priesthood. This will be done according to the norms of the Sacred Congregation for Seminaries and Universities, and according to the laws of civil law. When the young men have reached the age of adolescence, those who are most worthy will be sent to Rome, to the Pontifical College of the Latin American Missionaries, for studies in philosophy and sacred theology. The financial resources of the Prelature will consist of: revenues from the curia, contributions from Christian faithful; and a portion of the assets that, according to canon 1500 of the Code of Canon Law, will be allocated to the new Prelature. All acts and documents pertaining to the Seat of Nayar of Jesus and Mary, and to the faithful or matters concerning it, will be sent to its curial office, where they will be carefully preserved. Finally, priests who, by means of these documents, hold a benefice or office within its territory, will be considered as belonging to the clergy proper to the Prelature; the others will be attached to the Church in which they legitimately reside, whether they are priests or seminarians. All of this will be carried out by the venerable Father Aloysius Raimondi, or by whomever he delegates, with the necessary powers. Whoever carries out these matters will order that documents and acts be drawn up, and will send true copies of them to the Sacred Congregation Consistorial. We declare that these documents are now and will forever be effective; so that those to whom they pertain will observe the decrees contained therein with religious devotion, and thus will they obtain their full force. No prescriptions of any kind will be able to be contrary to the effectiveness of these documents, since by these documents we derogate from all others. Therefore, if anyone, with any authority, knowingly or unknowingly acts contrary to what We have decreed, it will be declared entirely null and void. Furthermore, no one will be permitted to tear or corrupt these documents of Our will.

[*Latin ed. p. 77*]

Let it be permitted; nay, indeed, copies of these documents, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and are also subscribed by a public notary, shall be held to be entirely valid, just as if they were these very documents, if it should be demonstrated. Whoever, in general, shall disregard or in any way despise Our decrees, let him know that he will incur the penalties prescribed by law, which are imposed upon those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the thirteenth day of the month of January, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate.

IACOBUS A. Card. COPELLO

8. R. E.

Translated by churchlatin.ai, a product of Boyne Archives

Cancellarius

CAROLUS Card. CONFALONIERI

8. Congr. Consistorialis
a Secretis
Franciscus Tinello
Apostolic Cancellary
Regens
Caesar Federici,
Proton. Apost.
Iosephus Rossi,
Proton. Apost.
Loco © Plumbi
In Ap. Cane, vol. CX, n. 8.
II

LUSAKENSIS (MONZENSIS)

In certain territories separated from the archdiocese of Lusaka, a new diocese is established, to be called "Monze."

IOANNES
Bishop
Servus Servorum Dei
For perpetual remembrance:

The Gospel of salvation, preached by Christ, the Son of God, propagated by the Apostles, and carried to the farthest corners of the earth by other heralds of the Christian faith, has so clearly been made known to peoples and nations, that there is now no nation so remote in which the evangelical trumpet has not sounded with the most joyful voice.

[*Latin ed. p. 78*]

It is possible, by divine will, that men may be saved through the death of Christ, if they believe and live according to the tenets of the Christian religion. Among the peoples who have most readily embraced the Christian faith is Rhodesia; and for this reason, both the Most Reverend Brother Vido Dei Mestri, Archbishop with the title of Tuscamia and Apostolic Delegate in Eastern Africa, and our Most Reverend Brothers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, have judged it to be fitting to establish a new diocese in that region. Approving this judgment, which has indeed been carefully considered, We decree and order the following: We separate from the Archdiocese of Lusaka the districts

Translated by churchlatin.ai, a product of Boyne Archives

known as Namwala, Mazabuka, Chôma, Gwembe, and that part of the district of Kalomo which is situated within the boundaries of the Church of Lusaka; this territory is currently known in the local language as the Southern Province, and We establish a new diocese there, to be called Monze, and We entrust it to the Fathers of the Society of Jesus, subject to Our and the Apostolic See's approval. This diocese will be bordered: to the north, by the Archdiocese of Lusaka; to the east, by the sun and the southern part of the territory of Southern Rhodesia; and to the west, by the Diocese of Livingstone. Furthermore, We decree that the newly established diocese be a suffragan of the Metropolitan See of Lusaka, and that its Archbishop shall obey the aforementioned Prelate. He shall, indeed, establish his residence in the city of Monze, and the episcopal chair of his dignity shall be placed in the church of the Sacred Heart of Jesus, located in that same city. A College of Canons shall be established; and if it cannot be established immediately, diocesan consultants shall be chosen to assist the Bishop with counsel and support. Furthermore, the aforementioned pastor to whom the care of the Church is entrusted shall take care to establish a seminary for the reception of boys who have been called to the priesthood; for in them lies the greatest hope for the renewal of the diocese. Finally, with regard to the administration of the diocese, the election of a Vicarious Capitular in the event of a vacancy, and other matters of this kind, the laws of the Code of Canon Law shall be observed. Furthermore, the documents and records pertaining to the new circumscription shall be promptly sent to its Curia, and shall be kept there with due diligence. The episcopal table shall be provided with: goods, if any, that come to the Monze diocese, according to canon 1500 of the Code of Canon Law; revenues of the Curia; provisions for the people; and the funds that the Sacred Congregation for the Propagation of the Faith customarily sends. Moreover, the Most Reverend Brother Vido Dei Mestri shall bring these Our Letters to bear on the matter, or someone whom he may delegate, having carried out the necessary preparations; and if, at the time when these matters must be carried out, someone else presides over the same Delegation, that person shall carry out these Our mandates.

[*Latin ed. p. 79*]

The acts of Pope John XXIII, number 79, state that the aforementioned venerable Brother shall cause these documents to be drawn up, and that he shall promptly send true copies thereof to the Sacred Congregation. We desire that these letters be effective now and in the future; indeed, so that those things which have been decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these letters, since through these very letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action

Translated by churchlatin.ai, a product of Boyne Archives

be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or written by hand, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the original documents. Let anyone who, in general, disregards or in any way rejects Our decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the tenth day of the month of March, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate.

JAMES A. Card. COPELLO

R. E. Cancellarius

GREGORY P. Card. AGAGIANIAN

C. de Prop. Fide Praefectus

Francis Tinello, Apostolic Chancellor

Francis Caesar

Loco © Plumbi

In Ap. Cane, tab., vol. CIX, n. 26.

H. Ferretti, Proton.

Federici, Proton. Apost.

Apost.

[*Latin ed. p. 80*]

Acta Apostolicae Sedis - Official Commentary 8,0 III BAMAKO (SEGUENSIS) Having detached certain territories from the archdiocese of Bamako, a new diocese is founded, named "Seguen."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event, the power of governing the Christian people, which we have received from divine authority, requires that, if necessity demands, we establish new ecclesiastical divisions from others.

Since the Sacred Congregation for the Propagation of the Faith, after hearing the venerable Fathers, John Baptist Maury, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate in West Africa, and Peter Ledere, Archbishop of Bamako, considered it fitting to divide the extensive territory of the archdiocese of Bamako, and we, approving and confirming this judgment, decree and order the following:

We detach from the archdiocese of Bamako the entire territory which includes the administrative divisions known as Macina, Ségou, and Dioila, and the districts of Gouni and Dinan, and from these we establish a diocese, to be called Seguen, and entrust it to the Missionaries of Africa, for our

Translated by churchlatin.ai, a product of Boyne Archives

consideration and that of the Apostolic See.

The new cathedral church will be a suffragan of the metropolitan See of Bamako; likewise, the ordinary of this diocese will be subject to the Archbishop of that See.

Regarding the sustenance, the seminary, the administration of the diocese, and other matters of this kind, all the norms of the Code of Canon Law must be observed.

As for the Chapter of Canons, we permit that, in their place, diocesan consultors be chosen, who, although ceasing from the office, will be properly constituted canons.

Finally, the documents and acts pertaining to the diocese of Seguen must be sent to its episcopal curia as soon as possible, to be religiously preserved there in the archives.

Furthermore, the venerable Father John Baptist Maury, whom we mentioned, will strive to carry out these decrees, or someone he may delegate, provided that he is a man constituted in ecclesiastical dignity.

He who carries out this task will cause the acts and documents of the completed matter to be written down, and will send true copies of these to the Sacred Congregation for the Propagation of the Faith.

We will and desire that these letters be effective now and in the future.

[*Latin ed. p. 81*]

The Acts of Pope John XXIII, number 81, are to be observed with religious care by those to whom they pertain, so that they may have full effect. The efficacy of these documents will be nullified by no decree of any kind, since through these documents we annul all others. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be considered entirely invalid and without effect. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith is to be given to copies of these documents, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to the original documents themselves, if they were presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the tenth day of the month of March, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate.

JAMES A. Cardinal COPELLO, Secretary.

GREGORY P. Cardinal AGAGIANIAN, Secretary of the Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

Translated by churchlatin.ai, a product of Boyne Archives

Caesar Federici, Apostolic Protonotary.

Joseph Rossi, Apostolic Protonotary, Substitute.

In the Apostolic Chancery, table, volume CIX, number 50.

IV of Quarten.

The territory of the diocese of Cali having been divided, a new diocese is established, to be called "Cartago in Colombia."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of these events, We are concerned for all the churches, and We are urged by Our apostolic office to promote, with tireless effort, those things which contribute to the advancement of the Catholic religion and to the increase of the Kingdom of God on earth.

(Reference: ACTA, volume V, number 2, February 28, 1963.)

[*Latin ed. p. 82*]

82 Acta Apostolicae Sedis - Official Commentary. Since the venerable Brother Joseph Paupini, Archbishop with the title of Sebastopolis in Abasgia, and Apostolic Nuncio in the Republic of Colombia, has requested that, for the better service of the faithful in the region called "Departamento Valle del Cauca," a new diocese be established, taken from the territory of the diocese of Cali, and after having consulted the aforementioned venerable Brothers, the Cardinals of the Sacred Congregation for Extraordinary Ecclesiastical Affairs, and after obtaining the consent of the venerable Brother Albert Uribe Urdaneta, Bishop of Cali, and those who might have some right or believe themselves to have a right in this matter, We, with Our supreme authority, decree as follows. From the territory of the diocese of Cali, We separate the following parishes, which in the common tongue are called: El Águila, La Maria, Ansermanuevo, El Cairo, Alban, Nuestra Señora de la Pobreza, and San Jorge in the city called Cartago, as well as Zaragoza, Ulloa, Alcalá, Toro, San Francisco, Argelia, Obando, Versalles, La Unión, La Victoria, Roldanillo, El Dovio, Zarzal, La Paila, Bolivar, Naranjal, and La Primavera. From these, We establish a new diocese which shall be called Carthadensis in Colombia, and shall be bounded by the same limits as the parishes which We have mentioned. Therefore, the new diocese will be bordered: to the north, by the diocese of Pereira; to the east, by the dioceses of Armenia and Palmira; to the south, by the dioceses of Palmira and Cali; and to the west, by the Apostolic Vicariate of Istmina. The city of Cartago, recently established, will be the seat of the diocese, and the cathedral will be the church dedicated to God in honor of the Blessed Virgin Mary of Mount Carmel, to which We grant all rights, privileges, and honors. We also impose obligations and duties upon the Bishop of Carthadensis in Colombia, to which the residing Bishops are bound. Among these, it is fitting to mention that he and his metropolitan Church will be subject to the jurisdiction of the Archbishop of Popayán;

Translated by churchlatin.ai, a product of Boyne Archives

he will be bound by the obligation to elect a College of Canons, according to the norms established by another of Our decrees; in the meantime, he shall establish diocesan Consultors, according to the norms of Canon Law, who will assist him in governing the diocese. He shall establish a bishop's table, consisting of the revenues of the curia, free offerings from the faithful, the sum to be given by the civil government, and that part of the goods which, according to Canon 1500 of the Code of Canon Law, will accrue to the newly established diocese. Furthermore, We wish that the Bishop, as soon as possible, establish a seminary to receive young men who will be initiated into the priesthood, according to the rules laid down by the Sacred Congregation for Seminaries and Universities. From this seminary, young men will be selected and sent to Rome, to be instructed in the disciplines of sacred philosophy and theology at the Pontifical College of the Plain of Latin America.

[*Latin ed. p. 83*]

Concerning the clergy, as soon as these Letters are brought to their conclusion, the priests of the Church shall be considered assigned to that territory in which they hold a benefice or ecclesiastical office; and the other clerics and seminarians shall be those who legitimately reside in that territory. Furthermore, with regard to the governance, administration, and election of the Capitular Vicar, in the absence of the Bishop, and other matters of a similar nature, all shall be observed that the Code of Canon Law establishes. Finally, the acts and documents pertaining to the new diocese shall be promptly sent to its episcopal curia, to be religiously preserved in the archives. Moreover, the execution of these Letters shall be overseen by the venerable Brother Joseph Paupini, whom we have designated, or by whomever he may delegate, with the necessary faculties for that purpose. Whoever undertakes this task shall cause the acts and documents to be drawn up, and shall promptly send true copies thereof to the Sacred Congregation of the Consistory. If, at that time, another presides over the same Apostolic Nunciature, he shall carry out our mandates. We intend these Letters to be effective now and in the future, so that those things which are decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind shall be able to oppose the effectiveness of these Letters, since by these Letters we repeal all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of the person holding the highest ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were presented. Whoever in any way disregards or rejects Our decrees in

Translated by churchlatin.ai, a product of Boyne Archives

general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the sixteenth day of the month of March, in the year of Our Lord nineteen hundred and sixty-second, in the fourth year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman Consistory. CHARLES Cardinal CONFALONIERI, of the Congregation of the Consistory, from the Secretariat. Francis Tinello, Regent of the Apostolic Chancery.

In Ap. Cane, tab., vol. CIX, n. 85.

Caesar Federici, Apostolic Protonotary.

Joseph Rossi, Apostolic Protonotary.

[*Latin ed. p. 84*]

Acta Apostolicae Sedis - Official Commentary 84. APOSTOLIC LETTERS. I. The Most Blessed Virgin Mary, Immaculate, is established as the principal Patroness of the diocese of Villaregalensis. JOHN PP. XXIII. For the perpetual memory of this matter. — It is customary, by the authority of the Apostolic See, to establish patronages, from which a close and necessary bond arises between the saints and the faithful, firmly rooted in the foundations of piety and religion. In this regard, letters from the Venerable Brother Anthony Valente da Fonseca, Bishop of Villaregalensis, have brought us great joy; through them, we have been informed of the ancient and flourishing devotion in that noble diocese, and we are encouraged to hope for its further growth, with a rich harvest of fruits. This devotion, which is dedicated to the Most Blessed Virgin, who is herself entirely free from original sin and full of divine grace, has the power, by its very nature, to inspire in the Christian people a great aversion to sin and a desire to cultivate grace. Indeed, the Immaculate Virgin, presenting herself as undefiled, through the highest gift of God, will never cease to enlighten the minds and hearts of the faithful, striving to depict in the hearts of her children the image of this heavenly beauty, "for she is all beautiful." Having considered these matters with you, the Bishop of Villaregalensis, who, on behalf of the priests, the faithful, and the civil authorities, requested that we designate the Immaculate Virgin as the principal Patroness of the entire diocese, we are pleased to grant your request. Therefore, after consultation with the Congregation for Divine Worship, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these Letters, and perpetually, we make, constitute, and declare the Most Blessed Virgin Mary, from her very origin Immaculate, the principal Patroness of the entire diocese of Villaregalensis, before God, with all the honors and liturgical privileges that rightly belong to the principal patrons of dioceses. All contrary things notwithstanding. We decree, establish, and ordain that these Letters shall remain forever firm, valid, and effective; and shall have

Translated by churchlatin.ai, a product of Boyne Archives

and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully—

[*Latin ed. p. 85*]

The acts of Pope John XXIII, page 85, clearly indicate this; and it must be judged and defined accordingly; and it shall be null and void from now on, if anything to the contrary, by anyone, with any authority, knowingly or unknowingly, should be attempted. Given in Rome, at Saint Peter's, under the ring of the Fisherman, on the fourteenth day of the month of March, in the year 1962, the fourth year of Our Pontificate. HAMLET, a public church of the Church of the Blessed Virgin Mary "Queen of All Saints," located in the city of Chicago, is adorned with the title and privileges of a Minor Basilica. POPE JOHN XXIII, for the perpetual memory of the matter. — No Christian is ignorant that the Blessed Virgin Mary has held the pinnacle of sanctity, by the wondrous gift of God. For she, enjoying the fullness of grace, was closely associated with Christ, the Son, who is proclaimed "the fountain of life and holiness," from the cave of Bethlehem to the place of Calvary, sharing in his fate and being a partner in the salvation of mankind, so that among all the saints, she stands out so much that she is rightly declared by the Church as their Queen. If this distinguished title is rightly attributed to the Virgin, it is evident that temples should be adorned with her in the highest honor. Thus adorned with this title, there exists in Chicago, a distinguished city in North America, a sacred edifice, the head and home of a numerous and zealous parish. If there are pleasing monuments, pertaining to the public administration, that remain there, and if, within the boundaries of this parish, commonly called "Sauganash," there is an ancient elm tree, near which that treaty, known as the Chicago treaty, was initiated, it is of interest to Us to celebrate the beginnings of the Catholic faith. For the first priest to be ordained in the United States sprinkled the waters of baptism on the ancient family of the Indian chief at that very place. But the true and solid glory of the entire parish is placed in the church of All Saints, Queen; a magnificent work, perfectly executed in the Gothic style, with precious stones and marbles, the art of setting mosaic tiles, beautiful windows distinguished by a series of images, and everything else, harmoniously praising the heavenly Lady, to whom sacred novenas and other similar works are dedicated, with the greatest devotion.

[*Latin ed. p. 86*]

Acta Apostolicae Sedis, Commentarium Officiale 86, are carried out with the concurrence of the faithful. And it is not to be doubted that such devotion brings forth abundant fruits of virtues. Since these things are so, Our beloved Son, Albert Gregory, S.R.E. Presbyter, Cardinal Meyer, Archbishop of Chicago, as interpreter of the desires, or of the present concerns, or of all the concerns of the Curia, requests that We elevate the aforemen-

Translated by churchlatin.ai, a product of Boyne Archives

tioned temple to the rank of a Minor Basilica. We, who, concerned for the spiritual progress of the Christians, deem all places that flourish with the Marian religion to be worthy of honor, wish to receive this request with a benevolent spirit. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these Letters and perpetually, We establish and adorn the parish church, dedicated to God in honor of the Blessed Virgin Mary, Queen of all Saints, located in the city of Chicago, with the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples bearing this name. Notwithstanding any contrary things. These things We decree, We establish, We determine, that these Letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-sixth day of the month of March, in the year 1962, in the fourth year of Our Pontificate. HAMLETUS, Prefect of the Congregation for the Affairs of the Church. The Blessed Virgin Mary, called "Queen of Africa," is chosen as the principal heavenly patron of the diocese of Ikela. JOHN PP. XXIII. For the perpetual memory of the matter. — Those who ardently desire the advancement of the Catholic cause earnestly hope that the Kingdom of Mary may be extended as widely as possible, especially that immense regions of Africa may be added to it. Therefore, it is fitting that the name of the august Virgin Mary be called "Queen of Africa."

[*Latin ed. p. 87*]

From the Acts of Pope John XXIII, section 8, paragraph 7: It is known that the maternal authority of her, if it is appropriately expressed in the hearts of the people of that land, and if it is devoutly invoked. Wishing to bring the flock entrusted to her under her dominion, the Venerable Brother Joseph Weigl, Bishop of Ikela, requested us to declare the Blessed Virgin Mary, to whom this appellation is added, the heavenly patroness of his diocese, which was established by us last year. We gladly accepted these requests, made also with the consent of the sacred clergy and the faithful people of that region, and we are confident that, through the intercession of the most loving Mother, abundant increases in the Christian faith will grow there. Therefore, after consultation with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters we choose, establish, and declare the Most Blessed Virgin Mary, now called "Queen of Africa," as the principal patroness before God of the entire diocese of Ikela, with all

Translated by churchlatin.ai, a product of Boyne Archives

the honors and liturgical privileges that rightfully belong to the principal patrons of dioceses. Notwithstanding any contrary provisions. We decree, establish, and decide that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be declared null and void from now on, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of April, in the year 1962, the fourth year of our pontificate.

HAMLETUS, Prefect of the Congregation for Affairs of the Church, confers titles and privileges upon the parish church of the Blessed Virgin Mary of Mercy, a minor basilica, in the city of Guayaquil.

POPE JOHN XXIII. For the perpetual memory of this event. The inhabitants of the city of Guayaquil, which is the principal port of the Ecuadorian territory, often flock to the temple of the Blessed Virgin Mary of Mercy, as to a port of salvation and refuge for souls, where the most loving Mother devoutly and constantly intercedes.

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Official Commentary: With fervent prayers, the most sublime gifts are bestowed from above. This devotion, repeated from ancient times, has been present since the image of the Divine Mother of Mercy, originally placed in a wooden shrine and now in the aforementioned parish church, was presented to the people when the city was founded. And so, the Virgin Augusta, invoked by that name, has long presided over the affairs of that people as a most illustrious protector. Due to this praiseworthy devotion to Mary, Pope Pius XII, Our Predecessor of blessed memory, authorized the gilding of the same image, granting Apostolic Letters sealed with the Fisherman's Ring on the eighth day of September in the year 1947. The church itself, in whose ministry the members of the Order of the Blessed Virgin Mary of Mercy dedicate themselves to the redemption of captives, was built approximately fifty years ago with excellent Gothic architecture, and is highly commendable for its size, ornamentation, and sacred furnishings. Wishing to enhance the splendor of this noble church and to promote devotion to Marano, the Venerable Brother Caesar Anthony Mosquera Corral, Archbishop of Guayaquil, requested that We bestow upon it the title and status of a Minor Basilica. Gladly fulfilling these requests, after consulting with the Congregation for Sacred Rites, and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby elevate the church dedicated to the honor of the Blessed Virgin Mary of Mercy in the archiepiscopal city of Guayaquil to the dignity

Translated by churchlatin.ai, a product of Boyne Archives

and honor of a Minor Basilica, with all the rights and privileges that properly belong to churches bearing the same title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present Letters shall remain forever firm, valid, and effective; shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the fourth day of May, in the year 1962, the fourth year of Our Pontificate. [Signed] HAMLETUS I. Public Cardinal, CICOGNANI, for Church Affairs.

[*Latin ed. p. 89*]

Acts of Pope John XXIII, 89. ADDRESSES. To those who attended the 25th Congress of the "Catholic Action Graduates Movement," held in Rome, from throughout the entire nation of Italica.

*Beloved sons and daughters. We are pleased to greet and celebrate the 25th National Congress of the Catholic Action Graduates Movement, a kind of jubilee, especially since this year in Our Bergamo, the fiftieth anniversary is commemorated of the founding of the Saint Alexander circle for university students and professionals, to whose establishment and expansion, along with others, We contributed. Those were the first trials of the modern times; and the Lord knows how grateful We are to have humbly participated in them. To welcome you, Our beloved ones, today acquires a brilliant significance, as an indication of Our abundant benevolence and of a conscious vocation to the apostolate on the part of each of you. The Pope appreciates and blesses with all His heart the various branches of Catholic Action from all countries of the world. He considers its members as valuable collaborators of the Bishops in the various forms of associated life. And if He dedicates special attention to the most demanding sectors, *this attention is first and foremost directed to you, beloved sons and daughters, called to functions of greater responsibility. In fact, you are called to give witness to the word and example in the field of profession and study; you are the leaven, which must ferment Christ in the vigorous energies of thought and culture. The anxiety of the Apostle Paul, who wished to bring "every intellect to obedience to Christ" 1, should also be yours. If this indicates the benevolence of the Church to you, it also opens up to your commitment the vast horizons of a specific apostolate to which you are called, indicating the serious goals inherent in your name as convinced and zealous Catholics. The task entrusted to you is certainly not easy: but the grace of the Lord, *sine quo nihil possumus*, is with you to support you, to enlighten you, and to propel you towards ever new achievements.

Translated by churchlatin.ai, a product of Boyne Archives

It never fails those who, placing all their hope in God,

* January 4, of the year 1963. 2 Corinthians 10, 5. 1

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis - Commentarium Officiale. Furthermore, one must actively strive to promote the ideals of Christianity within society. This generous intention is evidenced by the theme, suggestive and rich in applications, of the present National Congress: "Moral Sense in Contemporary Customs." Your study commissions have thoroughly examined this topic in its concrete aspects, considering moral sense in the educational activities of the family and the school, in information disseminated through the media, in art, in political, legal, administrative, as well as economic and social activities. The entire panorama of modern life is open to your scrutiny, both in its less edifying forms, to which urgent remedy must be applied, and especially in its positive values, which should be emphasized for the improvement of moral sensitivity. It is not uncommon to hear expressions of discouragement and depression when judging certain manifestations of public customs, the press, and entertainment, which are concerning due to the absence, or at least the neglect, of moral sense. We have often indicated, particularly to Catholic jurists and journalists, what the Church expects in this field, and what pain is caused by the insidious dangers of corruption, which are especially directed towards adolescents and young people. Therefore, we will not repeat the doctrinal statements, which are the living heritage of each of you, clear and open to all upright consciences; but we want to reiterate that, despite everything, we continue to have hope. Personally – and this we can say to you – we hold in our heart pains and concerns that are sometimes inexpressible, of which we speak only to the Lord; but above all, we turn our attention to the men and women of good will, who are many; and we rely on the cooperation of healthy forces for the strengthening of great ideals. Among these, you are the first, beloved sons and daughters: a pressing and delicate duty is entrusted to you. Moral sense, understood as the integral and willing application of God's Commandments, is an indispensable condition for the serene and constructive development of peoples; where it weakens, souls become feeble, and the entire social fabric suffers. Therefore, in defending this precious moral heritage – founded on the law of God, written in the hearts of men, and solemnly sanctioned by the divine positive law – the Church not only fulfills its salvific mission, but at the same time ensures for the peoples the defense of their effectiveness on the natural plane. It is therefore necessary to join efforts for this highest of endeavors.

[*Latin ed. p. 91*]

Acts of Pope John XXIII, page 91. My beloved sons and daughters, you will not be alone, as if guarding against anachronistic concerns, but will

Translated by churchlatin.ai, a product of Boyne Archives

have the support of those who feel a sincere sense of responsibility for their duty. Be of good cheer; engage public opinion; gather together those men who love justice and walk in the paths of righteousness.

The well-being of the family demands it, for the family must temper souls to the difficulties of life, endowing them with a strong conscience; the young demand it, for whom we place our open trust in the future; society demands it, which awaits men who are very sensitive to the attractions of broad and inclusive social life, and who are entirely devoted to serving common needs. The human person, created in the image and likeness of God, and redeemed by the Precious Blood of Christ, must be the center of all concern. All activities – family, school, politics and economics, art and literature, the press and entertainment – must be oriented towards respecting the person. Everything must converge on this center, in order to respect its inalienable dignity, to elevate its powers, to educate its judgments, so that the complete personality may develop in the harmony of the plan of salvation: "All things are yours; but you are Christ's, and Christ is God's."

My beloved sons and daughters. We have confided in you our hopes; and we are grateful for what you have already done with a generous heart, and for what you will be able to do, with your usual dedication, to translate into the realm of life what is the subject of fruitful study during the days of your Congress in Rome. The brilliant procession of the Magi, bringing their precious gifts to the infant Redeemer, reflects a particular significance on your vocation; you also offer to the Lord your gifts, the energies of your mind and will, your apostolate, your time. God, in His merciful goodness, will know how to draw further, ineffable fruits of grace from them. Our prayer accompanies you throughout the new year, in the spreading of the Christian ideal, in all forms of profession, culture, and education. And that the gifts of Heaven may descend more abundantly, we bestow upon you, who so well represent the great family of Catholic Graduates of all Italy and of the world, and upon your beloved families, Our abundant and propitious Apostolic Blessing. So be it always.

(Reference: 1 Corinthians 3:22-23)

[*Latin ed. p. 92*]

Acts of the Apostolic See - Official Commentary 92 ... n' •• To the esteemed Magistrate and collective of administrators of the city of Rome, who are presented before the Supreme Pontiff, we offer auspicious greetings for the new year.

Beloved children and daughters.

The auspicious wishes of the Romans, renewed three days ago by the esteemed Mayor for the annual occasion of the holy Christmas and New Year festivities, and reciprocated – as you can imagine – with the most joyful heart, deserved and received expressions of profound admiration for

Translated by churchlatin.ai, a product of Boyne Archives

the example of domestic, civic, and religious virtues that our beloved city of Rome continues to offer to the world. And today, as the delightful passage from the Gospel concerning the Magi in Bethlehem is liturgically relived, the festive welcome given to you with words, with looks, with the joy of the soul, immediately evokes that exchange of familiar sentiments, which is fitting for the meetings of the Pope with his closest children. In fact, in receiving the Mayor and the Council, the representatives of the Capitoline Departments and the dependent groups of the Municipal Administration, the satisfaction is great. With you here in spirit is all of Rome, the beloved diocese, which the loving Providence has entrusted to our humble – we can confidently tell you, forgive us our naiveté – humble, yes, but paternal and generous service.

Love for sacred and Christian Rome.

In your esteemed persons, the Pope greets the Rome of the twentieth century, which, from its ancient districts surrounding the vestiges of the city of the Caesars, from the basilicas of the Christian era, from the churches and sacred monuments, has extended beyond the walls towards the hills and towards the sea, along the course of the Tiber and the Amene. To this vast, vibrant expanse where the lives of the Romans are lived, to the houses and buildings where they work and suffer, goes the Pope's morning thought, and more than once a day, carried on the wings of prayer, in whose universal embrace he wishes to place first our beloved diocese. We love this sacred Rome! And when, from the Apostolic Palace, * on the 6th of January of the year 1963.

[*Latin ed. p. 93*]

From the Acts of Pope John XXIII, page 93, from Castel Gandolfo: We contemplate the residential centers that are growing, and the heart is moved and trembles. For a Bishop, it is not a matter of buildable areas, of affluent or popular neighborhoods: it is a matter of souls. It is a problem of pastoral care that is ready, attentive, loving, and modern. It is a problem of sacred buildings and auxiliary works, which must ensure the vibrations of worship and religious teaching, the life of association and manifold, generous assistance. The temple is the home of all, and the works that arise alongside it belong to all and are at the service of all families. What moved joy have the many encounters of these four years with the faithful of the ancient city and its modern extensions brought us. Even the day before yesterday, when we went to pay homage to the Roman Saint Gaspard del Bufalo, at Santa Maria in Trivio, right in one of the most characteristic places in Rome, the heart rejoiced and memories softened it. Forty years ago, on those very streets that we walked on Friday, we were passing by to go from Santa Maria in Via Lata to the Piazza di Spagna. Today, the animation and movement of cars have grown enormously. But the character of the Romans is the same; and it has something lovable about it that makes one say: yes, they are

Translated by churchlatin.ai, a product of Boyne Archives

good and sensitive to the call of heavenly things. And when we see so many hands turning towards us, so many arms reaching out from buses, shops, and windows, it seems to us that we hear the same voice addressed to us: We love this Man whom Providence has brought from the holiness and nobility of the countryside to the splendor of the Roman Pontificate.

Dear children, we, who are closer witnesses to the Council, believe us. As much honor and love as is poured out upon our poor person, we attribute it to the Apostle Saint Peter; but at the same time, we present it to the world as a title of honor for Rome, always worthy of being greeted with the words of the Cassinese Code of the 11th century: "O Rome, noble city, rose garden of all the cities of the world, city of martyrs and most excellent, stained with red blood and white, and adorned with lilies of virgins..."

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - Commentarium Officiale. Quis umquam obliviscetur, donec vivet, illam mirabilem scenam omnium Episcoporum Ecclesiae Dei ascendentium ad maximum templum Christianitatis, die undecimo Octobris ultimo? Sicut in fundamentalibus eventibus historiae Ecclesiae, tota familia humana ad Romam prospicuit; ex omnibus terrarum partibus huc conveniebant spes omnium hominum bonae voluntatis. Et in hoc spectaculo fidei, Roma digne locum suum tenuit. O, quam multum ancora nos commovet tributum amoris, quod Urbs nobis voluit offerre ad finem primae diei conciliorum, quando flammae innumerabiles, undantes in lumine in area Sancti Petri, nobis loquebantur de fide et affectu, in repraesentatione Ecclesiae universalis! Quae eloquentissima symbolum participationis dioecesis Romanae ad gaudia et sollicitudines eius Pastoris et Patris! Nunc fervet labor intensus, sed paene silentiosus, ad praeparationem Secundae Sessionis, secundae et, si Dominus voluerit, conclusivae. Nos confidimus in precibus et in collaboratione operosa et laeta etiam laicorum, expressa in formis multis iam suggestis et bene acceptis. Hoc petimus Romanos primario, in littera paschali anni praeteriti, invitantes eos ad se praeparare, « cum plenitudine religiosa pietatis et cum puritate morum, ad extraordinariam gratiam Domini » - 1.

In Laterano, centro sollicitudinum pastoralium. Nos certissimi sumus quod dispositiones filiorum nostrorum, ita feliciter demonstratae in mensibus Octobri-Decembri 1962, perseverabunt immutatae, crescentes etiam in intensitate durante cursu huius anni, ut ille desideratus progressus in omnibus formis vitae catholicae, in Roma habeat initium suum et particulariter effectum. Hoc est officium huius almae Civitatis; est honorificatio eius summa et desideratissima. Volumus vos gratias agere pro confidencia quam vobis tribuo, de proposito quod in corde nostro est, et quod intendit ad revocandum attentionem reverentem et laetam Romae et mundi ad basilican et Palatium Apostolicum Lateranense. Ibi enim per undecim saecula – usque ad aevum Avignonensem – habitabant Summi Pontifices;

Translated by churchlatin.ai, a product of Boyne Archives

ibi celebrati sunt quinque magna Concilia. In fronte illius augusti templi, quod ad caelum extendit imaginem 1.

1 Littera Sancti Patris Ioannis XXIII ad Romanos, 8 Aprilis 1962; A. A. S., v. LIV (1962), p. 281.

[*Latin ed. p. 95*]

The acts of Pope John XXIII, page 95, blessed by the Divine Savior – and with Him are those who were familiar to Him on earth, the two Johns, the Baptist and the Evangelist – shines the bright call of the spiritual union of all the churches of the earth, from the illustrious cathedrals to the humble chapels of the outposts of Christianity: *mater et caput omnium ecclesiarum Urbis et orbis*. Now, to encourage, in Rome and everywhere in the world, the resolution of many pastoral problems imposed by the modern age, and the rekindling of those ordered activities, which seek to show all peoples the Church as it is in the design of its Divine Founder, *Mater et Magistra, lumen gentium*, we have proposed and decided to transfer the seat of the Vicariate of Rome, of that Curia which has the task of assisting the Pope in the spiritual governance of the City and of expressing, in a widespread manner, its spirit and practical directives. You understand us. From this confidence, you can grasp the characteristic trait of the religious vitality and the unalterable spiritual youthfulness, both of your Bishop who speaks to you today, and of every Pope who will prolong, through the centuries, the glorious succession of Saint Peter. The "Christian peace" in the name of Rome. And all this encourages and sanctifies the very civic activities, which receive from the temple of the Lord the biblical blessing, which is heavenly grace and abundance of earthly goods. Beloved sons and daughters. We would like to conclude this meeting today with words that we wrote forty years ago, for the preparation of the Holy Year of 1925. They are well suited to the historical moment to which the City has been and will be called in the continuation of the work of the Council: "O noble Rome! O lady of the world! Open your gates, once again reveal your treasures to the peoples thirsting for peace, to the peoples who return to you, invoking rest and the sweetness of love. In your name, O Rome, according to the expression of a great Pope, not the *bellicus labor* that saddens the souls, but the *pax christiana* should prevail, the Christian peace that gladdens the world." In this vast horizon, which opens to the moved gaze, We renew to the beloved Roman people the expression of Our paternal exhortation and Our fervent hope. Through the intercession of Mary, *salus populi romani*, may the virtue of the Most High accompany you throughout the new year, may He preserve peace and...

[*Latin ed. p. 96*]

Acts of the Apostolic See - Official Commentary 96: Serenity in hearts, in families, in occupations; may the Angel of the Lord be with the children,

Translated by churchlatin.ai, a product of Boyne Archives

with the young, to protect them from every danger of soul and body; may God comfort the suffering, the poor, the elderly; may He grant to all faith that illuminates, hope that consoles, and charity that unites. As a pledge of the heavenly favors invoked, may the gift of Our Apostolic Blessing descend upon you and your loved ones, so that in all may the divine assistance be manifest, and so that all may respond with a generous heart to the inspirations and the teachings of the Holy Gospel. May it always be so, always; for each and for all! So be it!

To those who were present at the gathering of athletic exercises held in Rome, from throughout the nation of Italica.

* Beloved children and esteemed gentlemen. The cordial and paternal welcome that we offer you is an expression of our pleasure at the aims that have led you to participate in the first National Congress on Sport. The Dante Alighieri Society has thus wished to draw the public's attention more forcefully to the necessity of a well-understood sporting education, as a very valid factor for the harmonious development of man. And we say it immediately, it is pleasing that the activity of sport, in its most elevated forms of exercise, which strengthens and ennobles, reflects the name of Alighieri. This is certainly a happy indication, and at the same time a hope filled with promise, which deserved to be noted: because it recalls that ideal of life, in which the high values of culture, transformed by faith, find fertile ground in physical forces, lively, robust, and tempered to resistance and discipline. It is the wisdom contained in the ancient aphorism: *mens sana in corpore sano*, considered in its completeness, in harmonious synthesis of divine grace, intelligence, will, and physical grace. Today, the bright images of the meeting we had on August 24, 1960, with the ranks of young athletes, who came from every part of the world for the XVII Olympiad held in Rome, come to mind. On that occasion, we spoke words of appreciation and encouragement, which were received with so much enthusiasm.

* January 25, in the year of Our Lord 1963.

[*Latin ed. p. 97*]

Acta Ioannis PP. XXIII 97. It is natural that this gathering should find fervent collaboration from the Italian National Olympic Committee, which fosters the athletic training of youth with commendable educational aims; and that, on this occasion, the most qualified Italian sports press should demonstrate its cordial and attentive sensitivity. Beloved sons and esteemed gentlemen. We deemed it fitting to choose for today's meeting the date of January 25th, the feast of the Conversion of Saint Paul. This circumstance is dear to Us for many encouraging reasons, especially because, on this very day, four years ago, the first announcement of the Ecumenical Council departed from Our heart, precisely from the Benedictine monastery of Saint Paul outside the walls, and which is now in its full flourishing. You see: the celebration of this liturgical day, with

Translated by churchlatin.ai, a product of Boyne Archives

its magnificent passage from the Acts of the Apostles, which recounts the interior and exterior discipline to which the Apostle of the Gentiles shaped his life and his apostolate, can well emphasize the Church's interest, in all times, in achieving the perfect balance of the soul and the body. The figure of the Apostle Paul, with his courageous spirit, and his body tempered to the extreme degree of physical endurance, exerts a particular charm, especially on young people, who, by nature, are generous, ardent, easily moved to enthusiasm and imitation. Moreover, Saint Paul, in his epistles, demonstrates a good understanding of the sporting life of his time, illustrating the highest moral truths with vivid examples. The prize offered to the competitors in the race provides them with a comparison for the zeal with which one must run on the path of virtue and detachment: "So run that you may attain [the prize];" 1 the exemplary sobriety of the athletes, achieved in order to obtain a human crown, inspires a warm invitation to temperance and vigilance, in order to attain the crown of eternal happiness; 2 the rules of boxing, which do not allow for empty blows, speak to them of the firmness and precision with which the Christian must practice his struggle: "I fight not as one who beats the air. I chastise my body and bring it into subjection, lest, when I have preached to others, I myself should be disqualified." 3 And at the end of his life, from the Roman prison, where his body was confined, but from which his apostolic spirit radiated more vividly than ever, he could write to his disciple Timothy: "I have fought the good fight, I have finished the course, I have kept the faith." 4

1 Corinthians 9, 24.

Cf. ibid. 9, 25.

Ibid. 9, 26-27.

[*Latin ed. p. 98*]

Acts of the Apostolic See - Official Commentary 98: "With a good contest, I have finished the race, I have kept the faith. For me, indeed, is reserved the crown of justice." 4 These precious instructions can illuminate and guide your activity, which aims at the formation of character and will through the educational effectiveness of physical effort, which is loyalty, security, and self-mastery. Especially since you are convinced that this magnificent result cannot be fully achieved unless the spiritual qualities of man are cultivated. We said in the aforementioned Audience to the Olympians: "The rules of a healthy family education and the formation of youth require that vigilance be exercised so that in sports competitions, the body is not regarded as the supreme good of man alone; and that the passion for sport does not hinder the proper fulfillment of one's duties. Nevertheless, it is certainly necessary to always appreciate and encourage honest physical exercises and the noble contests of the gymnasium. And there are truly numerous and valuable qualities that are developed in man through sport; concerning the body: health, vigor, agility of limbs, grace; concerning the

Translated by churchlatin.ai, a product of Boyne Archives

soul: constancy, fortitude, the practice of self-denial." Thus ends the exhortation of August 24, 1960. We know that good work has been and is being accomplished in this field, and we are pleased to acknowledge it, especially because today's Convocation opens new horizons for your joint activity. And we express our paternal encouragement to you, confident that you will find full support in the young people, whose spirit, through your dedication, your commitment, and your vigilance, will continue to rise to more brilliant heights. Beloved sons. Finally, there is one aspect that we wish to bring to your attention, due to its significance in this particular moment. It is well known that in recent days, a solemn prayer for the annual Octave for Christian Unity has been raised from all parts of the world; a prayer to which all men of good will are invited to join. This morning, as on January 18th, we offered the Divine Sacrifice for this intention, echoing the fervent supplication with the prayer of Jesus at the Last Supper: 6 "that they may all be one; ut unum sint." Indeed, the grace of the Lord certainly seeks to use every means, to...

[*Latin ed. p. 99*]

Acta Ioannis PP. XXIII, 99, which states that men should meet, know one another, and love one another, and from this, through a further path, which is the secret of heavenly grace, they should come to understand and live the precept – that this is a precept of the Lord – of *unum sint*, in one flock, under the paternal vigilance and guidance of the one Shepherd. Today, the barriers of distance have fallen, and brothers, brought closer to one another, are led to greater understanding, to mutual esteem, to readiness in knowing and helping one another. In this providential encounter, sport also has its rightful place. In the realm of fair competitions, in which the ever-renewing energies of youth from all countries of the world participate, more frequent and more serene encounters between peoples have been achieved, thus greatly favoring the process of drawing closer in charity. In this direction as well, what a field opens up to your work, to your influence; and what effectiveness can be exercised by athletes, who know how to bring to this universal encounter, in addition to the skill of their physical abilities, also the gentle grace of character, the consistency between inner convictions and life, the testimony of souls that live joyfully and generously the Christian faith! Here, beloved sons and dear Lords, are the reflections and the hopes that your presence has aroused in Our heart. We are eager to wish you every consolation, hoping that your activity will achieve the certain attainment of its lofty goals, for the physical and spiritual good of the youth, so beloved by all, and dear to the heart of the Pope. To Our paternal wishes is added the gift of the Apostolic Blessing, which may draw down upon you, upon your beloved families, and upon the organizations that you represent, the continuous assistance of divine favor.

IV. To the editorial staff of the journal "L'Osservatore Romano" and other

Translated by churchlatin.ai, a product of Boyne Archives

Catholic journalists, presented to the Most Blessed Father.

* Beloved sons. The year of the Council seeks to ignite all the energies of the clergy and the Catholic laity, invigorating their zeal for the spread of the Kingdom of God: it is like a flame that passes mysteriously over all houses and over all men of good will. It is not the return of a traditional feast.

* January 27, 1963.

[*Latin ed. p. 100*]

The Acts of the Apostolic See – Official Commentary 100. It is not merely an expression of a particular folkloric characteristic, but a great historical moment, willed by Divine Providence, and blossoming at the opportune time. You know that the Pope intensely experiences this moment, with a faithful response to the voice of the Lord; and in this spiritual and apostolic moment, He feels associated with Him His closest and highest collaborators: the episcopate of the entire world, the priests, the religious, the faithful. A paternal greeting to the beloved family of "L'Osservatore Romano." Dear children, in the climate of the Council, today it is the turn of the representatives of the international Catholic press, with the beloved family of "L'Osservatore Romano," whom we receive with great joy, because they bring here their bright torches. And it is pleasing to remember that we signed the Apostolic Letter *Humanae salutis* on December 25, 1961, with the pen offered to us by you. We are at the fourth meeting: the first, intimate, was at the beginning of Our Pontificate, on January 31, 1959; the second, two months later, and for Us it was like returning your visit, when We went to the headquarters of the newspaper, stopping at the places of your daily work; the third, for the centenary, on July 1, 1961. Today, the occasion is offered to Us by the celebration of the anticipated feast of your Patron, Saint Francis de Sales. But the Pope – you know it, and you have proof – meets with "L'Osservatore Romano" every day, in a careful, affectionate, and deeply participatory conversation; indeed, very often, for the duties inherent in His pontifical service, He is also its first collaborator. The delicate and demanding office of Catholic journalists. Dear children, the present circumstance offers the opportunity to speak with you about the exalted and delicate mission entrusted to the press, particularly to the Catholic press. Speaking to you, who are present here, Our thoughts turn to all journalists and publishers who dedicate their finest resources of intellect, sensitivity, and heart to this field. Truly, the press is a great means of communication! For at least a century, its intense commitment, and sometimes even its drama, have been experienced from the Catholic point of view, understood as the genuine dissemination of doctrine, of guidance, and of

Translated by churchlatin.ai, a product of Boyne Archives

safe, prudent, and just information; understood also...

[*Latin ed. p. 101*]

The Acts of Pope John XXIII, page 101, serve as a bulwark against a certain distorting mentality, against which, when necessary, a dutiful correction must be offered. Recent experience, concerning the Ecumenical Council, brings the function of the press to the forefront. The event of the Council has aroused a vast response in the world. You have certainly wondered what this lively, widespread, and even now fully expressed interest signifies. First of all, we can safely exclude that the interest of the press has been aroused by the outward appearance of ceremonies, customs, and unusual rites: things which, indeed, have impressed and moved many. Fortunately, it is something entirely different. It seems to us that the very fact of the Council has been understood: its grand reality, as a brilliant presentation of the Christian message in its entirety, in order to adapt it in a more effective way to the needs of our time. It becomes increasingly evident that we are, in reality, faced with a sincere and generous effort to reconcile the just needs of the present time, without losing sight of the highest aspirations of the human soul. Here is the sacred magisterium of the Church, Mother and Teacher, striving to draw from both Testaments a living interpretation of eternal Wisdom. The Catholic press feels its duty to honor its characteristic ministry, which is a high service to the truth, made known through this unusual and great manifestation of the Council, and made known in a persuasive, convinced, and penetrating manner. It is understood that, in order to fulfill its mission, the Catholic press must have a character and expression that fundamentally differ from methods imposed by contingent interests and purely human considerations; resisting suggestions that amplify controversies, which benefit no one, do not edify in charity, and do not serve the entire Catholic community. Precise responsibilities before God and souls. At this point, we take the opportunity to say a word about the press, which does not directly draw inspiration from the sacred doctrine, but which is nonetheless widely disseminated in Catholic countries, reaching the hands of Catholics, and fulfilling a function of information, education, and recreation, which in some marginal and secondary ways may harmonize with the Law of the Lord, but in large part does not. The responsibility of that press is great, because, before the vast world, it ultimately represents mentalities and habits of...

[*Latin ed. p. 102*]

Acts of the Apostolic See - Commentary, Official: 102 Catholic environments; and where Christians are in small numbers, it can be believed that every newspaper in Catholic countries reflects Catholic doctrine and is an expression of the Church. Unfortunately – it pains us to note – this is not the case, and it would serve little purpose to prolong the lament. But we

Translated by churchlatin.ai, a product of Boyne Archives

must say, you must demonstrate it with facts and with an ever-increasing presence, that the press cooperates with the mission of the Church to the extent that it does not so much receive and disseminate news, even if it is joyful and encouraging, of a religious nature; but rather, it is faithful to sacred doctrine, drawing inspiration from it in order to form the minds of readers, offering them certainty of guidance, seriousness of judgment, and clarity of instruction. And all of this, especially on certain topics of greater importance which we wish to mention: the freedom of the Church; the sanctity of marriage as a Sacrament, to be defended against all levity and corrosive frivolity; the rights of the school, which instructs and educates in a Christian manner; the Catholic Action, intended to expand the apostolic activity of the clergy; the richness of the integral and pure social doctrine, not only proclaimed, but intimately accepted, and applied in its entirety. One of the most pressing concerns of Catholic public opinion – and which is the subject of much discussion in the press – is still the twofold problem of leisure time, and its utilization. Regarding leisure time, We have expressed Our thoughts on this matter before; and furthermore, We have encouraged the in-depth study of this topic in the Social Week of the Italian Catholics of the year 1959. It is abundantly evident that moral norms, even prior to any positive precept, impose that leisure time be occupied in the most worthy manner, and in ways that are fitting with the dignity of the human person. But this is not the aspect that We wish to address now. Speaking to journalists, and noting the number of columns that are today reserved for events of a recreational nature, We believe it is appropriate to point out some points that may serve as guidance and invitation.

1. Always defend the dignity of the human person.

2. Measure and sense of proportion. From various quarters, one is asking whether, in treating these topics, in presenting and coloring them, a disproportion has not been introduced, at least, with respect to topics of a spiritual nature, which, as was once said, were reserved for the third page. This is not to say that the newspaper should adopt tones...

[*Latin ed. p. 103*]

Acts of Pope John XXIII, 103, are severe, characteristic of a specialized cultural review; but it is a fact that, in the present – let us say – exaggerated esteem for secondary, if not frivolous and dangerous, values, to the detriment of the higher realities of the family, of study, of a serious life, a not insignificant share of responsibility is to be found in the press, which fosters this inversion of interests, offering too easy an escape with indiscriminate superficiality.

2. Evaluation of ideas and facts. Here, the concern becomes even more acute, because it seems that we are witnessing a progressive deterioration, especially with regard to forms of public entertainment. However, the problem is not new. Please allow the one who speaks to you today – a modest au-

Translated by churchlatin.ai, a product of Boyne Archives

thor of some pastoral notes from fifty years ago – to recall that, in May 1913, this document bore the title: "For Public Morality – The Cinematograph." Words that reflected the concern of the Bishop and his collaborators regarding certain troubling forms of entertainment. In that passage, certain concepts were emphasized, which have not lost any of their effectiveness. First, the legitimacy of the protest of the Catholic conscience, especially of Catholic organizations, and consequently, the legitimacy of the intervention of civil authority; then, the duty of Catholics to protest, and, above all, in full consistency, to act so that civil authorities are encouraged to take measures in the spirit of the law – which is primarily of natural law – for the defense of public morality, for the respect of the popular conscience, especially of the younger generations.

"...It would be best," we said then, "that all citizens, all sensible Christians, contribute each in their own way by not participating in these indecent spectacles, by energetically protesting in individual cases when they occur. This would be the safest and most convincing remedy against the lamented dangers."

3. Indications and assistance to civil authorities. This is obvious, simple, but it is here that we must insist, in order to unite healthy forces and make them aware of the effectiveness of their joint action, so that civil authorities in all countries of the world feel supported in taking a stand. And they will do so. Because this is not a matter of mortification of human personality, but rather of its defense, of its honor, of its ordered and admirable harmonious development.

1. *La Vita Diocesana*, Volume V, Part V, Bergamo, May 1913, p. 181.

[*Latin ed. p. 104*]

Acts of the Apostolic See - Official Commentary 104. It is through this endeavor that the Catholic press can render most useful services: and not only the large newspapers, but also the vast proliferation of diocesan and parish newspapers of varying print runs and distribution, which are placed in the hands of Catholics, and are most valid instruments for the good cause. Again, allow us to repeat a small note of our own, also exactly fifty years ago: "We do not conceal that a lively sense of sympathy draws us towards the simple, modest, but most effective form of propagating good ideas among the Christian people, and it would be desirable that where these small newspapers exist, they should be continually improved, and that new ones be published in other places. Let us not fear the danger of competition: the desire to read is so intense today that good journalism is never too widespread." 2 We were then referring to the Catholic newspapers of Lombardy, specifically two, which are still alive and glorious, *La Voce di Bergamo* and *L'Italia*; and to the periodicals of the Bergamasque valleys, which were multiplying with commendable zeal by priests and most distinguished laymen. Beloved sons. Know that you should under-

Translated by churchlatin.ai, a product of Boyne Archives

stand these expressions of ours, dictated by the profound anxiety of the apostolic ministry, which extends the concerns and hopes of a time that was the springtime of our priesthood to a universal sphere. But even now it is springtime, when, bending over the furrows opened by our predecessors, we find the same impetus, the same fervor, the circulation of the same ideals, for which it is a great honor to expend all our energies and to give generously. Beloved and powerful lessons from the heavenly Patron, Saint Francis de Sales. Since we are speaking of recollections – and none of you, whether journalists by profession or supporters of the press, can deny us this return to the ancient pages – we conclude with a thought for your and our beloved Saint Francis de Sales, the amiable patron of true friends and servants of the pen. We have reread the modest praise that we wrote of him in 1911, and we are pleased to offer it to you, as a conclusion to this meeting: "The figure of Saint Francis de Sales is not one that can be contained within limited horizons; it rises before our minds, high and serene: higher than the mountains of his Savoy, more serene than the smiling sky that is reflected in the azure waters of the small..."

2 Ibid. December 1913, p. 457.

[*Latin ed. p. 105*]

Acta Ioannis PP. XXIII 105, lacus Annecy. Verum est quod Sanctus Franciscus Salesius fuit amantissimus inter sanctorum, et Deus eum mittens in mundo in hora tristitiae. Et ipse apparuit et manet ut incarnatio pietatis risu et virtute ornatae, in qua conflantur poesis ingenua Sancti Francisci Assisiensis et amor perspicax Sancti Augustini.

Qualis nota pro viro scribenti, haec suavissima conventio deliciae et amabilitatis, virtutis et claritatis, intellectus et indulgentiae! Et quam lucem praesertim ex ea emicat in animos et corda, ad illuminanda, ad confirmanda, ad exortanda in perseverantia ardua missionis, ad servitium veritatis!

Oratio quotidiana Pastoris Supremi. Filii carissimi, vultis accipere invitationem, suaviter ad singulos propositam, ut in vosmet ipsos recolatis? Hoc ergo facite cum humilitate et timore, et quotidie nocte vitae vestrae interrogamini si mentem, imaginationem, linguam, stylum et cor vestrum – praesertim cor – ad servitium veritatis posuistis. Hoc sacra reverentia testetur; timeatis offendendam, obumbrandam, et tradendam. Imponite vobis disciplinam silentii, moderationis, patientiae. Veritas sola desiderat ut in plenitudine sua annuncietur. Sed, ah, quam saepe pugna inter se contendentes et aviditas superandorum, faciunt ut in aliis auxiliis confiant, praetextu veritatis! Hoc numquam vobis sit. Quia in vespertino diei vestri terrene, quem longum et fructuosum vobis optamus, possitis oculis puris ad generationes iuveniores prospicere, et eis fidem vestram et apostolatum verum Christianum tradere, numquam adhibete methodos et sermones qui veritatem offendunt.

Translated by churchlatin.ai, a product of Boyne Archives

Propterea, proximi sumus oratione ad omnes viros scribentes, et ad eos qui in quavis forma ad operum eorum collaborant: ad vos hic presentes, ad collegas vestros ex omni natione. Papa est cum illis, et quotidie orat cum quinto mysterio gaudioso Rosarii, ut et ipsi possint audire, et audire facere, Magistrum Divinum, *audientes et interrogantes*.

Testimonium affectus nostri paterni, descendat super vos, super familias carissimas, et super omnes viros scribentes, donum consolationis Benedictionis Apostolicae. Gaudium et pax, ita sit, ita sit.

[*Latin ed. p. 106*]

Acts of the Apostolic See - Official Commentary 106. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. I. PROVISIONS FOR CHURCHES. The Most Holy Pope John, by Divine Providence, XXIII, having succeeded, by successive decrees of the Sacred Consistory Congregation, has provided for the following churches, each with a new pastor, namely: on August k, 1962. — To the Cathedral Church of Crucismogensis, newly erected, the Most Reverend Paul Rolim Loureiro, formerly the titular Bishop of Brianum. On September 21st. — To the Cathedral Church of Victoriensi de Conquista, the Reverend Climerio Almeida Andrade, a parish priest of the city commonly called "Jequié," in the diocese of Amargosa. On November 5th. — To the titular episcopal Church of Conensis, the Reverend Father Clerentio E. Elwell, from the diocese of Clevelandensis, whom he appointed as an Auxiliary to the Most Reverend Edward Francis Hoban, Archbishop-Bishop of Clevelandensis. On November 12th. — To the titular episcopal Church of Circesiensis, the Reverend Father John Gazza, a member of the Society of Saint Francis Xavier for Foreign Missions, whom he established as a nullius diocesis prelate assigned to Tocantins. On November 16th. — To the Cathedral Church of Tutelensis, the Reverend Henry Donze, from the diocese of Maurianensis, General Curator of the Association of Catholic Action, commonly known as "des Milieux Indépendants," in Gallia. On November 16th. — To the titular episcopal Church of Fussalensis, the Reverend Joseph Lamartine Soares, from the archdiocese of Olindensi et Recifensi, whom he appointed as an Auxiliary to the Most Reverend Charles Gouvêa Coelho, Archbishop of Olinda et Recife. — To the nullius dioceses of Acrensis and Puruensis, the Reverend Father Iucundus Maria Grotti, a member of the Order of the Servants of Mary. On November 17th. — To the titular episcopal Church of Cotennensis, the Reverend Father John Joseph Dougherty, the Urban Antistite, Rector of the Catholic University commonly known as "Seton Hall University," from the archdiocese of...

[*Latin ed. p. 107*]

The Sacred Consistorial Congregation has appointed the Reverend Thomas A. Boland, Archbishop of Newark, as Auxiliary to the Most

Translated by churchlatin.ai, a product of Boyne Archives

Reverend Prince. — The Reverend Joseph A. Costello, pro-Chancellor of the Metropolitan Curia of Newark, has been appointed Auxiliary to the Most Reverend Prince Thomas A. Boland, Archbishop of Newark. On November 19th. — The Reverend John Majdanski, a doctor at the Major Seminary of Włocławek, has been appointed Auxiliary to the Most Reverend Prince Anthony Pawlowski, Bishop of Włocławek. On November 20th. — The Reverend Michael Balaguer, Urban Antistite, Canon of the Metropolitan Chapter, and Official of the Ecclesiastical Tribunal of Montevideo, has been appointed Auxiliary to the Most Reverend Prince Anthony Maria S.R.E. Cardinal Barbieri, Archbishop of Montevideo. On November 2nd. — The Reverend Venceslaus Skomorucha, pro-Rector of the Major Seminary of the diocese of Siedlce, has been appointed Auxiliary to the Most Reverend Prince Ignatius Swirski, Bishop of Siedlce. On November 22nd. — The Reverend Hadrian Hipólito, a member of the Order of Friars Minor, has been appointed Auxiliary to the Most Reverend Prince August Alvari S.R.E. Cardinal da Silva, Archbishop of São Salvador in Brazil. — The Reverend Bernard Joseph Bueno Miele, from the archdiocese of São Paulo in Brazil, has been appointed Auxiliary to the Most Reverend Prince Paul Tarsensis Campos, Archbishop of Campinas. On November 28th. — The Reverend Adam Sawicki, from the archdiocese of Vilna, has been appointed Apostolic Administrator "at the pleasure of the Holy See" of a portion of the archdiocese of Vilna in Poland. On November 11th. — The Reverend Gerard Schaffran, from the archdiocese of Wrocław, a doctor at the Major Seminary at Neuzelle, has been appointed Auxiliary to the Most Reverend Prince. — The Reverend Stanislaus Arnold van Melis, a member of the Congregation of Clerics Barefoot of the Most Holy Cross and Passion of Our Lord Jesus Christ, has been appointed Prelate of the newly erected territorial prelature of São Ludo3 vici in Montes Belos.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - Official Commentary, December 5th. — To the Cathedral Church of Abancay, the Most Reverend Father Alcidem Mendoza Castro, formerly the titular Bishop of Metrae. December 6th. — To the titular episcopal See of Andropola, the Reverend Father Henry Bolafios Quesada, a curate of the parish of the Blessed Virgin of Mercy in the city of San Jose in Costa Rica, whom the Most Reverend Father John Vincent Solis Fernández, Bishop of Alajuela, has appointed as his Auxiliary. December 19th. — To the Cathedral Church of L'Aquila, the Most Reverend Father Victor Ottaviani, the General Vicar of the archdiocese of Aquila. December 20th. — To the Cathedral Church of Tete, newly erected, the Reverend Father Felix Niza Ribeiro, from the diocese of Nampula, a curate at the church of the Blessed Virgin Mary ("for a prosperous journey") in the city of Nacala. January 7th, 1963. — To the Cathedral Church of Paranaguá,

Translated by churchlatin.ai, a product of Boyne Archives

newly erected, the Reverend Father Bernard Nolker, from the Congregation of the Most Holy Redeemer. January 10th. — To the Cathedral Church of Esteli, newly erected, the Reverend Father Clement Carranza López, the Pro-General Vicar and Canon Dean of the Metropolitan Chapter of Managua. January 15th. — To the Cathedral Church of Veracruz, newly erected, the Reverend Father Joseph of Guadalupe Lozano Padilla, the pastor of the church of the Blessed Virgin of Guadalupe in the city of Guadalajara. January 21st. — To the Cathedral Church of Tuxpan, newly erected, the Reverend Father Ignatius Lehonor Arroyo, a Canon of the Metropolitan Chapter and the pastor of the Cathedral Church of Jalapa. January 31st. — To the titular episcopal See of Aezanita, the Reverend Father Marcellus Rosina, the General Vicar of the diocese of Atri, whom the Most Reverend Father Vidon M. Mazzocco, Bishop of the same Church, has appointed as his Auxiliary.

DECREE concerning the alteration of boundaries. For the eternal salvation of the Lord's flock and for its governance to be consulted more easily and effectively, the Most Reverend Fathers, Francis Joseph Grimshaw, Archbishop of Birmingham, and Thomas Leo Parker, Bishop of Northampton,

[*Latin ed. p. 109*]

The Sacred Consistorial Congregation, residing in Northampton, having recently been urged by the Apostolic See to make some modifications to the boundaries of their dioceses, so that they might be more suitably arranged, the Sacred Consistorial Congregation, after receiving the favorable opinion of the Most Reverend Father Gerard Patrick O'Hara, titular Archbishop of Pessinunte and Apostolic Delegate in Great Britain, having considered that such modifications would be for the good of souls, and with the power specially granted to it by His Most Holy Father John, by the Divine Providence Pope XXIII, approved the following, with the understanding that the consent of those who are, or are presumed to be, concerned, has been obtained:

1. The entire territory of the civil district commonly known as "Kingsey" is separated from the archdiocese of Birmingham and permanently attached to the diocese of Northampton;

2. Conversely, the entire territory of the civil district commonly known as "Towersey" is separated from the diocese of Northampton and permanently assigned to the archdiocese of Birmingham.

With these modifications, each diocese will henceforth be bounded by the limits by which the counties of Oxfordshire and Buckinghamshire are presently defined by civil law.

To carry out all of the above, the aforementioned Sacred Consistorial Congregation appoints the Most Reverend Father Gerard Patrick O'Hara,

Translated by churchlatin.ai, a product of Boyne Archives

granting him the necessary and appropriate powers, including the power to delegate to any man holding an ecclesiastical office, the task of submitting to the same Sacred Congregation a certified copy of the act of execution as soon as it has been completed.

All contrary decrees are hereby set aside.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 4th of June, 1962.

CAROLUS Card. GONFALONIERI, Prefect of the Secretariate.

L. © S. t Franciscus Carpino, Archbishop of Serdica, Assistant.

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

COMMENTARY, SEU MEDIOLANEN.

Concerning the Beatification and Canonization of the Servant of God, Aloysius Guanella, Priest, Founder of the Congregations of the Servants of Charity and the Daughters of Saint Mary Providence.

ON THE QUESTION: Whether it is established that God, together with the theological virtues of prudence, temperance, fortitude, faith, hope, and charity, and those virtues closely related to them, and also prudence, in the heroic degree, in the case and with regard to the matter under consideration, are the fundamental principle and source of Christian sanctity, and have always produced in men, at all times, such outstanding merits that, after a long interval, their works and endeavors have surpassed those of those who attempt to separate charity from piety and religion. Although, indeed, some attention is given to the needs of the poor through love for one's neighbor, which they call philanthropy, nevertheless, the principles and aids to the soul are neglected, by which the endurance of the sorrows that are inherent in the common condition of all men is made easier and more pleasing. Truly, German charity is that which encompasses God and man, loving the former for its own sake, and the latter for the sake of God. In truth, although two things may seem to be present, nevertheless, there is always one and the same love for God, which, just as principles contain conclusions, embraces and explains the love for one's neighbor, according to the words of the Apostle John: "And this commandment we have from God, that he who loveth God love also his brother" (1 John 4:21). Thus, the charity of Christ has always been seen as the inheritance of the children of the Church. Among those men who, by their example, have taught and demonstrated that there can be no separation, nor even conception of, charity for one's neighbor apart from the charity of God, the Servant of God

Translated by churchlatin.ai, a product of Boyne Archives

Aloysius Guanella must be mentioned, who, in Italy, was a true emulator of Saint Joseph Benedict Cottolengo, in providing assistance and relief to the needs and every kind of suffering of the poor and afflicted, and also in promoting their eternal salvation. He was born in the Franciscan place, which is part of the town of Campodolcino.

[*Latin ed. p. 111*]

The Sacred Congregation of Rites, within the territory of the diocese of Como, on the 19th day of the month of December in the year 1842, concerning a young man, honest and devout, a country dweller, who was baptized the day after. Having received the rudiments of the Christian faith from a virtuous mother, he surpassed his peers in piety. Although endowed with a lively and bold nature, he demonstrated from his childhood signs of religious fervor, innocence of life, and charity towards the poor. On the 30th of June, in the year 1849, he received the sacrament of Confirmation, and two years later, he approached the Holy Eucharist for the first time. Perceiving himself called by the Lord during the games held at Christmas in the town, at the age of twelve, he entered the Gallic College of Como. After completing a course of studies in the humanities, he was admitted first to the Seminary of Saint Abundius, and later to the diocesan seminary, where he excelled in diligence and piety, to the praise of all. Finally, on the 26th of May in the year 1866, he received the order of the priesthood. Soon after, he was appointed spiritual administrator in the parish of Savogno, where he worked so diligently in the Lord's vineyard, not only for the eternal salvation of the Christian people, but also for their temporal well-being, that the face of the place was transformed. The inhabitants erected a monument in that place to commemorate the life of the Servant of God. Still burning with a desire to accomplish greater things for the salvation of souls and for the relief of the poor and needy, and having obtained permission from his bishop, he went to Turin and entered the order of Saint John Bosco. For three years, having taken temporary vows, he faithfully fulfilled the various duties entrusted to him. Desiring to promote works of charity and institutions in his own diocese, and also obeying the will of his bishop, he returned to Como in the year 1878. In several parishes of his diocese, he worked diligently for the good of souls, dedicating himself to numerous works, especially to the instruction and preaching of Christian doctrine, and to the frequent administration of the sacraments and the encouragement of religious sodalities. At the end of the year 1881, he was sent to the parish of Pianello Lario, where he was given the opportunity to begin the foundations that he had long been considering. Thus, while fulfilling the duties of a good pastor and striving to restore religious life in the Larian people with all his strength, he also took charge of the administration of the Pious Union of the Daughters of the Immaculate Virgin, established for the education of girls and for the relief of the poor. To this small community,

Translated by churchlatin.ai, a product of Boyne Archives

in accordance with established norms, the Servant of God was able to offer a brief refuge for the elderly, the insane, and the disabled, as well as for orphans, the abandoned, and the needy. And as the number of those in need in the Larian house continued to increase...

[*Latin ed. p. 112*]

The *Acta Apostolicae Sedis* – Official Commentary, volume 112, records that in the year 1886, he established a hospice in Como, which he entrusted to the Sisters of Providence. Later, in the year 1902, after having founded many other institutions for the poor in various places, these Sisters, whose number had already grown remarkably, took the name of Saint Mary of Providence, and their Constitutions, drawn up by the Servant of God, received definitive approval from the Apostolic See in the year 1917. In the same year, 1886, the Servant of God also opened a hospice for men, orphans, the poor, and those suffering from mental infirmity in Como, and he himself assumed its administration, assisted by priests and lay people zealous for charity towards their neighbor. With these associates, who were first called the Sons of the Sacred Heart, and later the Servants of Charity, the Servant of God drafted statutes in the year 1894, and in the year 1912, the Congregation of the Servants of Charity received, what is called, a Decree of praise from the Apostolic See. Both institutions founded by the Servant of God, which provide assistance to all kinds of the needy, and which include workshops, schools of trades, rural colonies, and other similar activities, which today are known by the well-known name "Opera di Don Comensis" in the diocese of Como, have flourished and have also spread to overseas lands. Inspired by a love for the faith as well as for charity, Aloysius also devoted himself to the apostolic work of spreading the word of God everywhere and of bringing back those who were wandering to the bosom of the Church, and he also published countless writings for the people. He also dedicated himself to the construction of many churches. In the city itself, where he had already founded a rural colony and an asylum for women in need, at the request of Saint Pius X, who was very dear to him, he contributed to the construction of a large church dedicated to Saint Joseph, in a region, which they call, "Triumphal," which was very frequented by the inhabitants but almost lacking in parish ministry. In this church, he founded the Society of Saint Joseph for the Souls in Purgatory, which the same Holy Pope raised to the rank of a primary society for the whole world, and he himself wished to have his name first among all those who were enrolled in it. Finally, on October 24th of the year 1915, broken by his labors and illness, and full of merits and virtues, he fell asleep in the Lord. After the death of the Servant of God, his holiness, which he had already demonstrated while still alive, and also because of several miracles, which were said to have been worked by God through his intercession, spread more widely, and the cause for his

Translated by churchlatin.ai, a product of Boyne Archives

canonization was begun, so that he might be honored among the Blessed in Heaven. Therefore, with the customary procedures, the proceedings were carried out in the years 1923-1930 before the tribunals of Como and Milan, and on July 12th of the year 1932,

[*Latin ed. p. 113*]

The Sacred Congregation of Rites, by Decree concerning writings, on March 15, 1939, Pope Pius XII signed with his own hand the document introducing the cause. Subsequently, by Decree of July 19 of the same year, it was declared that obedience to the Urbanian prescriptions was required. Afterwards, Apostolic investigations were held concerning the virtues and miracles, specifically in Como, Atri, and Alatri, in the tribunals; concerning which, a Decree was issued by this Sacred Congregation on April 13, 1945. Therefore, after all the legally required procedures had been observed and completed, a discussion was held concerning the virtues of the Servant of God, either in the preparatory meeting of March 13, 1956, or in the preparatory Congregation held on April 28, 1959. Finally, on March 6 of this year, before His Most Holy Name, Pope John XXIII, a General Congregation was held, in which the Reverend Cardinal Clemens Micara, Bishop of Velletri, proposed the following question for discussion: Whether the theological virtues of Faith, Hope, and Charity, both towards God and towards one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, with their respective adjuncts, were present in the Venerable Aloysius Guanella, in a heroic degree, in his life and in their effects. The Reverend Cardinals who were present, as well as the Official Prelates and Consultor Fathers, each gave their vote. The Most Blessed Father graciously accepted these votes, but, considering the importance of the matter, He deferred giving His judgment, exhorting all to, in the meantime, earnestly implore God, the Father of lights. He decided to announce His judgment on this day, April 6. Therefore, the Reverend Cardinals Arcadio Larraona, Prefect of the Sacred Congregation of Rites, and Clemens Micara, Relator, as well as the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, and myself, the undersigned Secretary, after having most devoutly celebrated the divine Eucharistic Sacrifice, decreed: That the theological virtues of Faith, Hope, and Charity, both towards God and towards one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, with their respective adjuncts, were present in the Venerable Aloysius Guanella, in a heroic degree, in his life and in their effects. This Decree was ordered to be promulgated and recorded in the Acts of the S. R. C. Given in Rome, on April 6, 1962. ARCADIUS Card. LARRAONA, Prefect. L. % S. Henry Dante, Secretary.

Translated by churchlatin.ai, a product of Boyne Archives

8 - ACTA, vol. V, n. 2. — 28-2-1963.

[*Latin ed. p. 114*]

Acts of the Apostolic See - Official Commentary 114, ROMAN CURIA DIARY, Monday, February 18, 1963. The Holy Father, John XXIII, received in a solemn Audience, for the presentation of his Credentials, His Excellency, Professor Alejandro Gallinal Heber, Extraordinary and Plenipotentiary Ambassador of Uruguay. The Holy Father, John XXIII, happily reigning, deigned to establish a Commission "FOR COORDINATING THE COUNCIL'S WORKS," composed as follows: PRESIDENT: The Most Eminent and Reverend Cardinal: Cicognani, Amleto Giovanni, His Secretary of State. MEMBERS: The Most Eminent and Reverend Cardinals: Liénart, Achille, Bishop of Lille. Spellman, Francesco, Archbishop of New York. Urbani, Giovanni, Patriarch of Venice. Gonfalonieri, Carlo, Secretary of the Holy Congregation for Consistories. Döpfner, Giulio, Archbishop of Munich and Freising. Suenens, Leone Giuseppe, Archbishop of Malines-Bruxelles. SECRETARY OF STATE APPOINTMENTS: By Apostolic Briefs, the Holy Father, John XXIII, happily reigning, deigned to appoint: September 10, 1962. The Most Eminent and Reverend Cardinal Browne, Michael, Protector of the "Misioneras Dominicas del Santísimo Rosario" Sisters (Madrid). The Most Eminent and Reverend Cardinal Marella, Paolo, Protector of the "Daughters of the Sacred Heart of Jesus" (Fujisawa, Yokohama).

[*Latin ed. p. 115*]

Diarium Romanae Curiae 115, October 22, 1962. The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Esclavas del Corazón de Jesús Argentinas" (Cordoba). The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Povere Figlie di S. Antonio." November 19. November 28. (Ariccia, Rome). The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Hermanas de la Sagrada Familia del Urgel" (Barcelona). The Most Reverend and Illustrious Cardinal Ottaviani Alfredo, Protector of the "Figlie di San Giuseppe di Cenoni" (Oristano). The Most Reverend and Illustrious Cardinal Marella Paolo, Protector of the "Franciscan Sisters of St. Joseph." December 14. (Hamburg, Buffalo). The Reverend Monsignor Sessolo Giovanni, Regent of the Tribunal of the Holy Apostolic Penitentiary. The Most Reverend and Illustrious Cardinal Bacci Antonio, Protector of the Oblate Hospitaller Sisters of Santa Maria Nova (Florence). January 3, 1963. The Reverend Father Cittadini Giovanni, Extraordinary Pontifical Common Chaplain (Fano). The Reverend Father Governatori Emilio, Extraordinary Pontifical Common Chaplain (Montefiascone). The Reverend Father Camerini Livio, Extraordinary Pontifical Common Chaplain (Faenza). The Reverend Father Cinti Nazareno, Extraordinary Pontifical

Translated by churchlatin.ai, a product of Boyne Archives

Common Chaplain (Rome). January 11. The Reverend Monsignors Cecchetti Igino, Crovella Ercole, Giovannelli Amerigo, Sessolo Giovanni, Tinello Francesco, Sormanti Gioacchino, Fagiolo Bruno, Pecoraio Edoardo, Schierano Mario, Verdelli Giovanni Battista, Prelates of the Supreme Tribunal of the Apostolic Signature. By letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint: January 29, 1963. The Most Reverend and Illustrious Cardinal Browne Michele, Member of the Supreme Sacred Congregation of the Holy Office. February 6. The Reverend Monsignor Carroll-Abbing Giovanni Patrizio, Consultor of the Sacred Congregation for Seminaries and Universities.

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Official Commentary

HONORS

By Brief Apostolic, the Most Holy Father John XXIII, reigning happily, deigned to bestow:

The Grand Cross of the Order of Pius: December 10, 1962.

Upon His Excellency, Mr. de Souza Gomes Henrique, Ambassador of Brazil to the Holy See.

Upon His Excellency, Mr. van Scherpenberg Hilger, Ambassador of the Federal Republic of Germany to the Holy See.

Upon His Excellency, Mr. de Faria Antonio, Ambassador of Portugal to the Holy See.

Upon His Excellency, Mr. Coreth Johannes, Ambassador of Austria to the Holy See.

The Grand Cross of the Order of Saint Gregory the Great, civil class: November 5, 1962.

Upon His Excellency, the Honorable Carlo Russo, Under-Secretary of State for Foreign Affairs of the Italian Republic.

The Grand Cross of the Order of Saint Sylvester the Pope: November 5, 1962.

Upon His Excellency, the Honorable Umberto Delle Fave, Under-Secretary at the Presidency of the Council of Ministers of the Italian Republic.

Upon His Excellency, Dr. Marcello Valentini, Head of Cabinet at the Presidency of the Council of Ministers of the Italian Republic.

Upon His Excellency, Prefect Paolo Strano, Secretary General of the Presidency of the Italian Republic.

Upon His Excellency, Prefect Giulio Russo, acting as Secretary General of the Presidency of the Italian Republic.

Upon His Excellency, General of Corps Emiliano Scotti, Military Advisor to the President of the Italian Republic.

Translated by churchlatin.ai, a product of Boyne Archives

Upon His Excellency, Minister Plenipotentiary Guerino Roberti, acting as Head of the Diplomatic Ceremonial of the Presidency of the Italian Republic.

Upon His Excellency, Minister Plenipotentiary Federico Sensi, Diplomatic Advisor to the President of the Italian Republic.

Upon His Excellency, Minister Plenipotentiary Piero Vinci, Head of Cabinet of the Minister of Foreign Affairs of the Italian Republic.

[*Latin ed. p. 117*]

Diarium Romanae Curiae 117 The Grand Cross of the Order of Saint Sylvester, Pope: December 28, 1962. To the Honorable Guido Bisori, Under-Secretary of State for the Interior of the Italian Republic.

To His Excellency, the Plenipotentiary Minister Carlo Marchiori, Diplomatic Counselor to the President of the Italian Council.

To Doctor Felice Marchioni, Head of Ceremonial of the Presidency of the Italian Council.

To General Cosimo Assumma, Division General of the Arma dei Carabinieri.

NECROLOGY: February 1, 1963. The Reverend Cardinal John D'Alton, of the title of Saint Agatha of the Goths, Archbishop of Armagh.

Monsignor Joseph Bakhache, titular Archbishop of Edessa of Osroene for the Syriacs.

Monsignor Jaime Font y Andreu, Bishop of San Sebastián.

Monsignor Anunciado Serafini, Bishop of Mercedes (Strasbourg).

Monsignor Beniamino Nardone, titular Archbishop of Aureliopolis of Asia.

Monsignor Alfred Bontempi, titular Bishop of Palmira.

[*Latin ed. p. 118*]

Acts of the Apostolic See - Commentary, Official 118. SECOND VATICAN COUNCIL. LIST OF CONCILIAR COMMISSIONS. I. Commission "On Doctrine of the Faith and Morals." PRESIDENT: His Eminence and Reverend Lord Cardinal: Alfred Ottaviani. VICE-PRESIDENT: His Eminence and Reverend Lord Cardinal: Michael Browne. MEMBERS: His Eminences and Reverend Lords Cardinals: Paul-Émile Léger, Archbishop of Montréal; Franz König, Archbishop of Vienna; Rufino J. Santos, Archbishop of Manila. Their Reverend Excellencies: Monsignor Alfredo Vincenzo Scherer, Archbishop of Porto Alegre; Monsignor Maurizio Roy, Archbishop of Québec; Monsignor Giovanni Battista Peruzzo, Archbishop-Bishop of Agrigento; Monsignor Gabriele Garrone, Archbishop of Toulouse; Monsignor Giovanni Francesco Dearden, Archbishop of Detroit; Monsignor Pietro Parente, titular Archbishop of Tolemaide of Thebais; Monsignor Francesco Seper, Archbishop of Zagreb; Monsignor

Translated by churchlatin.ai, a product of Boyne Archives

Ermenegildo Florit, Archbishop of Florence; Monsignor Francesco Barbado y Viejo, Bishop of Salamanca; Monsignor Andrea Maria Chame, Bishop of Namur; Monsignor Giorgio Leone Pelletier, Bishop of Trois-Rivières; Monsignor Giovanni Giuseppe Wright, Bishop of Pittsburgh; Monsignor Giuseppe Schroffer, Bishop of Eichstätt; Monsignor Giacomo H. Griffiths, titular Bishop of Gaza, Auxiliary of New York; Monsignor Francesco Franiö, Bishop of Split and Makarska; Monsignor Michele Doumith, Bishop of Sarba; Monsignor Francesco Spanedda, Bishop of Bosa; Monsignor Giovanni van Dodewaard, Bishop of Haarlem; Monsignor Marco Gregory McGrath, titular Bishop of Caeciri, Auxiliary of Panama. / Reverend Fathers: Gut D. Benno, Abbot Primate of the Confederation of Benedictines; Aniceto Fernandez, Master General of the Order of the Friars Preachers. The list of the Presidency is found in A. A. S. LIV (1962), p. 687.

[*Latin ed. p. 119*]

The Second Vatican Ecumenical Council, 119. II Commission: "On the Governance of Bishops and Dioceses."

PRESIDENT: The Most Reverend and Eminent Cardinal: Paolo Marella.

VICE-PRESIDENTS: The Most Reverend and Eminent Cardinals: Giacomo F. McIntyre, Archbishop of Los Angeles; Giuseppe M. Bueno y Monreal, Archbishop of Sevilla.

MEMBERS: The Most Reverend and Eminent Cardinal: Pietro Tatsuo Doi, Archbishop of Tokio.

Their Reverend Excellencies: Monsignor Michele Dario Miranda y Gómez, Archbishop of México; Monsignor Mathias Luigi, Archbishop of Madras and Mylapore; Monsignor Emilio Guerry, Archbishop of Cambrai; Monsignor Leone Binz, Archbishop of Saint Paul; Monsignor Carlo Alter, Archbishop of Cincinnati; Monsignor Francesco Carpino, titular Archbishop of Sardica; Monsignor Maria Giuseppe Lemieux, Archbishop of Ottawa; Monsignor Vittore Bazin, Archbishop of Rangoon; Monsignor Ermanno Schaufele, Archbishop of Freiburg im Breisgau; Monsignor Dionisio Hayek, Archbishop of Aleppo of the Syriacs; Monsignor Angelo Fernandes, titular Archbishop of Neopatrasso, coadjutor *ad interim* of Delhi; Monsignor Gerolamo Rakotomalala, Archbishop of Tananarive; Monsignor Alberto Castelli, titular Archbishop of Rusio; Monsignor Pietro Veuillot, titular Archbishop of Costanza of Thrace, coadjutor of Paris; Monsignor Michele Browne, Bishop of Galway and Kilmaeduagh; Monsignor Giuseppe Piazzi, Bishop of Bergamo; Monsignor Giuseppe Gargitter, Bishop of Bressanone; Monsignor Narciso Jubany Arnau, titular Bishop of Ortosia of Phoenicia, auxiliary of Barcelona; Monsignor Paolo Correa León, Bishop of Cúcuta; Monsignor Raul Primatesta, Bishop of San Rafael; Monsignor Luigi Carli, Bishop of Segni; Monsignor Giorgio Dwyer,

Translated by churchlatin.ai, a product of Boyne Archives

Bishop of Leeds.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - Official Commentary III Commission "On Eastern Churches"

PRESIDENT: The Most Reverend and Venerable Lord Cardinal: Cicognani Amleto Giovanni, Bishop of the titular church of the suburbicarian diocese of Frascati, Secretary of State of His Holiness.

VICE-PRESIDENTS: The Most Reverend and Venerable Lord Cardinal: Quiroga y Palacios Fernando, Archbishop of Santiago de Compostela.

His Excellency, Most Reverend: Monsignor Bukatko Gabriele, titular Archbishop of Mocisso, Coadjutor of Belgrade, Apostolic Administrator of Krizevci.

MEMBERS:

The Most Reverend and Venerable Lord Cardinal: Testa Gustavo.

Their Beatitudes:

Monsignor Sidarouss Stefano I, Patriarch of Alexandria of the Copts.

Monsignor Saigh Massimo IV, Patriarch of Antioch of the Melchites.

Monsignor Meouchi Paolo Pietro, Patriarch of Antioch of the Maronites.

Monsignor Gori Alberto, Patriarch of Jerusalem of the Latins.

Monsignor Cheikho Paolo II, Patriarch of Babylon of the Chaldeans.

Monsignor Batanian Ignazio Pietro XVI, Patriarch of Zülz of the Armenians.

Their Excellencies, Most Reverend:

Monsignor Da Silveira D'Elboux Emanuele, Archbishop of Curitiba.

Monsignor Rabbani Giuseppe, titular Archbishop of Nacolia, Apostolic Administrator "ad nutum S. Sedis" of Horns of the Syriacs.

Monsignor Búcko Giovanni, titular Archbishop of Leucade, Apostolic Visitator of the Ukrainians of Byzantine Rite in Western Europe.

Monsignor Thangalathil Gregorio B. Varghese, Archbishop of Trivandrum for the Syro-Malankara.

Monsignor Parecattil Giuseppe, Archbishop of Ernakulam for the Syro-Malabarese.

Monsignor Kavukatt Matteo, Archbishop of Changanacherry for the Syro-Malabarese.

Monsignor Baraniak Antonio, Archbishop of Poznan.

Monsignor Yemmeru Asrate Mariam, Archbishop of Addis Abeba of the Ethiopians.

Monsignor Senyshyn Ambrogio, Archbishop of Philadelphia of the Ukrainians.

Monsignor Edelby Neófito, titular Archbishop of Edessa of Osroene.

Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Scapinelli Di Leguigno Giovanni Batt., titular Archbishop of Laodicea in Lebanon.

Monsignor Perniciaro Giuseppe, titular Bishop of Arbano, Auxiliary for the Parish of Piana degli Albanesi.

[*Latin ed. p. 121*]

The Second Vatican Council, Session 121.

Most Reverend Monsignor McEntegart Bryan Giuseppe, Bishop of Brooklyn.

Most Reverend Monsignor Jansen Martino, Bishop of Rotterdam.

Most Reverend Monsignor Gad Giacinto, Titular Bishop of Grazianopoli.

Most Reverend Monsignor Sapelak Andrea, Titular Bishop of Sebastopoli of Thrace, Apostolic Visitator for the Ukrainians in Strasbourg.

The Reverend Father: Hoeck Giovanni, Superior General of the Benedictine Congregation of Bavaria.

IV Commission: "On the Discipline of the Sacraments."

PRESIDENT: His Eminence and Reverend Lord Cardinal: Aloisi Masella Benedetto, Bishop of Palestrina.

VICE-PRESIDENTS: Their Reverend Excellencies:

Monsignor Fares Armando, Archbishop of Catanzaro and Bishop of Squillace.

Monsignor Garcia y Goldaraz Giuseppe, Archbishop of Valladolid.

MEMBERS: Their Reverend Excellencies:

Monsignor Bentivoglio Guido Luigi, Archbishop of Catania.

Monsignor Schneider Giuseppe, Archbishop of Bamberg.

Monsignor Lallier Marco, Archbishop of Marseille.

Monsignor Alves de Siqueira Antonio Maria, Titular Archbishop of Syria, Coadjutor of Säo Paulo.

Monsignor Dell'Acqua Angelo, Titular Archbishop of Calcedonia.

Monsignor McGucken Giuseppe, Archbishop of San Francisco.

Monsignor Zerba Cesare, Titular Archbishop of Colosse.

Monsignor Von Streng Francesco, Bishop of Basel and Lugano.

Monsignor Yoshigoro Taguchi Paolo, Bishop of Osaka, Apostolic Administrator of the Prefecture Apostolic of Shikoku.

Monsignor Bolognini Danio, Bishop of Cremona.

Monsignor Puech Pietro M., Bishop of Carcassonne.

Monsignor Benítez Fontúrvel Crispulo, Bishop of Coro.

Monsignor Arai Luca Katsusaburo, Bishop of Yokohama.

Monsignor Renard Alessandro, Bishop of Versailles.

Monsignor Van Cauwelaert Giovanni, Bishop of Inongo.

Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Bélanger Valeriano, Titular Bishop of Cirene and Auxiliary Bishop of Montreal.

Monsignor Chedid Giovanni, Titular Bishop of Arca of Phoenicia for the Maronites and Patriarchal Vicar.

Monsignor Morgante Marcello, Bishop of Ascoli Piceno.

[*Latin ed. p. 122*]

Acts of the Apostolic See - Official Commentary 122. Mons. Maricevich Fleitas Annibale, titular Bishop of Dioclezianopolis in Palestine, Auxiliary of Villarrica. Mons. Pepén y Soliman Giovanni Felice, Bishop of N. S. de la Altagraeia in Higüey. Mons. Kien Samophithak Michele, titular Bishop of Octaba, Apostolic Vicar of Tharé and Nonseng. Mons. Muldoon Tommaso Guglielmo, titular Bishop of Fessei, Auxiliary of Sydney. Mons. Reh Francesco, Bishop of Charleston. V. Commission "Concerning the Discipline of the Clergy and Christian People" 6. PRESIDENT: The Most Reverend and Eminent Signor Cardinal: Ciriaci Pietro. MEMBERS: The Most Reverend and Eminent Cardinals: Castaldo Alfonso, Archbishop of Naples. Ritter Giuseppe, Archbishop of Saint Louis. Their Reverend Excellencies: Mons. Perini Norberto, Archbishop of Fermo. Mons. Pocok Francesco Filippo, titular Archbishop of Isauropolis, Auxiliary, coadjutor, of Toronto. Mons. Cooray Tommaso, Archbishop of Colombo in Ceylon. Mons. Trindade Salgueiro Emanuele, Archbishop of Évora. Mons. Nicodemo Enrico, Archbishop of Bari. Mons. Marty Francesco, Archbishop of Rheims. Mons. Nguyen Van Binh Paolo, Archbishop of Saigon. Mons. Shehan Lorenzo, Archbishop of Baltimore. Mons. Rossi Agnelo, Archbishop of Ribeirão Prêto. Mons. Bengsch Alfredo, Archbishop-Bishop of Berlin. Mons. Palazzini Pietro, titular Archbishop of Caesarea of Cappadocia. Mons. Enrique y Tarancón Vincenzo, Bishop of Solsona. Mons. Greco Carlo, Bishop of Alexandria. Mons. Farina Fariña Pio Alberto, titular Bishop of Citarizo. Mons. Lommel Leone, Bishop of Luxembourg. Mons. van Zuylen Guglielmo M., Bishop of Liege. Mons. Temiüo Saiz Angelo, Bishop of Orense. Mons. Corripio Ahumada Ernesto, Bishop of Tampico. Mons. Baccino Luigi, Bishop of San José de Mayo. Mons. Janssen Enrico, Bishop of Hildesheim. Mons. Raspanti Michele, Bishop of Morón. Mons. Mazerat Enrico, Bishop of Angers. Mons. Domínguez y Rodríguez Giuseppe M. Eusebio, Bishop of Matanzas.

[*Latin ed. p. 123*]

The Second Vatican Ecumenical Council, Session VI, Commission "On Religious Orders," with the Most Eminent and Reverend Lord Cardinal: Valeri Valerio, as President. Members: The Most Eminent and Reverend Lord Cardinal: Landázuri Ricketts Giovanni, Archbishop of Lima. Their Excellencies, Most Reverend: Monsignor Meis Bernardo, Archbishop of Luluabourg. Monsignor Botto Paolo, Archbishop of Cagliari. Monsignor

Translated by churchlatin.ai, a product of Boyne Archives

Urtasun Giuseppe, Archbishop of Avignon. Monsignor FlahifE Giorgio, Archbishop of Winnipeg. Monsignor Philippe Paolo, titular Archbishop of Eracleopoli Maggiore. Monsignor Haller Luigi Severino, titular Bishop of Bethlehem. Monsignor Bortignon Girolamo, Bishop of Padua. Monsignor Tabera Araoz Arturo, Bishop of Albacete. Monsignor Daly Edoardo Celestino, Bishop of Des Moines. Monsignor Beck Giorgio Andrea, Bishop of Salford. Monsignor Leiprecht Carlo Giuseppe, Bishop of Rottenburg. Monsignor Cahill Tommaso V., Bishop of Cairns. Monsignor Echeverría Ruiz Bernardino, Bishop of Ambato. Monsignor McShea Giuseppe, Bishop of Allentown. Monsignor Tomizawa Benedetto, Bishop of Sapporo. Monsignor Compagnone Enrico Romolo, Bishop of Anagni. Monsignor Vendargon Domenico, Bishop of Kuala Lumpur. Monsignor Sipoviò Ceslao, titular Bishop of Mariamme. Monsignor Huyghe Gerardo, Bishop of Arras. / Reverend Fathers: Father Ab. Reetz Benedetto, President of the Benedictine Congregation of Beuron. Kleiner Sighardo, Abbot General of the Holy Cistercian Order. Sépinski Agostino, Minister General of the Order of Friars Minor. Janssens Giovanni B., Prefect General of the Society of Jesus. The Reverend: Ziggiotti D. Renato, Major Rector of the Society of St. Francis de Sales.

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Official Commentary, Volume VII, Commission "De Missionibus" (Concerning Missions), PRESIDED OVER BY His Eminence and Reverend Lord Cardinal: Gregory Peter Agagianian. VICE-PRESIDENTS: Their Excellencies, Reverend Monsignors: Victor Sartre, Archbishop titular of Beroe; Joseph Lecnona Labandibar, Bishop titular of Vagada. MEMBERS: His Eminences and Reverend Lords Cardinals: Emanuel Gonçalves Cerejeira, Patriarch of Lisbon; Thomas Tienchensin, Archbishop of Peking, Apostolic Administrator of Taipei; Laureano Rugambwa, Bishop of Bukoba. Their Excellencies, Reverend Monsignors: Luciano Pérez Platero, Archbishop of Burgos; Peter Martin Ngô dinh Thûc, Archbishop of Hué; Mariano Rossell y Arellano, Archbishop of Guatemala; Albert Soegijapranata, Archbishop of Semarang; Gaetano Pollio, Archbishop of Otranto; Lorenzo Leone Graner, Archbishop of Dacca; Maurizio Perrin, Archbishop of Carthage; Peter Sigismondi, Archbishop titular of Neapoli of Pisidia; Aurelio Signora, Archbishop titular of Nicosia, Prelate nullius of Pompei; Bernard Yago, Archbishop of Abidjan; Pio Kerketta, Archbishop of Ranchi; John Baptist Zoa, Archbishop of Yaounde; Oscar Sevrin, Bishop titular of Mossina; Alfonso Emanuel Escalante, Bishop titular of Sora; John Sisón, Archbishop titular of Nicopsi, Coadjutor elect of Nueva Segovia; Alfonso Ungaretti, Bishop titular of Azura, Prelate nullius of Pinheiro; Fulton Sheen, Bishop titular of Cesariana, Auxiliary of New York; Stanislaus Lokuang, Bishop of Tainan; Guy Riobé, Bishop titular of Mulia, Coadjutor elect of Orléans. The

Translated by churchlatin.ai, a product of Boyne Archives

Reverend Father: Leo Dechâtelets, Superior General of the Oblates of the Immaculate Mary.

[*Latin ed. p. 125*]

The Second Vatican Ecumenical Council, Session XII, August 8th, Commission "On the Sacred Liturgy," with His Eminence and Reverend Lord Cardinal Larraona Arcadio as President, and the Reverend Eminences Cardinals Giobbe Paolo and Jullien Andrea as Vice-Presidents. Members: The Reverend Eminences Cardinals: Lercaro Giacomo, Archbishop of Bologna; Albareda Anselm; Their Reverend Excellencies: Monsignor Francesco Giuseppe Grimshaw, Archbishop of Birmingham; Monsignor Dante Leonida Enrico, titular Archbishop of Carpasia; Monsignor Carlo Eossi, Bishop of Biella; Monsignor Francesco Jop, titular Bishop of Daulia; Monsignor Carlo Giustino Calewaert, Bishop of Ghent; Monsignor Francesco Zauner, Bishop of Linz; Monsignor Giuseppe Alberto Martin, Bishop of Mcolet; Monsignor Guglielmo van Bekkum, Bishop of Ruteng; Monsignor Enrico Rau, Bishop of Mar del Plata; Monsignor Raimondo Masnou Boixeda, Bishop of Vich; Monsignor Bernardo Fey Schneider, titular Bishop of Philadelphia Minor, Auxiliary Bishop of Potosí; Monsignor Ottone Spülbeck, Bishop of Meissen; Monsignor Cesario D'Amato, titular Bishop of Sebaste of Cilicia, Abbot of St. Paul Outside the Walls; Monsignor Guglielmo Bekkers, Bishop of 's-Hertogenbosch; Monsignor Paolo Hallinan, Archbishop of Atlanta; Monsignor Enrico Jenny, titular Bishop of Licaonia, Auxiliary Bishop of Cambrai; Monsignor Giuseppe Malula, titular Bishop of Attanaso, Auxiliary Bishop of Léopoldville; Monsignor Alfredo Pichler, Bishop of Banjaluka. Reverend Fathers: Abbot Prou D. Giovanni, Superior General of the Benedictine Congregation of France; Pietro Schweiger, Superior General of the Congregation of the Missionaries, Sons of the Immaculate Heart of Mary.

[*Latin ed. p. 126*]

Acts of the Apostolic See - Official Commentary 126 IX Commission "Concerning Seminaries, Studies, and Catholic Education"

PRESIDENT: His Eminence and Reverend Lord Cardinal: Pizzardo Giuseppe, Bishop of Albano.

VICE-PRESIDENT: His Eminence and Reverend Lord Cardinal: de Barros Cámara Giacomo, Archbishop of Säo Sebastiäo do Rio de Janeiro.

His Excellency, Reverend Monsignor: Staffa Dino, titular Archbishop of Cesarea of Palestine.

MEMBERS:

Their Excellencies, Reverend Monsignors:

Monsignor: Senna de Oliveira Ernesto, Archbishop-Bishop of Coimbra.

Monsignor: Simonds Giustino Daniele, titular Archbishop of Antinoe,

Translated by churchlatin.ai, a product of Boyne Archives

Coadjutor Bishop of Melbourne.

Monsignor: Silva Santiago Alfredo, Archbishop of Concepción.

Monsignor: Olaechea Loizaga Marcellino, Archbishop of Valencia.

Monsignor: O'Boyle Patrizio Luigi, Archbishop of Washington.

Monsignor: Márquez Tóriz Ottaviano, Archbishop of Puebla de los Angeles.

Monsignor: Hurley Dionisio Eugenio, Archbishop of Durban.

Monsignor: Modrego y Casáus Gregorio, Archbishop-Bishop of Barcelona.

Monsignor: Pintonello Arrigo, titular Archbishop of Teodosiopolis of Arcadia.

Monsignor: Botero Salazar Tullio, Archbishop of Medellln.

Monsignor: Blanchet Emilio Arsenio, titular Archbishop of Philippopolis of Thrace.

Monsignor: Cody Giovanni Patrizio, titular Archbishop of Bostra, Coadjutor Bishop of New Orleans.

Monsignor: Cody Giovanni Cristoforo, Bishop of London.

Monsignor: Cazaux Antonio Maria, Bishop of Luçon.

Monsignor: Klepacz Michele, Bishop of Lodz.

Monsignor: Carraro Giuseppe, Bishop of Verona.

Monsignor: Bogarín Árgana Raimondo, Bishop of S. Juan Bautista de las Misiones.

Monsignor: Marchetti Zioni Vincenzo, titular Bishop of Lauzado, Auxiliary Bishop of Sâo Paulo.

Monsignor: Paré Mario, Bishop of Chicoutimi.

Monsignor: Savino Paolo, titular Bishop of Caesarea of Thessalia, Auxiliary Bishop of Naples.

Monsignor: Colombo Giovanni, titular Bishop of Philippopolis of Arabia, Auxiliary Bishop of Milan.

Monsignor: Daem Giulio, Bishop of Antwerpen.

Monsignor: Hoeffner Giuseppe, Bishop of Münster.

[*Latin ed. p. 127*]

The Second Vatican Ecumenical Council, Session XII, Commission "Concerning the Apostolate of the Faithful, the Publication of Writings, and the Regulation of Spectacles," with the Most Eminent and Reverend Cardinal: Cento Fernando, Major Penitentiary, as President. The Most Eminent and Reverend Cardinal: Silva Henriquez Rani, Archbishop of Santiago de Chile, as Vice-President. His Excellency, Most Reverend Monsignor: O'Connor Martino G., titular Archbishop of Laodicea of Syria. Members: Their Excellencies, Most Reverend Monsignors: Yü Pin Paolo, Archbishop

Translated by churchlatin.ai, a product of Boyne Archives

of Nanking. Saniore Antonio, titular Archbishop of Tirnovo. Colli Evasio, Archbishop of Parma. Castellano Mario I., Archbishop of Siena. Consins Guglielmo, Archbishop of Milwaukee. Morris Tommaso, Archbishop of Cashel and Emly. Kominek Boleslao, titular Archbishop of Eucaita. Stourm Renato, Archbishop of Sens. Larrain Errázuriz Emanuele, Bishop of Talea. Nécsey Edoardo, titular Bishop of Velicia, Apostolic Administrator of Neutra. Blomjous Giuseppe, Bishop of Mwanza. Petit Giovanni E., Bishop of St Davids. Herrera y Oria Angelo, Bishop of Malaga. Bednorz Erberto, titular Bishop of Bulla Regia, Coadjutor *ipso facto* of Eatowice. Hengsbach Francesco, Bishop of Essen. Gutiérrez Granier Giuseppe Armando, titular Bishop of Pionia, Auxiliary of La Paz. de Araújo Sales Eugenio, titular Bishop of Tibica, Apostolic Administrator *sede plena* of Natal. Ménager Giacomo, Bishop of Meaux. Valloppilly Sebastiano, Bishop of Tellicherry.

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - Official Commentary, Monsignor László Stefano, Bishop of Eisenstadt. Monsignor De Vet Gerard, Bishop of Breda. Monsignor Guano Emilio, Bishop of Livorno. Monsignor Civardi Luigi, titular Bishop of Tespia. — Regarding the Secretariat "for matters pertaining to the Council outside the ordinary course," see A. A. S. LIV (1962), p. 688. — The Secretariats for promoting Christian unity; the Technical-Organizational Commission; the Secretariat for economic affairs, consisted of the same individuals as during the preparatory period of the Council.

- The Administrative Tribunal

PRESIDENT: His Eminence and Reverend Lord Cardinal: Robert Francesco.

MEMBERS: His Eminences and Reverend Lords Cardinals: Chiarlo Carlo; Morano Francesco; Heard Guglielmo Teodoro. Their Excellencies Reverend: Monsignor Rohracher Andrea, Archbishop of Salzburg; Monsignor Begin Floyd Lorenzo, Bishop of Oakland; Monsignor Nowicld Edmondo, titular Bishop of Tugga, Auxiliary Bishop of Gdaúsk; Monsignor Pohlschneider Giovanni, Bishop of Aachen; Monsignor Beitia Aldazábal Eugenio, Bishop of Santander; Monsignor Vonderach Giovanni, Bishop of Chur; Monsignor Furey Francesco, titular Bishop of Temno, Auxiliary Bishop of Philadelphia.

[*Latin ed. p. 129*]

Year and Volume LV, March 23, 1963 (Series III, Volume V) - No. 3. ACTA APOSOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana. CONSTITUTIONS. APOSTOLIC LETTER (from San Jose de Antique). After certain territories have been detached from the Archdiocese of Iarensis, a new "nullius" Prefecture is established, to be called "Sancti Iosephi de Antiquonia." JOHN, BISHOP, SERVANT OF THE SERVANTS OF

Translated by churchlatin.ai, a product of Boyne Archives

GOD, FOR EVERMORE, desires to commemorate the constitution of each new Church, which its own Bishop, as a helmsman, will guide by means of laws, so that it may bring tranquility; which, through its compact unity, may add encouragement to its people to attain virtue and the graces of the sacraments; and finally, so that its just territory may be easily cultivated, like a field, for the joyous harvest of Christians. Indeed, when the venerable Brother Salvator Siino, with the title of Archbishop of Pergensis and Apostolic Nuncio in the Philippine Islands, requested that a new ecclesiastical circumscription be established in that place, We, after consultation with our venerable Brothers, Cardinals of the Holy Roman Church, who...

[*Latin ed. p. 130*]

The Acts of the Apostolic See – Official Commentary, concerning the decision of the Most Reverend Prelate of Iare, the following are decreed and commanded by Our authority. We separate the territory of the Archdiocese of Iare, together with the neighboring islands, which constitutes a civil Province that the people customarily call Antique, and We establish a new Prelature, to be called the City of San José of San Joseph of Antique. The seat of this Church will be in the city mentioned above, where the Prelate will establish his chair, namely, in the temple of Saint Joseph, Spouse of the B. V. M., which We elevate to the dignity of a prelaticate, with the appropriate rights and honors. This Church, which We establish, shall be subject as a suffragan to the metropolitan See of Iare, as also shall its Prelate to the Archbishop. The resources for the sustenance of the Curia, the support of the people, and a suitable portion of the goods accruing to it, according to canon 1500 of the Code of Canon Law, shall be provided. It is Our will that the Most Reverend Prelate of San Joseph of Antique shall establish at least a small seminary for the reception of boys who are moved by the instinct for the priesthood; this shall be done according to the common laws and those of the Sacred Congregation for Seminaries and Universities. Furthermore, when the young men have reached the age of adolescence, the Prelate shall send the best of them to the Pontifical College-Seminary of the Philippines, which is located in the City, so that they may be properly instructed in philosophy and sacred theology. With regard to priests and clergy, We decree that all of the secular clergy who are currently legitimately residing in the civil province of Antique shall, before these Our Letters are put into effect, be recalled by the Archbishop of Iare, and be assigned to his archdiocese. Furthermore, all documents and acts that in any way pertain to the new circumscription shall be sent to its prelatic Curia, and shall be kept there with due reverence. Moreover, the venerable Brother Salvator Siino, whom We have mentioned, or whoever holds the same office at that time, shall carry out what We have commanded. He may, however, delegate another person of his choice, provided that he is

Translated by churchlatin.ai, a product of Boyne Archives

a man holding an ecclesiastical office. When the matter is completed, he shall order that documents be drawn up, and shall send them promptly to the Sacred Congregation of the Consistory. We will and desire that these Letters be effective now and in the future; so that those to whom the matter pertains shall observe with religious care what has been decreed by them, and thus obtain their full effect. The effectiveness of these Letters shall not be hindered by any prescriptions of any kind, since by these Letters We annul all such prescriptions. Therefore, if anyone, with whatever authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will.

[*Latin ed. p. 131*]

The Acts of Pope John XXIII, page 131, permit this; indeed, complete faith must be given to copies of these documents, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary. These copies shall have the same validity as if they were the original documents, if it should be demonstrated. Whoever shall disregard or in any way reject Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fourth and twentieth day of the month of March, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of State. CHARLES Cardinal CONFALONIERI, of the Sacred Congregation of the Consistory, Secretary. Francis Tinello, Regent of the Apostolic Chancery. Caesar Federici, Apostolic Protonotary. Joseph Rossi, Apostolic Protonotary. In the Apostolic Cane, table, volume CIX, number 18. II. KIAYIENSIS. In the Apostolic Prefecture of Kiayi, on the island of Formosa, the Prefecture is raised to the rank of a diocese, retaining the same name and boundaries. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Since the Apostolic Prefecture of Kiayi, which is located on the island of Taiwan, also known as Formosa, has grown considerably, like the evangelical tree (cf. Matthew 13:31), and it is foreseen that it will grow even more in the near future, Our Venerable Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, have judged it fitting that this Church be raised to the dignity of a diocese; and for this reason, the same Venerable Brothers have also deemed it appropriate to add a new [diocese].

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - The official record states that these matters were considered by the Fathers, or by those who are entrusted with the governance thereof. Therefore, having requested the opinion of the Most

Translated by churchlatin.ai, a product of Boyne Archives

Reverend Father Joseph Caprio, Archbishop with the title of Apollonia and Apostolic Delegate in China, and after the Sacred Cardinals who preside over the Congregation for the Propagation of the Faith have approved what they deemed fitting, We, by Our authority, decree and command the following. We reduce the Apostolic Prefecture of Kiayi to the rank of a diocese, retaining the same name and the same territory and boundaries. This Church shall be subject to the metropolitan See of Taipei as a suffragan, according to the norms of Canon Law. We desire that the episcopal See be located in the city of Kiayi, and that the cathedral be established in the principal temple of that city, which We shall duly provide. With regard to the Chapter, if, for the present, it cannot be established due to the circumstances, then diocesan Consultors shall be chosen to serve in its place, who will cease their duties upon the establishment of the Chapter. The governance, administration, and management of the diocese, the election of a Capitular Vicar in the event of a vacancy, all of these shall be regulated according to the laws of Canon Law. Furthermore, the Most Reverend Father Joseph Caprio will strive to carry out what We have commanded to be done through these letters, or whoever he may duly delegate, with the necessary faculties. In fact, the documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. And if, at that time, another person presides over the Apostolic Delegation in China, he shall carry out Our mandates. Through these, We certainly appoint the Most Reverend Father Thomas Niu, who is currently expelled from his diocese of Iamcu by the enemies of religion, as Apostolic Administrator of the new diocese, in accordance with the will of the Holy See, in which office he was already serving before the constitution of this diocese. We will and desire that these letters be effective now and in the future; in such a way that those for whom these things are intended will observe what has been decreed therein with religious devotion, and thus will obtain their full force. Nothing, of any kind, shall be able to oppose the effectiveness of these letters, since through these letters We abolish all that is contrary to them. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. If anyone should disregard these Our decrees in general...

[*Latin ed. p. 133*]

Acts of Pope John XXIII, 133, or in any other way, let him know that he will incur the penalties established by law for those who have not obeyed the orders of the Supreme Pontiffs. Given at Rome, near St. Peter's, on

Translated by churchlatin.ai, a product of Boyne Archives

the sixteenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate. James A. Card. Cope□□□, Secretary. Gregory P. Card. Agagianian, Prefect of the Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Albert Caesar Serafini, Protonotary Apostolic. Federici, Protonotary Apostolic.

III. The Apostolic Prefecture of Taichung is elevated to the rank of a diocese.

IOANNES, Bishop, Servant of the Servants of God, for the perpetual memory of this event:

Since, with God's help, the Apostolic Prefecture of Taichung, founded twelve years ago, has grown more and more, and in view of the generous work of the members of the Society of Maryknoll for Foreign Missions, we have gratefully received the opinion of our venerable Brothers, the Most Reverend Cardinals who preside over the Sacred Congregation for the Propagation of the Faith, regarding the judgment of the venerable Brother Joseph Caprio, Archbishop with the title of Apollonia, and Apostolic Delegate in China, that the Apostolic Prefecture should be reduced to the order of dioceses; for it is hoped that, with the increase of the Catholic faith, "the word of God may run and be glorified" in that region (2 Thessalonians 3:1). Therefore, by Our Apostolic authority, which We have received from Christ for the entire Church, We elevate the Apostolic Prefecture of Taichung to the rank of a diocese, retaining the same name and boundaries, and We place it, together with its Bishop, as a suffragan under the Metropolitan Church of Taipei. The Bishop will establish his seat in the city commonly called Taichung, and the chair of his teaching in the principal temple located there, which We hereby raise to the dignity of a cathedral, with the rights and privileges that are customary for such sacred buildings.

[*Latin ed. p. 134*]

Acts of the Apostolic See - Official Commentary 134 requests. Furthermore, the Bishop of Novae shall possess all proper rights and all obligations connected with his office, among which we mention the obligation of choosing diocesan consultors, according to the law, who will assist him with counsel and aid, so that no circumstances, whether of time or place, may prevent the establishment of a Chapter of Canons. We also wish that the newly established diocese continue to be under the care of the members of the Society of Maryknoll for foreign missions, who until this day have diligently devoted themselves there to the spreading of the Gospel, according to Our will and that of the Apostolic See. Finally, the venerable Brother Joseph Caprio, whom we have named, or whom he may delegate, shall strive to carry out these Our Letters. However, if at the time of execution another Apostolic Delegate is present in Sinis, he shall carry out Our

Translated by churchlatin.ai, a product of Boyne Archives

mandates. Whoever completes this task shall be responsible for writing out the documents of the completed business, which shall be duly signed and sealed, and sent promptly to the Sacred Congregation for the Propagation of the Faith. We wish these Our Letters to be effective now and in the future; so that those for whom these things are decreed may religiously observe them, and thus obtain their full force. No prescriptions of any kind shall be able to oppose the effectiveness of these Letters, since through these Letters we derogate from all others. Therefore, if anyone, with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared utterly void and of no effect. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of the most eminent person established in ecclesiastical dignity, and which are also signed by a public notary, shall have the same full faith as if they were presented. Let those who in any way despise or neglect Our decrees know that they will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the sixteenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate. JAMES A. Card. COPELLO, Secretary of R.E. GREGORY P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Albert Caesar, © Plumbi In Ap. Cane, tab., vol. CI X, n. 73. Serafini, Federici, Proton. Proton. Apost. Apost.

[*Latin ed. p. 135*]

Acta Ioannis PP. XXIII, 135, IV. NAGYOYAËNSIS. The Apostolic Prefecture of Nagoya is raised to the rank of a diocese.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THIS EVENT:

The Apostolic Prefecture of Nagoya, established on the twelfth day of the month of February, in the year nineteen hundred and twenty-two, has, with the help of God, so happily grown in the number of Christians, and in all kinds of Catholic undertakings, that it has seemed opportune to raise it to the rank of a diocese. Therefore, our venerable brothers, Cardinals of the Sacred Congregation for Propagating the Faith, after hearing the venerable brother Dominic Enrici, Archbishop with the title of Ancusa and Apostolic Delegate in Japan, have decided on this matter, and with our present apostolic authority, we confirm this, and by these our letters under seal, we raise the Apostolic Prefecture of Nagoya to the dignity of a diocese, with the same name and the same boundaries. We decree that this new diocese and its bishop shall be subject to the metropolitan See of Tokyo.

Furthermore, we command that the bishop shall place his seat in the city commonly called Nagoya, and that the cathedral, which shall be the

Translated by churchlatin.ai, a product of Boyne Archives

seat of his teaching, shall be in the sacred church there, dedicated to God in honor of the Holy Apostles Peter and Paul, which we hereby raise to the highest splendor of the entire diocese, with all the rights that belong to such a sacred church. Furthermore, the new pastor of the Church shall have all the rights and all the obligations that are connected with his office, as is clear from canon law. As for the College of Canons, we allow that, as soon as it is established, which will be done by other letters under seal, diocesan consultors shall be appointed, who will assist the bishop with counsel and help. Finally, these our letters will be carried out by the venerable brother Dominic Enrici, whom we have mentioned, or by whomever he may delegate, provided that he is a man endowed with ecclesiastical dignity. However, if at the time of execution another Apostolic Delegate is acting in Japan, he shall carry out our mandates. Whoever completes this task shall have the responsibility of sending to the Sacred Congregation for Propagating the Faith the documents of the completed business, signed as usual and sealed. We decree that these letters are now and forever effective;

[*Latin ed. p. 136*]

Acts of the Apostolic See - Official Commentary 136, so that those things which are decreed through them may be religiously observed by those to whom they pertain, and therefore may have their force. No prescriptions of any kind can be contrary to the efficacy of these Letters, since through these Letters we annul all things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to divide or corrupt these documents of Our will; rather, the same faith shall be given to copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these Letters themselves, if they were presented. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixteenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of R.E. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Albert Caesar Serafini, Frederick, Protonotaries Apostolic. Apostolic Place, £B Plumbi In Ap. Cane, vol. CIX, n. 6£. V. NIIGATAËNSIS Apostolic Prefecture of Niigataënsis is raised to the rank of a diocese. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. As by the provident arrangement of nature, a more advanced age succeeds to a tender age in man, so by the benign counsel of God, in the holy Church, it happens that generous priests

Translated by churchlatin.ai, a product of Boyne Archives

are born, to whom has been entrusted the heavenly seed (cf. 1 John 3, 9).

[*Latin ed. p. 137*]

The Acts of Pope John XXIII, 137, state that they should be cultivated and protected. We have received with great joy that this has happily occurred in the Apostolic Prefecture of Niigata, both due to the diligence of the priests and the efforts of the faithful. Furthermore, we have learned that the Most Reverend Fathers, Cardinals of the Sacred Congregation for the Propagation of the Faith, have decided that the aforementioned Apostolic Prefecture should be established as a diocese. Therefore, following the opinion of these Fathers, Cardinals, and after hearing the Most Reverend Father Dominic Enrici, Archbishop with the title of Ancusa and Apostolic Delegate in Japan, we, with our full authority, decree and order the following: We elevate the Apostolic Prefecture of Niigata to the rank and dignity of a diocese with the same name, which will be subject to the Metropolitan Church of Tokyo and will continue to be subject to the Sacred Congregation for the Propagation of the Faith. The Bishop will establish his seat in the city commonly called Niigata, and the chair of his teaching will be in the principal temple, which we elevate to the dignity of a cathedral, with its own rights. Furthermore, the new diocese will have appropriate rights, and all obligations connected with the office, including the obligation to elect diocesan consultors, who will perform the duties of the Chapter in accordance with the needs of this place and time. We also decree that the new diocese, which we have established, be entrusted to the secular clergy, who have thus far demonstrated excellent industry, prudence, and dedication in governing and administering the Apostolic Prefecture. Furthermore, the execution of these letters will be overseen by the Most Reverend Father Dominic Enrici, whom we have mentioned, or by whomever he may delegate, provided that the person is of established ecclesiastical standing. However, if, at the time of execution, another Apostolic Delegate is in charge in Japan, he will carry out these mandates. Whoever completes the task will be responsible for promptly sending to the Sacred Congregation for the Propagation of the Faith the documents of the completed business, duly signed and sealed. We intend that these letters be effective now and in the future, so that those to whom they pertain will religiously observe what has been decreed herein, and thus obtain their full effect. No prescriptions of any kind whatsoever shall be able to contravene the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely invalid and void. Furthermore, it is not permitted for anyone to tear or corrupt these documents of Our will; rather, copies of these letters, whether printed or handwritten, which bear the seal of the aforementioned person in the church, are to be considered

Translated by churchlatin.ai, a product of Boyne Archives

valid.

[*Latin ed. p. 138*]

Acts of the Apostolic See - Official Commentary 138. Documents established with a certain dignity and signed by a public notary shall have the same validity as if they were proven. Those who, in general, disregard or in any way condemn Our decrees, should know that they will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the sixteenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate. JAMES A. Card. COPELLO, Secretary of the Holy Roman Church. GREGORY P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Francis H. Ferretti, Protonotary. Bernard De Felicis, Protonotary Apostolic. Apostolic Place, £g Plumbi In Ap. Cane, table, vol. CIX, n. 62. VI. BUKAVU and KASONGO (UVIRA). A new diocese is established, called "Uvira," from territories previously belonging to the dioceses of Bukavu and Kasongo. IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE. The solemn promise and almost a betrothal, which the most benign God made to Abraham on the shores of Palestine: "All the land which thou seest, I will give to thee, and to thy seed for ever. And I will make thy seed as the dust of the earth" (Genesis 13, 15), has not only been fulfilled in Abraham and his long line of descendants, but also, and this is far more important, in Christ, the Son of God, to whom the Father has given all nations and peoples (Psalm 11), and has given so many servants and worshippers, as many as the stars that shine in the heavens, and as many as the sands that accumulate on the seashore. A testament to this are all the faithful throughout the world.

[*Latin ed. p. 139*]

The acts of Pope John XXIII, page 139, concern a rare and scattered group, or even a flock of Christians, who reside in the Congo. Wishing to provide for them more appropriately, after hearing the advice of the venerable Brother Vedastus Mojaisky-Perrelli, holding the title of Archbishop of Amiden and Apostolic Delegate in the Congo and Ruanda-Urundi, as well as from the Ordinary Prelates, whose interests are involved, we approve with equal minds what has been deemed fitting by our venerable Brothers, the Most Reverend Cardinals, who preside over the Sacred Congregation for the Propagation of the Faith, and we deem this to be done with our authority. We separate the civil district of Uvira from the archdiocese of Bukavu; also, the civil districts of Fizi, and Mwenga, and that part of the civil district of Kabambare, which is located to the east of the river Luama, we remove from the diocese of Kasongo, and we reduce them to the form of a new diocese, to be called Uvira, and to be entrusted to the

Translated by churchlatin.ai, a product of Boyne Archives

Fathers of the Society of Jesus for Foreign Missions, for our sake and for the sake of this Apostolic See. The diocese of Uvira will be a suffragan of the metropolitan See of Bukavu; also, its ordinary will be subject to the Archbishop of that Church. With regard to the finances, the seminary, the college of canons, and finally the administration of the diocese, and other similar matters, all the norms of the Code of Canon Law must be observed. Furthermore, the documents and records concerning the new circumscription must be sent to the episcopal curia as soon as possible, where they will be carefully preserved. Moreover, the venerable Brother Vedastus Mojaisky-Perrelli will strive to carry out these letters, or whoever he may delegate, after the necessary authorities have been obtained. Whoever carries out this matter will cause the acts and documents of the completed matter to be written down, and he will send copies of these to the Sacred Congregation for the Propagation of the Christian Faith without delay. We want these letters to be effective now and in the future; so that what has been decreed through them will be religiously observed by those to whom it pertains, and thus will have full force. Nothing, of any kind, can hinder the effectiveness of these letters, since through these letters we derogate from all contrary prescriptions. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were presented. If anyone should disregard these Our decrees in general,

[*Latin ed. p. 140*]

Acts of the Apostolic See - Official Commentary 140, or anyone who in any way disparages it, should know that they will incur the penalties established by law, which are imposed upon those who do not obey the orders of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixteenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-second, in the fourth year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Holy Roman Church. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Francis Caesar H. Ferretti, Protonotary Apostolic. Federici, Apostolic Delegate. In the Apostolic Chancery, in the register Plumbi, volume CIX, number Jf¡. VII. BOGOTA - ZIPAQUIRE (FACATIVA). Through the detachment of certain territories from the Churches of Bogota and Zipaquire, a new diocese is established, named "Facativa." JOHN, Bishop, Servant of the Servants of God, for the perpetual memory of the Supreme Pastor whose office we hold, and with the intention of diligently and appropriately providing for all the

Translated by churchlatin.ai, a product of Boyne Archives

faithful of Christ, we are led today to establish a new diocese in the aforementioned Republic, within the boundaries of the civil region commonly called the Department of Cundinamarca. Having heard our beloved son Aloysius, Cardinal of the Holy Roman Church, Archbishop of Bogota, and the venerable Brother Bonaventure Jauregui Prieto, Bishop of Zipaquire, concerning the opinion of our venerable Brothers, the Cardinals who preside over the Sacred Congregation, regarding extraordinary matters concerning the Church, and concerning Our supreme and apostolic authority, We decree and order the following. We detach the curias or parishes from the archdiocese of Bogota.

[*Latin ed. p. 141*]

Acta Ioannis Pp. XXIII 141, namely Funza, Mosquera, Madrid, Bojacá, Zipacón, Tenjo, Facatativá, Albán, Guayabal de Síquima, Tabio, Subachoque, El Rosal, San Francisco, La Vega, Sasaima, Villeta, Quebradanegra; to the Zipaquirá diocese, we add the parishes commonly known as Cha-guaní, Guaduas, La Paz de Calamoina, Supata, Vergara, Nocaima, Nimaima, La Peña, Utica, Topaipí, San Antonio de Aguilera, La Palma, Caparrapí, Yacopí, Puerto Salgar, and we establish a diocese to be called the Facatativá diocese, defining its boundaries and including the aforementioned parishes. Furthermore, we decree that the territories of the parishes commonly known as Gachalá, Ubala, Santa Rosa, Gama, Junín, Claraval, Guasca, Sopó, Chía, Cajicí, Gacheta, Guatavita, Tocancipá, Sesquilé, and Gachancipá, shall be separated from the Bogotá archdiocese and permanently attached to the Zipaquirá diocese. The seat of the new diocese and the episcopal residence shall be established in the town commonly known as Facatativá; the episcopal cathedral shall be the sacred temple dedicated to the Most Holy Virgin of the Most Holy Rosary, which we elevate to the rank and dignity of a cathedral. Furthermore, all the rights, honors, and privileges pertaining to dioceses shall apply to this new Church; and we impose the corresponding duties and obligations upon the sacred prelates to whom its governance shall be entrusted. The Facatativá diocese shall be a suffragan diocese of the Bogotá metropolitan diocese, and its bishop shall be subject to the metropolitan in accordance with the law. The bishop of Facatativá shall see to it that a college of canons is established in his diocese, according to the norms to be set forth in other letters to be issued. In the meantime, diocesan consultors shall be chosen, who will assist the sacred pastors in matters of importance. These consultors shall cease from their duties once the canons are established. The episcopal table, or the goods that will come to the new Church as a result of the division, according to canon 1500 of the Code of Canon Law, or the money that the people spontaneously give, or the revenues of the episcopal curia, or the dowry given by public authority, shall be used to support the diocese. Furthermore, the property, or rural estate,

Translated by churchlatin.ai, a product of Boyne Archives

commonly known as Hacienda la Trinidad, located within the boundaries of the parish commonly known as Sopó, shall be the property of the Metropolitan Seminary of Bogotá. Moreover, it is our will that at least one seminary be built to receive boys who have been called to the priesthood, according to the laws of common law and the special laws of the Sacred Congregation for Seminaries and Universities. When these young men come of age, they shall be sent to Rome to the Pontifical College of Latin America, so that they may be imbued with philosophical and theological disciplines. As for the governance and administration of the diocese, the election of capitular vicars, and other matters of this kind, everything shall be done in accordance with what the sacred canons prescribe. Regarding the clergy, we decree that, with the execution of these our letters, the diocese will...

[*Latin ed. p. 142*]

142 The Acts of the Apostolic See – the official record – are to be considered as binding, so that the priests of the Church are deemed to be subject to them in the territory in which they hold a benefice or office; and other priests, clerics, and seminarians are subject to the Church in which they reside with a legitimate domicile. We also order that the acts and documents pertaining in any way to the new diocese be sent from the Curias of Bogota and Zipaquirá to Facatativá, to be religiously preserved in the archives of sacred matters. Finally, the venerable Brother Joseph Paupini, whom we have designated, or whoever, at the time when these matters are to be carried out, presides over the Apostolic Nunciature in the Republic of Colombia, will endeavor to ensure that what we have commanded is carried out, with the authority, if he deems it necessary, to delegate anyone, provided that he is a man established in an ecclesiastical office. The same venerable Brother will take care to draw up the documents of the proceedings, which he will promptly send to the Sacred Congregation of the Consistory in faithful copies. We intend these Letters to be effective now and in the future; so that those to whom they pertain will religiously observe what has been decreed by them, and thus they will obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since by these Letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in an ecclesiastical office, and which are also signed by a public notary, shall have the same full validity as if they were presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the

Translated by churchlatin.ai, a product of Boyne Archives

Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixteenth day of the month of March, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate. JAMES A. Card. COPELLO, Secretary of Royal Ecclesiastical Affairs. CHARLES Card. CONFALONIERI, Secretary of the Sacred Congregation of the Consistory. Francis Tinello, Regent of the Apostolic Chancery. Bernard John.

In Ap. Cane, tab., vol. CIX, n. 34. De Felicis, Foschini, Proton. Proton. Apost. Apost.

[*Latin ed. p. 143*]

Acta Ioannis PP. XXIII, 143. APOSTOLIC LETTERS. To the diocese of Seguntinae-Guadalajarensis, the most holy Virgin Mary, assumed into heaven, is chosen as its principal patron.

IOANNES PP. XXIII. For the perpetual memory of this event. — The ascension of the Divine Mother of God into heaven elevates the hearts of the faithful with sublime joy, and fills them with the joy of eternal blessedness. Indeed, the memory of this privilege is sweet, a delightful meditation, and every word concerning it is pleasing. For the soul that contemplates this with humility and reverence beholds the Creature, both most humble and most exalted, to whom, as she departed from this earth, the gates of heaven were opened in splendor, leading to the embrace of the Father, the Son, and the Spouse. Thus, the mind, refreshed by this vision, is more easily elevated to faith, led by the certain hope that, following the example and assistance of the Holy Mother, access to the seat of the blessed will be happily opened to it. We know that, just as all Christians, so especially the beloved sons of Seguntinae, are nourished by these consolations of Marian piety, who for many centuries have followed the most Holy One, assumed into her heavenly home, with great veneration. A witness to this is the grand temple of the diocese, which, as soon as it was begun to be built in the tenth century, was dedicated to this Virgin. And if you consider that any church is rightly regarded as the principal church of the entire region surrounding it, as a complete cathedral and a spiritual source of life, there is nothing to be wondered at in the great spread of such devotion. With this in mind, the Venerable Brother Lawrence Bereciartua Balerdi, Bishop of Seguntinae-Guadalajarensis, approached Us with humble prayers, so that We might solemnly declare the patronage of this Virgin for the entire diocese. We, concerned about promoting Marian devotion, readily accepted this request, which was also held dear by all the priests, Catholic groups, and the faithful people there. Therefore, after careful consideration, with the advice of the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We establish and declare, by these letters, for all time, the most holy Virgin Mary, assumed into heaven, as the principal heavenly patron of the entire diocese of Seguntinae-Guadalajarensis, with all the honors and liturgical

Translated by churchlatin.ai, a product of Boyne Archives

privileges that rightly belong to principal patrons of places. Contrary to anything to the contrary notwithstanding. This is Our will.

[*Latin ed. p. 144*]

We publish, decree, and establish these firm, valid, and efficacious Letters to remain and endure perpetually; to produce and obtain their full and complete effects; and to those to whom they pertain, or may pertain, to fully support them now and in the future; and thus to be rightly judged and defined; and to be declared void from this moment and null, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-ninth day of the month of May, in the year 1962, in the fourth year of Our Pontificate.

HAMLETUS, Prefect of the Congregation for Affairs of the Church, declares that the Cathedral Church of the diocese of Biturgensis is adorned with the title and dignity of a Minor Basilica.

IOANNES PP. XXIII. For the perpetual memory of the matter.

The most celebrated Tomb of Our Lord Jesus Christ enriches and adorns with its splendor the city of Etruria, situated in the valley above the Tiber, where pious pilgrims, returning from Palestine, halted and, in a constructed chapel, enshrined the relics of that holy place. This chapel, as if inviting the inhabitants of the neighboring lands, was soon surrounded by many houses, from which a town arose, called the Holy Sepulchre. Later, the monks of Camaldoli established a large monastery there, and began to build a temple, which, dedicated to God in honor of Saint John, the author of the Gospel, served as the foundation of the present cathedral church. Meanwhile, the work of the artists increased the fame of this temple; and it was also renovated and built with three naves, so that, by the judgment of our time, it is considered an example of that architecture which, as it is said, preserves the Roman order and presents the proper characteristics of the Gothic style. When, in the sixteenth century, by the authority of Leo X, Our Predecessor, the town of the Holy Sepulchre was adorned with the title of a city, and a diocese was attributed to it, which had previously been the monastery, that same prince established the building as the seat of the new jurisdiction. Finally, in our time, it has been restored to its former splendor, with the best of intentions; thus, marvelous works of art, such as wall paintings, have come to light, enriching a series of precious works. Nevertheless...

[*Latin ed. p. 145*]

The acts of Pope John XXIII, number 145, of greater importance and therefore deserving of wider praise, concern the cult of the Tomb of Saint Dominic, since the perpetual memory of the Savior triumphant over death flourishes in the city. This veneration is truly singular in the Temple, where

Translated by churchlatin.ai, a product of Boyne Archives

the faithful frequently participate in the most solemn sacred rites, carefully administered by the Canons. Having considered all these matters diligently, the Venerable Brother Dominic Bornigia, Bishop of Biturgensis, having consulted the opinions of the clergy, and especially of the Canons, made supplications to Us, so that the principal temple of the diocese might be raised to the title and dignity of a Minor Basilica. We, however, so that this illustrious and ancient monument of the Christian religion might not lack Our approval, with a benevolent and willing heart, decided to grant this request. Therefore, after consultation with the Congregation of Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, perpetually and forever, We elevate the Cathedral Church of the diocese of Biturgensis to the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples bearing the same name. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, that these letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirtieth day of the month of June, in the year 1962, in the fourth year of Our pontificate. HAMLETUS I, Cardinal Secretary of State. CICOGNANI, Secretary for Affairs of the Church. The Most Blessed Virgin Mary, Queen of the World, is declared the heavenly Patroness of the entire diocese of Quercopolitana. JOHN PP. XXIII. For the perpetual memory of this matter. — By a timely and salutary decision, the recently established diocese of Sanctorum Caelitum is placed under the patronage of [the Virgin Mary], so that the discipline and doctrine of religion may, with the greatest possible stability, experience the greatest possible growth. We know that this is so in the United States. ACTA, vol. V, n. 3. — March 23, 1963.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - Official Commentary for the United States, in which the new Quercopolitan diocese, with its Bishop and all the faithful, earnestly desire that We solemnly establish as their Patroness, whom they have already chosen with particular devotion, the same Most Holy Virgin Mary, according to Our Apostolic decree. Indeed, We are pleased that such a devotion is directed towards the Blessed Virgin Mary, and We consider the very name itself to be most beautiful and splendid. For, as She is greeted as Queen of the World, that title of honor, among all the names added by Christians to the Mother of God, undoubtedly holds a

Translated by churchlatin.ai, a product of Boyne Archives

certain place. For by this name is signified the dominion over heaven and earth, which the Mother of God, being most closely united with the Son, shares; by this name is granted a certain principality to Her, both to angels and to men, whether they live in this exile or enjoy eternal blessedness. For these reasons, We readily grant the petition presented to Us by the Most Reverend Father Floyd Laurent Begin, Bishop of Quercopolitan, in order that the devotion to the Virgin Mary may flourish more abundantly. Therefore, after consultation with the Congregation for Sacred Rites, after careful consideration of all matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters and perpetually, We confirm the Most Holy Virgin Mary, who is called Queen of the World, as the principal Patroness before God of the entire Quercopolitan diocese, or We make Her so, We establish, We declare, with all the honors and liturgical privileges that rightly belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. We decree, We establish, We decide that these letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be void from now on and null and void, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the fourth day of the month of July, in the year 1962, in the fourth year of Our pontificate. HAMLETUS, by public affairs, I. Card. CICOGNANI.

[*Latin ed. p. 147*]

The Acts of Pope John XXIII, 147 IV. The Blessed Virgin Mary, assumed into heaven, is chosen as the principal patroness for the entire Apuana diocese.

POPE JOHN XXIII. For the perpetual memory of this event.

That region of Etruria, to which the name Lunensi is given, illustrious by the most ancient monuments of the Etruscans and Romans, has become even more illustrious through the Christian piety of the people. From the ancient and episcopal city of Lunensi, several dioceses have sprung forth over the course of the centuries, among which is Apuana, founded by our predecessor, Pope Pius V, in the late 16th century. This diocese, situated in a sunny and pleasant location, and also near the rugged and marble-white Apuan Alps, is devoted to the Blessed Virgin Mary, who, "as white as snow," has been assumed into heaven above all the mountains. Indeed, many of the parishes within the aforementioned diocese are themselves dedicated to the Heavenly Queen, and even the cathedral itself.

Given these circumstances, the Venerable Brother Joseph Fenocchio, Bishop of Apuana, earnestly requests that We declare the Virgin Mary,

Translated by churchlatin.ai, a product of Boyne Archives

who has been received into heaven, as the principal patroness of the entire praised diocese, with all due honors and liturgical privileges, in accordance with what is properly due to the principal patrons of the place.

We, not unmindful of the increase in faith that devotion to the Virgin Mary brings to the faithful, gladly deem it fitting to grant such requests. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, We declare, establish, and ordain that the Blessed Virgin Mary, assumed into heaven, is hereby proclaimed the principal patroness before God of the entire Apuana diocese, with all the honors and liturgical privileges that are properly due, and that this declaration shall be valid forever.

Let all contrary things be of no effect.

We decree, establish, and ordain that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from now on and nullified, if anything contrary to these things should happen to be attempted by anyone, knowingly or unknowingly, with any authority whatsoever.

Given at Rome, at St. Peter's, under the Fisherman's ring, on the ninth day of the month of July, in the fourth year of Our pontificate, 1962.

HAMLETUS, Prefect of the Public Affairs of the Church, Cardinal CICOGNANI.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Official Commentary V. The metropolitan Church of Fermo, dedicated to the honor of the Blessed Virgin Mary, assumed into Heaven, is adorned with the title and privileges of a Minor Basilica. JOHN PP. XXIII. For the perpetual memory of this. — On the summit of the Sabuli hill, with a delightful view, on one side of the Adriatic Sea and on the other of the Sibylline Mountains, where the temple of ancient idols once stood, the citizens of Fermo, led to the light of true faith by the blessed Martyrs Alexander and Philip, chose a suitable place for the practice of Christian worship and a stronghold of active piety. Many notable monuments of the city are located there, which was formerly called "Firmum, a Roman colony, where faith is firm," and all things, whether pertaining to religion or to civil use, are bound together in a certain unity, encompassing the life of the people, lived through long ages. First, a basilica was built there, constructed according to the norms of ancient Christian art; later, in what they say was the middle age, a magnificent church was built, the seat and cathedral of the Fermo clergy, remarkable for its Gothic crafts-

Translated by churchlatin.ai, a product of Boyne Archives

manship. Nor were there lacking changes that enhanced the beauty of this temple, especially its facade, which, with its sacred tower and stone ornamentation, resembling a large rose, never fails to inspire great admiration in those who behold it. In addition, there is a rich collection of furnishings, suited to the splendor of religious rites, such as a bronze tabernacle for the Blessed Sacrament, a valuable missal volume "de Firmonibus," adorned with delicate paintings, and priestly vestments, which, it is said, were used by St. Thomas, Archbishop of Canterbury. Furthermore, many relics of the saints are contained in the crypt. But even more worthy of wider remembrance and praise is the ancient and flourishing piety towards the Blessed Virgin Mary, assumed into Heaven, the city's principal patroness, to whom the grand temple is dedicated. Indeed, in the interior of the apse, a solid statue stands out, depicting the Mother of God, surrounded by choirs of Angels, penetrating the heavenly spaces with a certain fervor of love and glory. To her, the venerated one—and the memory of this has not faded—every year, on the fifteenth day of August, was led in a solemn procession with a mounted escort: then one could see the ministers of the sacred rites, the leaders of the city, and the faithful people, not only from the city, but also from the towns of the vast archdiocese, gathering at the sacred hill to celebrate their Queen. Even today, as in the past, acts of piety of greater importance are performed there with the same solemnity and the same faith.

[*Latin ed. p. 149*]

From the Acts of Pope John XXIII, page 149: Therefore, for these reasons, the cathedral chapter of the Canons deemed it fitting to appeal to this Apostolic See, so that the temple, distinguished both by its religion and its beauty, might be elevated to the honor and rank of a Minor Basilica. This request, strengthened by the commendation of the Most Reverend Brother Norbert Perini, Archbishop of Firman, we have decided to grant with a benevolent spirit. And so, after consultation with the Sacred Congregation of Rites, after careful consideration of all matters, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters and perpetually, we affix and adorn the Metropolitan Church of Firman, dedicated to the honor of the Blessed Virgin Mary, assumed into heaven, with the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples of the same name. Notwithstanding any contrary provisions. We decree, we establish, we declare that these letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these provisions should be attempted by anyone, knowingly or

Translated by churchlatin.ai, a product of Boyne Archives

unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twentieth day of the month of July, in the year 1962, in the fourth year of Our pontificate. HAMLET, Prefect of the Congregation for Affairs of the Church. LETTER I To all the Bishops of the Catholic Church and other Fathers of the Second Vatican Ecumenical Council, on the Feast of the Epiphany of the Lord. Most Reverend Brother, That admirable assembly of Bishops, which We saw gathered in the majesty of the Basilica of St. Peter during the first session of the Second Vatican Ecumenical Council, is always before Our eyes. And after We dismissed them, the feast day of the Immaculate Conception of the Blessed Virgin Mary and the decrees concerning the honors of the Saints were celebrated.

[*Latin ed. p. 150*]

Acts of the Apostolic See - Official Commentary 150. To Peter Julian Eymard, Anthony Pucci, and Francis of Camporubeo, Our mind has never ceased to be joined with you in spiritual love. And now, as we pass from the sweet mystery celebrated in the Bethlehemite cave to the glorious Epiphany of the Lord, King eternal and glorious, of ages and of nations, we have nothing more pressing than to return in thought and word to the weighty and sacred matter of the Council, in which the entire year just begun will be immersed, and to which the studies, hearts, voices, and works of all men throughout the world will be united in a singular harmony. It is understood by all those to whom it pertains that these months of the year 1963, that is, the time from the Epiphany of the Lord, or January 6th, to the feast of the Nativity of the Blessed Virgin Mary, or September 8th, are to be a true continuation of the work of the Council, which was happily begun in October of the year 1962. In those preceding weeks, through the help of examples of doctrine and pastoral practice, tested by experience, and through freely and reverently held discussions, a certain and defined method of proceeding was established, which will ensure that the work is carried out more quickly and efficiently thereafter. The continuation of the Ecumenical Council is of the utmost importance. It must be thoroughly understood that the Council is not interrupted, even though the Venerable Brothers in the Episcopate, who together with the Supreme Pontiff constitute the universal Synod, are presently absent in body, engaged in pastoral duties. These same ones must show themselves to be most closely united in spirit in this year. As is well known, the social conscience of the people often receives much of its meaning and usefulness from actions that are carried out from afar; and it is desirable that the progress of such things be transferred, as much as possible, to the Holy Church throughout the world, and that it serve her. It is especially important that the sacred framework of the Bishops, who together with the Supreme Pontiff safeguard the intimate and primary reason for the Council's work, be preserved intact and inviolate; this must first occur in Rome, on the Vatican Hill, in the vast buildings

Translated by churchlatin.ai, a product of Boyne Archives

where the universal Church is governed with a loving and prompt spirit, in the institutions where sacred discipline is taught, in the seats of piety and charity; that is, under the very eyes of the Vicar of Jesus Christ; and then it must occur in all places of the world, wherever the sacred Hierarchy is present.

[*Latin ed. p. 151*]

The Acts of Pope John XXIII, page 151, state that work is being carried out on these matters, in perfect spiritual unity with the Roman Pontiff and with the power of the Holy Spirit, who appointed bishops to govern the Church. 1 Dei. Certain principal matters, which have been learned through experience in the previous meetings of the Council and through discussions, whether among individuals or among all the Venerable Fathers of this universal Synod, urge us to turn your minds to certain matters which we consider to be of the greatest importance, and especially while further progress of the Council is awaited, or during these eight months in which the Commissions, although working almost secretly, are nonetheless, in truth, very useful and efficient, as far as they are concerned, or afterwards, in the conclusion – as we confidently expect – of the entire undertaking, which will begin in Rome in September, until the Council is concluded. We have decided to reduce these matters to four, with the intention of presenting the matter more clearly and distinctly. Particular attention is given in these to the work being carried out during these eight months, which will proceed from the Epiphany of the Lord to the feast of the Nativity of the Blessed Virgin Mary. At an opportune time, other norms will be issued on this matter. These are the matters on which we will proceed:

I. The Commission of Cardinals, established on December 6, 1962, and operating from the 17th of the same month, to arrange the affairs of the Council in a proper order, under the leadership of the Venerable Brother, our Cardinal Hamlet John Cicognani, for public affairs of the Church.

II. An active effort must be made so that those who live far from the City may, as it were, reach the very center of the Council.

III. A firmer and ever-increasing will, by which clergy and laity propose to offer their help to the Council, to pour forth prayers for its happy outcome, to direct the minds of all towards it, and to live a holy and sanctifying life.

IV. The Twenty-First Ecumenical Council should be as widely open as possible, that is, it encompasses the broadest plans and purposes of the Church of Christ.

1 Act. 20, 28.

[*Latin ed. p. 152*]

Acts of the Apostolic See - Official Commentary 152 I. A new Commission of Cardinals, recently established, consisting of men of the highest

Translated by churchlatin.ai, a product of Boyne Archives

rank, has been appointed to arrange the affairs of the Council with due order, for these eight months during which the work of the same Synod is to proceed, partly outside the sacred walls of the Vatican, since it was deemed fitting that the Cardinals called to this office should have the honor; and also because these same individuals have already acquired experience and skill in other Commissions, which constitute the Council as a body. However, this most recent and principal Commission in no way diminishes or lessens the work of the others, but rather arranges and defines it more clearly, taking into account the order and purpose of the entire Council. It will be assisted by the General Secretariat, namely the General Secretary, five Under-Secretaries, and their assistants, whose diligence in fulfilling the duties entrusted to them has been proven, and who, although executors, possess much prudence, weight, and utility. II. The Connection between the Seat of the Council and the Fathers residing outside Rome. The Office of the Roman Pontiff and the Bishops in the Ecumenical Council. It is fitting that the Ecumenical Council, convened by the Roman Pontiff, should adopt general norms; but at the same time, it pertains to the assembly of Bishops to determine the manner in which, with these general norms observed, its celebration may proceed with due freedom. It will also be necessary that what has been established in the Council be, in the end, approved by the Supreme Pastor of the Church, from whose apostolic authority all decrees must ultimately derive their force; but it is the duty of the Fathers of the Council to propose, maturely consider, and reduce to a proper form the sacred decrees, and finally to subscribe to them together with the Roman Pontiff. In this regard, it is appropriate to carefully consider what is written in chapter 15 of the Acts of the Apostles concerning the Council of Jerusalem, as well as the mission of Paul and Barnabas to the city of Antioch, together with Judas, who was called Barsabas, and Silas; 2 for in this simple narrative, for twenty centuries now, a perfect example of a Council is presented. For from that first Council it is clearly evident what is the authority of the Bishops and how weighty is the office that pertains to them in any Ecumenical Synod, from the Council of Jerusalem to the present Vatican Council I. 2 Cf. vv. 1-22.

[*Latin ed. p. 153*]

Acts of Pope John XXIII. What is required of each of the 153 Bishops. Why it is the proper and sacred duty of the Bishops to diligently care for the work of the Council, since they are called to the service of pastoral care. This duty requires not only that each Bishop be present at the assemblies held in the Vatican, but also that, during these eight months, they be joined to all their brother Bishops in the episcopate through a close bond of spirit, and that they be diligent in the exchange of letters, whenever the Commission, under the leadership of Our Cardinal in charge of public affairs of the Church, requests it. For this zeal, with which each Bishop diligently carries

Translated by churchlatin.ai, a product of Boyne Archives

out all that is entrusted to him and fulfills the duty of correspondence, will undoubtedly ensure that the work of the Council progresses wisely, and that this great undertaking, to which all eyes are turned, will quickly reach its desired outcome. Assistants to the Bishops in matters relating to the Council. With diligent care, it will be useful to advise each Bishop – for whom matters relating to the Council must be held in the highest regard this year – to avail themselves of the help and assistance of ecclesiastical men who, in each ecclesiastical jurisdiction, excel in doctrine and virtue, in order to complete their own work. They can, of course, add to their ranks collaborators – as has already been said – whether these are men whose names are known in Rome and who are already working with the Council Commissions, or whether they are priests and religious men whose prudence and skill in managing affairs are highly regarded by all. The names of these individuals, if the circumstances permit, should be communicated to the General Secretariat, since they can be of great benefit in particular matters. This auxiliary work, sought from only a few men who know how to keep the secrets of the Council with the utmost reverence, can greatly contribute to increasing the effectiveness and excellence of this undertaking. III. Cooperation of the Clergy and the Laity. Growing interest and concern among the faithful regarding the affairs of the Council. As for the Christian people, the interest in the affairs of the Council, with which the faithful follow the work of the Council and promote its successful outcome, grows more and more happily from day to day. Moreover, the active vitality that the Church has shown in recent months has surpassed all expectations. This is testified to us by joyful news.

[*Latin ed. p. 154*]

Acta Apostolicae Sedis - Official Commentary 154. The accounts, which daily arrive to Us from all parts of the world, fill Us with gratitude and solace. Now also, the familiar thought of the first Pentecost gently touches Our mind, as if this were the most important characteristic of the daily liturgy: "For the Spirit of the Lord hath filled the whole world." And this is what it contains: all things.

Undoubtedly, it is certain and well-established that, when the Œcumenical Council was convened, and afterwards when it began, everywhere in the regions of the world, even across the seas, where the Catholic Church numbers its children, it aroused the full attention of minds, first to obedience, then to the diligent pursuit of knowledge, and finally, more and more, a trembling hope, which, however, inclined towards the provident care of a greater good. The Christian people, and in a particular way, those faithful who excel in the innocence of life, the tolerance of elders, purity, and sanctity, rejoice to gather in common prayer, as if from the happy outcome of this very Council, the human race will receive that just, moderate, and lasting prosperity, which seems to be the foretaste of eternal joy.

Translated by churchlatin.ai, a product of Boyne Archives

Some less opportune things should be avoided. There are those who, with ingenuousness, candor, and moved by the fervor of religion, initiate plans in considerable numbers, in order to persuade that new forms of private and public supplications be introduced. All of these things aim to spread, throughout the Catholic world, forms of prayer that correspond to particular circumstances of time, place, language, and the institutions of the ancients. It is by no means necessary, at least for the present, that new and special kinds of prayers be admitted. There are already enough that, having been approved by religious authority, have hitherto been customary with Us. The Catholic Church is indeed the Queen, "on thy right hand" (that is, of God), who stands before the nations, in a garment of gold, surrounded by variety. The structure, by which it is wonderfully united into one body, consisting of the primacy of the Roman Pontiff, dioceses, parishes, and the sacred liturgies and rites, both ancient and recently introduced, sufficiently explains why it is both united and solid, and satisfies with the study of variety and the multiple possibilities of prayer, whether private or public.

Sap. 1, 7. Cf. Ps. 44, 10.

[*Latin ed. p. 155*]

The Acts of Pope John XXIII: How the cooperation of 155 faithful should be organized in each diocese.

In each diocese, the Bishops preside, as it is their sacred and divinely ordained duty, and they oversee all matters pertaining to the magisterium, the divine worship, and the governance: these duties are fulfilled by the Bishops and Prelates, in their respective dioceses and for each of their offices, with the best possible awareness and fulfillment of their duty.

As for the priests, the religious, the monks, the nuns, and the faithful of the lay order, they offer the Eucharistic Sacrifice, the Hourly Prayers, and the Marian Rosary, providing a rich and abundant material for prayer, through which the Christian family, from all over the world, both privately and publicly, may ask for divine assistance for the Ecumenical Council.

Furthermore, it is of the utmost importance that the minds be filled with a fervent desire to pray, and that the zeal of others be kindled, with that alacrity and religious devotion which is expressed in the Roman rite with these words: "earnestly, more earnestly, most earnestly": such a prayer is proper to the Christian multitude, which, filled with confident hope, joyfully awaits the superabundance of grace.

IV. The purposes of the Council concerning the Christian and human family. The widest impact of the Council in the world.

Before we bring this spiritual colloquy to a close, it pleases Us, Venerable Brother, to add something. News also reaches Our ears from here and there of the confident attention with which the opinions of men have turned to

Translated by churchlatin.ai, a product of Boyne Archives

matters concerning peace and other issues of a Christian nature, after the great undertaking of the Council has, not indeed humbly, but with the effective power of words and the promptness of counsel, aroused expectations of this kind.

In truth, it did not seem at first that the plan of the Vatican II Ecumenical Council would occupy the thoughts of civil society. However, after three years since the Council was begun, and especially after the first session of the Council, which was held from November 11th to December 8th, this work has aroused such reverence throughout the world—even among those who hold diverse opinions in the fields of religion, philosophy, and public affairs—that it is rightly and deservedly—

[*Latin ed. p. 156*]

It remains to be seen whether the light of heavenly grace has drawn closer to the minds of men, so that they may be gradually led to Christ Jesus and to His holy, provident Church. The non-Catholic observers invited to the Council. We shall say no more, but we gladly note that the announcements and invitations, made with the intention of sending certain individuals from among those separated from the Church, who nevertheless glory in the Christian name, to participate in the happy, noteworthy, and peaceful outcome of the Vatican Ecumenical Council, have borne fruit. As for us, these invitations and the singular honor with which they were received—indeed, with a favor rarely encountered in the affairs of the Church and Councils—compel us to reflect with you, and to consider that many minds are now turning to that prayer which Christ Jesus, with profound watchfulness, made to the Father before He suffered: "These things Jesus spoke: and lifting up his eyes to heaven, he said: the hour is come. Glorify thy Son, that thy Son may glorify thee." John 17:1. "I pray for these: for those you have given me; for they are yours..." "Holy Father, keep them in your name, those you have given me, that they may be one, as we are." John 17:9, 11. The Ecumenical Council concerns all men. It is already apparent that this is happening in some way. The Council, convened by us, directly concerns the members of our Church, which is one, holy, catholic, and apostolic. This was especially the aim of our endeavors. However, if we were to be confined only to our own affairs, or to those of Catholics alone, or if we were to remain within the confines of the Catholic Church, would not this manner of acting, as it has always seemed to us, fail to adequately respond to the commands of the Divine Redeemer, who—as that disciple wrote of Him whom Jesus loved—"is the propitiation for our sins: and not for ours only, but also for those of the whole world?" 1 John 2:2. Is it not true that the same Evangelist affirms of the Divine Savior, the light of men: "The light shines in the darkness, and the darkness has not overcome it"? John 1:9. And Luke, did he not write, moved by the Holy Spirit: "Every man shall

Translated by churchlatin.ai, a product of Boyne Archives

see the salvation of God"? Luke 3:6.

[*Latin ed. p. 157*]

Acts of Pope John XXIII, 157. And Paul, whom we truly count among the number of the Apostles and Prophets, speaks with a powerful voice to the Romans: "For God will render to every man according to his works" (Romans 2:6). "Whether he be Jew or Greek, he is not partial" (Romans 2:11). How pleasing it is that the same Paul, writing to Titus, in a few words declares the nature and power of the mystery of human salvation: "For the appearing of the grace of God, our Savior, to all men" (Titus 2:11). Having brought these matters to a close, it pleases Us to recall the opinion of St. John Chrysostom, the most learned and eloquent interpreter of St. Paul, with which We have been deeply moved since Our youth: "Remember, brothers, that the reason for rendering an account is not merely for your own life, but for the entire world." This is a foretaste of a better age. And that so many brothers, separated from this Apostolic See, have shown such observance and benevolence towards the Ecumenical Council, is indeed a cause of great comfort. But how much greater hope and the power of heavenly graces We shall obtain, if all those who have been called to join Us in the same faith and the same salvation in Christ, and in His only fold, have experienced a more abundant outpouring of our sincere charity in proclaiming the whole truth! This pertains to the mysteries of God, and in it We seem to behold the first rays of that awaited day, which Christ the Lord greeted with fervent wishes and a confident heart: "And other sheep I have, which are not of this fold; and those I must bring also, that they may be one flock and one shepherd" (John 10:16). Oh, how holy joy We shall experience, if it should be permitted Us to read together with these sheep the words of the Lord on the Sunday, and also to consider the sweetest images which are contained in chapter ten of the Gospel of St. John, especially in that place where Christ urges us: "I am the door: by me if any man enter, he shall be saved" (John 10:9); "and he shall go in, and shall find pasture" (John 10:9). Therefore, let these be the wishes which We again conceive with a confident heart: The Ecumenical Council of Vatican I, which has happily begun...

[*Latin ed. p. 158*]

Acts of the Apostolic See - Official Commentary 158, may, by the grace of God, excite within the Church such an abundance of spiritual forces, and may open up such vast fields for the Catholic apostolate, that men, led by the Bride of Christ, may attain those most lofty and desirable goals which they have not yet been able to reach. This is a great hope, both for the Church and for the entire human race. Concerning these weighty reasons for undertaking this office in the pastoral ministry, We, the Bishops of the Church of God, must reflect with ourselves. That We have preserved

Translated by churchlatin.ai, a product of Boyne Archives

and do preserve the integrity of Catholic doctrine, as the Holy Gospels, the venerable Tradition, the Fathers of the Church, and the Roman Pontiffs teach, is undoubtedly a gift of divine grace, and it turns to our well-deserved praise. However, this is not sufficient for fulfilling the divine mandate, whether it be that which says, "Go and teach all nations," or another, already mentioned in the Old Testament: "He commanded them each to love his neighbor." We communicate to you, our most venerable brother, our joyful thoughts, as the evening of the Epiphany of our Lord Jesus Christ approaches. While we gladly inform you that the Commissions of the Second Vatican Council have resumed their labors in Rome with great enthusiasm, know also that the Secretary of the Council will soon send to the Fathers of the Council everything that pertains to examining and preparing the schemes of questions, entrusted to the study of those Commissions. May God grant that this labor, undertaken with such zeal, and accompanied by the fervent prayers of the entire clergy, and of all members of the Religious Families of both sexes, which are spread throughout the world like sparks, may not only bring about a constant increase in apostolic zeal, but also produce abundant fruits, from which the salvation and joy of the human race may be fostered. This is the grace of Jesus Christ, Who came to set fire to the earth, * that all things might burn with the splendor of faith, and with the flame of charity. To encourage our brother Bishops, we believe that nothing is more pleasing, nor more suitable for inspiring action, than the words of Saint Paul.

[*Latin ed. p. 159*]

From the Acts of Pope John XXIII, 159, we present that which was taken from the letter to Colossae. For the Apostle of the Gentiles – oh, how truly a vessel of election he was! – in order to sharpen more generous minds to reach for the highest things and to undertake arduous labors with courage, he places before them, as it were, a sign in the light: "All things, and in all things, Christ." Then, he writes: "And above all these virtues, charity, which is the bond of perfection. And be ye kind one to another, and compassionate, forgiving one another, as also the Lord hath forgiven you. And above all these things, have charity; for charity covereth a multitude of sins. Be ye filled with the spirit of wisdom and understanding, and of all knowledge and all manner of skill; and let the peace of Christ reign in your hearts, to which peace you are called in one body; and be ye thankful. Let all your words be seasoned with salt, that you may know how to answer every one. Whatever you do, in word or in deed, do all in the name of our Lord Jesus Christ, giving thanks to God and the Father through him." Affected by these sentiments and the awareness of our duties, Venerable Brother, let us again undertake the common and sacred labor, relying solely on the help of heavenly grace, with clarity of mind and joy of heart, for the good of the Holy Church of God. And that the light and help of God's grace may

Translated by churchlatin.ai, a product of Boyne Archives

increasingly favor your desires and our hopes, we impart to you, Venerable Brother, and to your entire flock, our Apostolic Blessing in the Lord. Given at Rome, near St. Peter's, on the sixth day of January, in the feast of the Epiphany of the Lord, in the fifth year of Our Pontificate.

IOANNES PP. XXIII

To the Reverend Father Basil Heiser, Minister General of the Order of Friars Minor Conventual, in the seventh century since the sacred relics of St. Anthony were transferred to the Basilica in Padua, built in his honor.

IOANNES PP. XXIII

Beloved son, greetings and Apostolic Blessing. The Franciscan Family, as has been brought to Our attention, is diligently considering the commemoration of the event that occurred in Padua seven centuries ago.

[*Latin ed. p. 160*]

The Acts of the Apostolic See - Official Commentary, volume 160, recounts a fortunate event; for which reason, large numbers of the faithful converged there, as is to be expected. Indeed, on the eighth day of the month of April in the year 1663, the sacred relics of Saint Anthony, who is the outstanding light of this Order, a most sought-after intercessor for the Christian people, and a most powerful Doctor of the Church in word, were transferred from the church of Saint Mary, Mother of God, where they had been preserved for six centuries, to the Basilica erected in his honor, a magnificent structure built in that noble city. And We, who, before assuming the grave office of the Apostolate, held the position of Prince of the Venetians, have always felt a singular affection for this most blessed sanctuary, and having often visited its august temple, We do not wish to omit, on this occasion, expressing our religious devotion to it and sharing in your common joy. Therefore, as is recorded in the annals, the body of Saint Anthony was duly examined, and his tongue was found to be a bright red color, as if belonging to a living man, who had not long departed from earthly life; and Saint Bonaventure, the Supreme Moderator of this Order at that time, who was present, is said to have exclaimed: "O blessed tongue, which has always blessed the Lord, and has made others blessed; now it is clearly evident how much merit you have acquired before God." Indeed, the Doctor recognized the Doctor and bestowed upon him the highest praise; and it is a rare occurrence that a tongue should be preserved, immune from corruption, which had been the instrument of the Holy Spirit. These memorable events provide a splendid opportunity for us to exhort you, with a paternal heart, to strive to emulate your most outstanding member in every way: he, according to the rule of the Franciscan Order, "first devoted himself to prayer, and then to contemplation," or, in other words,

Translated by churchlatin.ai, a product of Boyne Archives

he "always blessed the Lord." Therefore, leading a life most closely united with God, he never ceased to offer prayers to Him; and it is no secret that this habit of supplicating the heavenly Lord is a most important thing, and is of great value in bringing forth fruitful works. It is therefore pleasing to recall these words of Saint Augustine, the sweetest of teachers: "As long as we are here, let us pray to God that He may not remove our prayer from us, and His mercy, that is to say, let us pray perseveringly, and let Him have mercy perseveringly." Furthermore, as can be seen from the account of his life and from the words of Saint Bonaventure:

1. *Brev. Romano-Seraphicum*, February 15th - cf. *Chronica XXIV Generalium*, *Analecta Franciscana*, I, 1897, p. 157. Cf. Saint Bonaventure, *Collationes in Hexaemeron*, Col. 22, n. 21.

2. *Enarr. in Ps. 65, 24*; *P.L.* 36, 801.

[*Latin ed. p. 161*]

From the Acts of Pope John XXIII, volume 161, it is clear that St. Anthony inspired many to "bless the Lord" with fervent words and outstanding examples. Therefore, let the members of the Franciscan Order follow in his footsteps, whose characteristic is to express, with ardent zeal, the doctrine of Christ, not only through their own lives, but also to encourage others to preserve it through various means. It is necessary that your religious family be a lively and active leaven, as our Savior reminds us; so that, indeed, the people, wherever they may be on earth, may turn their eyes to God, who is the Father of all, and may unite in a single community, perpetually worshipping their Author with devoted service. St. Anthony also shone brightly through acts of charity, and he is still the present helper of the grieving and afflicted; let the Franciscans and all Christians, using this example, diligently strive to pursue true charity, this sweet bond of souls, this mutual and fraternal assistance. For with charity, even the adversities that distress people can be overcome, harsher spirits are softened, and the desired peace is restored. It does not seem to happen without the providence of God that these sacred celebrations of St. Anthony occur at a time when the Second Vatican Ecumenical Council is being held; which, trusting in the heavenly protection, we have convoked and are pursuing with loving care. For this saint lived at a time close to the Fourth Lateran Council, and his active pastoral work was in harmony with the salutary decrees of that assembly, and also for this reason, with regard to the care of souls, he brought great benefits. We have no doubt that, through prayer and by willingly enduring the trials sent by God, you will contribute to the most numerous and joyful fruits of this important Council. With this sweet hope, we impart to you, dear children, to the religious members whom you guide, and who with diligent care guard the tomb of this glorious saint, praised in heaven, to the other parts of the Franciscan Family and to its members, and to all who undertake this pious pilgrimage for these secular celebrations,

Translated by churchlatin.ai, a product of Boyne Archives

the Apostolic Blessing, a testament and pledge of Our most fervent will, in the Lord. Given in Rome, at St. Peter's, on the sixteenth day of the month of January, in the year 1963, in the fifth year of Our pontificate. JOHN PP. XXIII.

U - ACTA, vol. V, n. 3. — 23-3-1963.

[*Latin ed. p. 162*]

Acta Apostolicae Sedis - Official Commentary 162 III To His Eminence, Father Peter, Cardinal of the Title of St. Anthony of Padua, of the Holy Roman Church, Tatsuo Doi, Archbishop of Tokyo, upon the completion of five years since assuming the episcopal dignity.

JOHN PP. XXIII

Beloved Son, greetings and Apostolic Benediction.

Although, since no time or moment is devoid of the benefits received from above, thanksgiving should always be offered to God, and it is fitting to remember the Giver of all good things, yet, on the anniversary of a happy event, when the magnitude of the gifts bestowed from heaven becomes more evident, it is appropriate to observe the sacred Psalm with greater devotion: "Laudate Dominum, quoniam bonus, alleluia: cantate Domino, quoniam semper bonus, alleluia." (Ps. 106:1)

This joyful expression of a pious mind is highly fitting for you, Beloved Son, as you are soon to celebrate five years since you were raised to the sacred dignity; and you will rightly and deservedly call the clergy and the people of the Holy Vicariate of Leticia to share in this joy. Adding to these joys with our presence, we offer you our blessings and good wishes, which are promised with sincere charity and confirmed by prayers offered to God.

To these greetings, freely offered in prayer, are added congratulations. You, as the first Archbishop from the nation of Japan, from Tokyo, have distinguished yourself through your devotion to religion, your mature judgment, your diligent work, and your worthiness, and have proven yourself to be a worthy shepherd. Because of your merits, your diligent and active pastoral work, and your outstanding qualities as an ecclesiastical man, we are pleased to honor you, the first from this flourishing nation, with the Sacred Roman Purple. And as we admit you to the Sacred College of Cardinal Fathers, we wish to declare that the Catholic Church is growing well in this place, and to openly acknowledge your noble dedication to the Gospel of Christ, worthy of all praise.

The field of labor that you diligently cultivate is already flourishing with joyful fruits, and it promises even greater harvests, with the help of divine grace, through which, when human efforts are joined together in harmony and strength, they are accustomed to flourish for the advancement of the Kingdom of Christ and for the furtherance of beneficial endeavors. May the

Translated by churchlatin.ai, a product of Boyne Archives

present heavenly assistance now be granted to you and to your helper in this new endeavor.

[*Latin ed. p. 163*]

To the Acts of Pope John XXIII, 163, and to all those who labor in the work of the Gospel within the boundaries of this archdiocese, we earnestly implore that you be "filled with the knowledge of His will in all wisdom and spiritual understanding, that you may walk worthily before the Lord in all things, pleasing Him, bearing fruit and increasing in the knowledge of God." 2 The fulfillment of God's will is perfection. Furthermore, we greatly desire that the salutary plans you have conceived may be successfully carried out, and especially that the new principal temple, which you desire to erect, may, as soon as it is built, be raised to the heights of heaven. This monument will also endure for the benefit of your descendants. And so that your twenty-fifth anniversary as bishop may be all the more blessed, we grant you the faculty, that, on whatever day you wish, in the presence of the Christian faithful, you may, in our name and with our authority, bestow a plenary Indulgence. Finally, it remains for us only to impart to you, our beloved Son, and to the entire flock entrusted to your care, our Apostolic Blessing with a willing and joyful heart. Given at Rome, near Saint Peter, on the twentieth day of the month of January, in the year 1963, in the fifth year of our pontificate. JOHN PP. XXIII To the Most Reverend Father Ephraem, titular of the Holy Cross in Jerusalem, of the Holy Roman Church, Cardinal Priest, who has completed five years since assuming the episcopal dignity, and who will celebrate ten years from that time, thereby increasing his priestly service. JOHN PP. XXIII, our beloved Son, greetings and our Apostolic Blessing. — Although it is always fitting to give thanks to God with a religious spirit, because no moment of time lacks heavenly benefits, according to the words of the sacred Psalm: "Every day I will bless you, and I will praise your name forever and ever," yet, when the memories of happy events recur, and the magnitude of the gifts becomes clearer with hindsight, it is entirely fitting to offer to the Giver of all good things more abundant praises and expressions of gratitude. 2 1 Col. 1, 9-10. Ps. 144, 2.

[*Latin ed. p. 164*]

To you, our beloved Son, this year brings a double cause for rejoicing; for you complete five years since you accepted the episcopal dignity, and ten years since you were raised to the sacred order of the priesthood. We desire to make this double anniversary more joyful and happier, praying that all good and salutary things may come from Him, from whom all good gifts and every perfect gift descends.

2. And with these words, we gladly offer congratulations to all. For, having served the Apostolic See for a long time with weighty duties, you have acquired the ability to merit well from it. Especially as Apostolic Nuncio in

Translated by churchlatin.ai, a product of Boyne Archives

the Republic of Ecuador, and later in Belgium and Luxembourg, you diligently performed the same noble office, with steadfast constancy, diligent awareness of duty, and prudence in your endeavors, from which abundant fruits have been produced. Therefore, We, recognizing your merits, have raised you to the College of Cardinals and have honored you with the sacred cassock. May God protect you, preserve you, and enrich you with the abundance of heavenly gifts, so that, remembering the labors which you have undertaken for His glory and the salvation of souls, you may burn with renewed zeal for religion, and, dedicating generous strength to undertakings worthy of the Church's future and praise, you may shine with the growing light of virtue.

These things, indeed, sincerely expressed, we impart to you, our beloved Son, and to all those present at both sacred anniversaries, our Apostolic Blessing.

Given at Rome, at Saint Peter's, on the ninth day of the month of February, in the year 1963, the fifth year of Our Pontificate.

IOANNES PP. XXIII

V. To His Eminence, the Most Reverend Father John, Cardinal Cicognani, titular of the suburbicarian Church of Tusculum, Prefect of the Public Affairs of the Church, celebrating his eightieth birthday.

It gives Us great pleasure to anticipate the celebration of your eightieth birthday, wishing you all good and salutary things. As We pray that this day may be auspicious for you, our Venerable Brother, so too does the charity with which We are bound to you, and the grateful affection which We feel for you, plainly demand.

[*Latin ed. p. 165*]

The Acts of Pope John XXIII, for the constancy which you have shown in carrying out sixteen hundred affairs of the Church. You are, indeed, Our most diligent helper, whom We not only esteem highly, but also love deeply. For you are adorned and endowed with a love of religion, a generous and simple character, prudence in affairs, and you assist Us, never ceasing your efforts, with mature counsel and a wealth of ideas. May God grant you the rewards due to you, to whom We offer more solemn thanks, as, like one placed on a high peak, you celebrate this singularly worthy birthday, and, with the eyes of your mind turned backward, you contemplate the abundance of heavenly gifts bestowed upon you. For having diligently fulfilled the weighty duties entrusted to you for many years in the Roman Curia, and especially as Apostolic Delegate in the United States of America, as a secret member of the Sacred Council for the Eastern Church, and presently, in the office to which you are dedicated, and also concerning the celebration of the Second Vatican Ecumenical Council, you have acquired

Translated by churchlatin.ai, a product of Boyne Archives

and continue to acquire most excellent merits. It is sweet to recall past labors, and from them flows and is drawn the solace which, with invincible virtue, stimulates the soul to undertake new labors. Confident that this will be the case for you, while We ask for the most abundant heavenly assistance through prayer, We greatly desire that your birthday may find you, through a long series of years, healthy, industrious, and refreshed in spirit, and filled with holy and ever greater joy. For this reason, We gladly bestow upon you, Venerable Brother, Our Apostolic Blessing, under the auspices of heavenly protection and favor. From the Vatican, on the twenty-fourth day of the month of February, in the year 1963, the fifth year of Our Pontificate. JOHN PP. XXIII.

[*Latin ed. p. 166*]

Acts of the Apostolic See - Official Commentary 166 ADDRESSES I Given on the feast of the Purification of the Blessed Virgin Mary, candles were offered to the Most Blessed Father in the Clementine Hall. * Beloved sons. We have before our eyes and in our hearts the images of the dear meeting of last year for the traditional offering of candles, which had a particularly solemn character. * An ardent wish for peace. At Christmas, the opening of the Ecumenical Council had been announced, while the light of February second, emanating from the suggestive liturgical feast, marked in the book of history the exact date of its beginning: October 11th, a bright point of reference for the year, which had begun full of promises. What joyful connections does Divine Providence allow us to make! On the Nativity of the Lord in 1961, the Bull *Humanae Salutis* appeared as the act of baptism of this great event; on February second of the following year, the Presentation of Jesus in the Temple, there was the presentation to the world of the first calendar of the conciliar works, with the date appropriately chosen of October 11th. And so it came to pass. In recalling the Council of Ephesus and the acclamation, which from the depths of the centuries continues to rise to the Mother of God and our own, all the lights of Roma and of the Catholic world seemed to be lifted towards the heavens, in announcement of Christian peace, true and constructive. From Our side, it was truly an ardent wish for peace, according to the words of the Motu Proprio for the convocation of the Council, signed on February second: "There is reason to hope – it was said to you – that the peoples, turning more confidently their gaze to Christ, *lumen ad revelationem gentium* [light for the revelation to the Gentiles], ... may finally attain true peace, in respect for reciprocal rights and duties)." x Reality has surpassed expectation. May the Council have been received * February 2, 1963. A. A. S., LIV (1962), p. 66. 1

[*Latin ed. p. 167*]

The Acts of Pope John XXIII, number 167, concerning his contribution to

Translated by churchlatin.ai, a product of Boyne Archives

peace, and the fact that he has indeed contributed to it, we hear it said not only in gatherings of Catholics, but almost everywhere in the world, and with such open sympathy, that it encourages us to continue our apostolic service and our efforts in this regard.

A Living Image of the Church: It is natural that the presentation of candles should also be included this year in the events that keep alive the memory of the great event of the Council, willed by Divine Providence; and thus give new impetus to those who cooperate in it, and to those who will wish to draw benefit from it for themselves and for the social order. This solemn and moving circumstance deserves this particular distinction. Indeed, the noble display, before the Pope, of prelates, priests, and religious, of procurators of monastic orders, and of students from the pontifical colleges of Rome, touches the heart deeply. It is an image of the living and active Church, here represented by its best members. It is a testimony of faith preserved, of faith lived, of faith that seeks to reach the furthest limits of the world, by following the paths of charity. It is an invitation to hope. As the flickering lights that will burn on these candles, it shines forth as a foretaste of heavenly favors. It is a symbol of that charity, which is not impulsive – for in doing so, it would fail to live up to its name – but seeks to be humble and patient, far-sighted and courageous.

The Pope's Candles: A Symbol of Faith: The Pope is pleased to receive the gift of the exquisitely adorned and flowered candles. He counts them one by one, pausing on the name of each, as a sign of its origin: basilicas, churches, ancient and modern institutions. This is a presentation before the humble Successor of Saint Peter, to attest to one's dedication to the service of God and of one's brothers. To the liturgical blessing that they received this morning, we add our own, and then – having begun, as you know, a custom that has received universal favor – we intend to give the candles a destination – as we mentioned in the general audience last Wednesday – that will carry the Pope's thoughts and prayers into the world.

[*Latin ed. p. 168*]

Acta Apostolicae Sedis - Official Commentary 168 To the Young Nations: I. Firstly, candles will be sent to the gentlemen Ambassadors and Ministers of the various nations, recently accredited to the Apostolic See. The gift of light has a suggestive significance, rich in applications and nuances; and for this reason, We know that it is received by all with joyful deference. To this offering is added the wish for prosperity and concord, which the Pope transmits with equal love to all peoples. In Honor of the New Saints II. Some candles will be destined for Our beloved diocese of Rome. Firstly, the patriarchal basilicas, which are so dear to Our spirit, because in each We have Our Chair, and there We celebrate the Divine Mysteries from time to time. This gift seeks to emphasize more beautifully these bonds, which unite Our person, in particular, to the most august temples of Saint John

Translated by churchlatin.ai, a product of Boyne Archives

Lateran, Saint Peter's, Saint Mary Major, and Saint Paul's. Furthermore, four churches have been chosen, in some way connected to the names and cult of the saints recently canonized: Peter Julian Eymard, Anthony Mary Pucci, and Francis Mary of Camporosso, on December 9, 1962; and Vincent Pallotti, on January 20th of the past year. And this, because it is fitting that the Pope, Who has kindled these lights in the firmament of the Church, should continue to point out their examples to the Christian people. A Thoughtful Concern for the Sick III. Also in Rome, a candle will be sent to the Hospital of the Infant Jesus, as a sign of love for the sick, who suffer in the houses of pain throughout the world. Raised by the innocent hands of children, from that pious place called the Pope's Hospital, the candle will be a flame of encouragement, of comfort, and of meritorious resignation. In transmitting this gift, Our thought goes with equal concern to all the suffering: We understand and sympathize with their pains and hopes, and it is a paternal invitation to offer everything to the Lord. Oh, yes, may the dear sick feel well associated with the apostolate of the Church, especially in this historical moment of the Council! Alongside prayer, the contribution of the sick and the elderly has...

[*Latin ed. p. 169*]

Acta Ioannis PP. XXIII 169, possess a great value, especially because it reaffirms the dignity of the human person, who, in every instant of its earthly existence, even upon a bed of suffering, is called to actively co-operate with the designs of Providence. To the regions "already ripe for harvest," we will send a candle to the cathedral churches of the principal cities in those countries, where, in the past four years, we have established the Sacred Hierarchy, as the culmination of a whole work of apostolate, which yields its joyful fruits. This gesture is intended to be a sign of that love which the Mother Church, the See of Peter, bears for its younger sister churches, called by God to join the brilliant crown of the other Churches, and as heirs and witnesses of the apostolic succession. It is a most joyous note of the perennial youth of the inheritance of Christ, which continuously blossoms with new shoots in all parts of the world. Our thoughts also turn to the immense regions which are "already ripe for harvest," in which the new members of the local clergy are working, preceded and still assisted by heroic missionaries – whose number we desire to see increased; but the heart, trembling with emotion, feels even more intensely for those countries which still await the generous heralds of the Gospel, for an irradiation of faith, charity, and grace, which will redound to the benefit of the material well-being and peace of each people. And allow us a remembrance filled with tenderness, which embraces not only the regions of the East and the West that we have known and visited in our humble life; but all, without distinction, and in particular the most distant in space, whose representatives we have had the opportunity to meet first in Paris, and then in this dwelling

Translated by churchlatin.ai, a product of Boyne Archives

which is rightly called the home of the common Father, overflowing with benevolence and esteem. The great peoples of Central Asia and the Far East, whose lights of civilization retain not insignificant traces of the primitive divine revelation, will one day be called by Providence – we hear it as a secret voice of the spirit – to allow themselves to be penetrated by the light of the Gospel, which blazed forth from the shores of Galilee, opening the book of the new history, not of a people, or of a group of nations, but of the whole world. Do not you say.

[*Latin ed. p. 170*]

Acts of the Apostolic See - Official Commentary 170 Concerning the peoples evangelized by the Saints Cyril and Methodius V. Finally, the candle from the Pope will reach the cathedrals of the nations of Central Europe, which, in ways permitted by circumstances, prepare to celebrate the historic union between them of the Saints Cyril and Methodius, or the beneficial influence of those evangelizers in the fields of religion and culture. Indeed, this year marks the eleventh centenary of their arrival in Great Moravia. That event, preceded by more remote and continuous impulses of the apostolate, marked the definitive and brilliant acceptance of the Gospel in the Slavic lands. Therefore, this symbolic gift will be a tribute of gratitude to the Lord for having raised up in the Church those great emulators of the Apostles; it will be a retracing of the steps of the ancient journey, chanting the words of Saint Paul: "How beautiful are the feet of those who bring good news!" (Romans 10:15); it will kindle a higher flame of faith and love in the hearts; it will seek to awaken new vocations to the ecclesiastical and religious state, new vocations to Catholic activity in various ways conceived and implemented. Thus, modern generations will transmit the flame lit by Cyril and Methodius, fostering in the noble regions that were the destination of their singular vocation, the precious heritage of religious and moral virtues, of industrious fraternity, and of most distinguished and fruitful studies. Mary, guide of peoples to Christ, beloved children. Here are the intentions, the wishes, the hopes, which we entrust this morning to these candles, so that they may announce them to the four corners of the earth. We are certain that, wherever this symbolic flame reaches in the year of the Council, a more vivid pulse of generous dedication will be kindled in all souls, a reawakening of holy and renewing energies, a movement of ever more heartfelt love towards the one, holy, Catholic, and Apostolic Church, for the peaceful affirmation of the Kingdom of Christ. He alone, Immortal King of the ages and of peoples, is the light and the peace: "You are the true light for the enlightenment of the nations, and the glory of your people Israel" (Roman Breviary, Response at Matins in the feast of the Purification of the Blessed Virgin Mary). May the gifts of His predilection descend upon all humanity, of which Our Apostolic Blessing, which we bestow with fullness of universal affection, will be a pledge and

Translated by churchlatin.ai, a product of Boyne Archives

a propitiation.

[*Latin ed. p. 171*]

Acts of Pope John XXIII, 171, II. List of those present at the meeting concerning the initial phase of the "European Day of Schools."

"It is a great comfort to Us, dear gentlemen, and a great encouragement to see the number of those who, with a sincere heart, work to establish or strengthen bonds of knowledge, esteem, and mutual sympathy between nations, constantly increasing. You are among these, and that is why We are very pleased to welcome you today. You are the promoters and organizers of the "European Day of Schools." This is an initiative of great importance, which, during its first ten years of courageous existence, has already yielded commendable results. Indeed, it engages and encourages hundreds of thousands of young students, guiding them towards the ideas of rapprochement, collaboration, and good understanding between their respective peoples. By participating in the competitions organized for them by you – drawing contests, writing contests, essay contests – these children contribute to building, on the intellectual and moral plane, that European union for which politicians, for their part, work with great merit, at the cost of much effort and many difficulties. To thus ensure, in the most varied forms of expression, a circulation of spiritual life among the younger generations – those who will form the Europe of tomorrow – is to work, with clear-sighted wisdom, for world peace and the happiness of men. We are pleased to acknowledge this and to congratulate you on it. The Church, as you know, does not intend to pronounce on the forms of association that a particular political entity should take. That is not its role. But it constantly strives for mutual understanding, good agreement, and a peaceful and harmonious life for the entire human family. According to its doctrine, God created the peoples not to oppose each other, but to love each other, to complement each other, and to use the goods proper to each, through fraternal exchanges, for the good of all; this is the very essence of Christianity, in its social applications. The Church therefore respects and highly values the characteristics and noble traditions of..."

* February 11, 1968.

[*Latin ed. p. 172*]

To each ethnic group, but above all, she desires to see them united in a spirit of true fraternity. And to strengthen the bonds between the diverse peoples that cover the face of the earth, she has a language of her own, a universal language: that of the worship she renders to God through her liturgy: a unique and multiple language of words, signs, and symbols, by which she gathers men of all languages and all nations in the same act of adoration, thanksgiving, praise, and love. Is this not an example accessible to all, and from which the world could draw benefit? Especially the world

Translated by churchlatin.ai, a product of Boyne Archives

of young people. For the emotion that the beauty of a prayer or a liturgical chant—a Kyrie, a Gloria, an Agnus Dei—awakens in the heart of a young student is the same that vibrates in the heart of his brother from a neighboring nation, and—as the flowers of spring announce the fruits of summer—it contains within it the promise of the deep harmony that will, beyond borders, unite minds and hearts tomorrow. Thus, just as the Church, mother and educator of peoples, draws them closer through her liturgy in the unity of the same worship, so too could this "Europe of persons and peoples" be gradually built, to the realization of which We encouraged, last year, the participants of the Social Week of Strasbourg: awaiting the time when the whole world moves towards this unity of minds and this vast, radiating fraternity, so desirable and so in accordance with God's designs for humanity. Therefore, dear gentlemen, continue your beneficial work. Develop it, extend it ever further. Continue to engage these European schoolchildren, to stimulate them, to reward the best among them, as you have already done so commendably for several years. The young people will follow you, for they have shown that they are beginning to think, speak, and act not according to local and limited views, but in universal terms, in a language in which each small homeland, without losing anything of its cultural and civilizational heritage, finds harmonious place in the concert of races and peoples. May God assist you in your beautiful task; We ask this of Him with all our heart, while We invoke His protection and the abundance of His blessings upon your persons, upon the collaborators and beneficiaries of your initiative, and upon all those who are dear to you.

[*Latin ed. p. 173*]

Sacred Congregational Acts, 173. SACRED CONGREGATION CONSISTORIAL. I. OF MACERATA. DECREE Concerning the erection of the dignity of Archpriest in the Cathedral Chapter.

Whereas the Most Reverend Father Silvius Cassulo, Bishop of Macerata and Tolentino, recently presented supplications to the Apostolic See, requesting that the dignity of Archpriest be permanently erected in the Cathedral Chapter of Macerata; the Sacred Congregational Office, by virtue of the special faculties granted to it by His Most Holy Father, Pope John, by the Divine Providence, XXIII, having considered the aforementioned supplications, deemed it fitting to grant them. Therefore, with the consent of those who are, or are presumed to be, interested, the present Congregational Decree permanently erects and establishes the dignity of Archpriest in the Cathedral Chapter of Macerata. Furthermore, the collation of this dignity shall be reserved to the Apostolic See, according to the norms of the sacred canons. Moreover, the Sacred Congregational Office, by this Decree, confers this newly erected dignity for the first time upon the Reverend Father Silvio Ubaldi, inasmuch as he is the senior canon of the same Cathedral Chapter of Macerata, and is deemed worthy of this office by his Most

Translated by churchlatin.ai, a product of Boyne Archives

Reverend Ordinary. Thus constituted, the Archpriest shall be endowed with all the rights and privileges with which dignities, by common law, enjoy and are endowed. To accomplish all of these things, the same Sacred Congregational Office appoints the aforementioned Most Reverend Father Silvius Cassulo, and grants him the necessary and appropriate faculties, including the power to delegate, for the purpose in question, any man constituted in ecclesiastical dignity, to impose the obligation of submitting to the same Sacred Congregational Office, as soon as possible, a certified copy of the act of execution completed.

[*Latin ed. p. 174*]

Acts of the Apostolic See - Official Commentary 174. These matters are governed by this Consistorial Decree as if Apostolic Letters sealed with the papal seal had been issued. All contrary things to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 9th day of the month of June, 1962. CHARLES Cardinal GONFALONIERI, Secretary. L. S. Franciscus Carpino, Archbishop of Serdica, Assessor II. DECREE OF THE DIGNENSE DIOCESE Concerning the erection of a co-cathedral. The ancient cathedral church of Digne, dedicated to God in honor of the Blessed Virgin Mary under the title commonly known as "Notre-Dame du Bourg," having, over the course of years, become separated from the city and distanced from it, no longer adequately serves the needs of the faithful and the customary divine worship. Under these circumstances, the Most Reverend Bernard Collin, Bishop of Digne, recently requested the Apostolic See to elevate the church of Saint Jerome, a sacred church located in the center of the city, to the dignity and rank of a co-cathedral. Furthermore, this Sacred Consistorial Congregation, by virtue of special faculties granted to it by the Most Holy Pope John, by the Divine Providence, Pope John XXIII, after carefully considering all circumstances and having received the favorable opinion of the Most Reverend Paul Bertoli, Archbishop of Nicomedia and Apostolic Nuncio in France, and considering that this will be for the good of souls, decided to approve it. Therefore, by the present Consistorial Decree, which is valid as if Apostolic Letters sealed with the papal seal had been issued, the aforementioned church located in the city of Digne and dedicated to God in honor of Saint Jerome, is elevated to the dignity and rank of a co-cathedral, so that a bishop's cathedra may be erected in the same church, and the cathedral chapter may be able to perform the divine services, according to the norms of law.

[*Latin ed. p. 175*]

The Sacred Congregation for the Propagation of the Faith, 115. To all of the above, for execution, the aforementioned Sacred Consistorial Congregation appoints the Most Reverend Father Paul Bertoli, granting him

Translated by churchlatin.ai, a product of Boyne Archives

the necessary and appropriate powers, including the power to delegate, to any man holding ecclesiastical office, to carry out the aforementioned purpose, and imposing upon him the obligation to forward to the same Sacred Congregation an authentic copy of the executed document as soon as possible. All contrary decrees to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 2nd of July, 1962. CHARLES Cardinal CONPALONIERI, Secretary. L. S. Father Francis Carpino, Archbishop, Secretary, Advisor.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

KAYENSI - SAINT-LOUIS DU SÉNÉGAL

DECREE

Concerning the alteration of boundaries, in order more suitably to promote the Catholic Faith in Western Africa, prayers have been presented to this Sacred Congregation for the Propagation of the Faith, that the boundaries between the Apostolic Prefectures of Kayensi and Saint-Louis du Sénégal be altered, so that the civil districts commonly called Nema and Hodh, which are subject to the Republic of Mauritania, be separated from the Apostolic Prefecture of Kayensi and attached to the Apostolic Prefecture of Saint-Louis du Sénégal. These prayers, having been carefully considered by the same Sacred Congregation, and after a favorable vote by the Most Excellent and Reverend Lord John Baptist Maury, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate in Western Africa, were accepted, by the authority of the Most Holy Lord, Our Pope John, by the Divine Providence, XXIII.

[*Latin ed. p. 176*]

Acts of the Apostolic See - Official Commentary 176, by the present Decree, it is determined that the territories mentioned above shall be separated from the Apostolic Prefecture of Kayensi and attached to the Apostolic Prefecture of Saint-Louis du Sénégal. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 28th day of the month of December, in the year of Our Lord 1962. G. PETRUS Cardinal AGAGIANIAN, Prefect. L. & S. f. Petrus Sigismondi, Archbishop titular of Neapolis in Pisidia, Secretary.

LAGUATENSIS - GAOËNSIS DECREE Concerning the alteration of boundaries. In order that the Catholic faith might be more suitably promoted in Western Africa, prayers have been presented to this Sacred Congregation for the Propagation of the Faith by those concerned, that the boundaries between the Diocese of Laguatan and the Apostolic Prefecture

Translated by churchlatin.ai, a product of Boyne Archives

of Gao might be altered, so that that part of the territory of the Diocese of Laguatan, which belongs to the Republic commonly called Mali, might be separated from the aforementioned diocese and attached to the Apostolic Prefecture of Gao. These prayers, having been maturely considered by the same Sacred Congregation, and with the favorable opinion of the Most Reverend and Reverend Lord John Baptist Maury, Archbishop titular of Laodicea in Phrygia and Apostolic Delegate in Western Africa, having been taken into account, and by virtue of the powers specially granted to him by His Holiness Our Lord Pope John, by the Divine Providence, XXIII, the present Decree is issued, determining that the part of the territory mentioned above shall be separated from the Diocese of Laguatan and attached to the Apostolic Prefecture of Gao. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 25th day of the month of January, in the year of Our Lord 1963. G. P. Cardinal AGAGIANIAN, Prefect. L. & S. f. Petrus Sigismondi, Archbishop titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 177*]

The Sacred Congregation of Rites, 177.

SACRED CONGREGATION OF RITES, VATICAN.

Concerning the Beatification and Canonization of the Venerable Servant of God, Antonia Maria of Mercy, foundress of the Institute of the Oblate Sisters of the Most Holy Redeemer.

ON THE QUESTION OF WHETHER it is established that God, through the virtues of temperance, theological fortitude, faith, hope, and the cardinal virtues of prudence and charity, exhibited a heroic degree, in both manner and effect, in the case under consideration.

Among the most beautiful things by which the eternal Wisdom, made flesh, wished to shine forth on earth, is the title of the Good Shepherd, which He seeks to impress upon the hearts of men: "I am the good shepherd. The good shepherd giveth his life for his sheep." (John 10:11). By this most excellent image, among others which He used, Christ the Lord is depicted in a wondrous manner, showing His immense humility and goodness in nourishing souls, and His immense clemency, benevolence, and mercy in strengthening weak souls, healing the sick, binding up the broken, diligently seeking out those who are wandering, and bringing them back to the fold, and saving them eternally. For the human race, infected with hereditary sin due to the miserable fall of Adam, needed a shepherd who would seek it out and lead it from the path of perdition to the path of heaven: "All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all." (Isaiah 53:6). And the holy Peter says: "For you were as sheep going astray:

Translated by churchlatin.ai, a product of Boyne Archives

but you are now converted to the shepherd and bishop of your souls." (1 Peter 2:25). From the earliest times of the Church, the Son of God, made man, was depicted by the pious hands of the faithful in crypts, cemeteries, and sacred buildings, as the Good Shepherd, carrying the lost sheep on His shoulders, and bringing it back to the fold. Christ also willed that this very wonderful work of redemption be carried out in the Church throughout the ages. Therefore, outstanding men and women flourished, who, with the admirable example of the Good Shepherd, even among sinful women...

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis - Official Commentary. Imitating divine meekness and clemency, they especially devoted themselves to bringing back to the path of salvation those who, having once been drawn away by the allurements and pleasures of the world, had strayed from it. Among the heroes of the Christian religion, that strong woman, Antonia Maria of Mercy, rightly and deservedly belongs, whom God seemed to have especially destined to offer, through her Institute, a kind of lifeline to penitent women, as it were, in a shipwreck. She was born, the Handmaid of God, in Lausannae, in Helvetica, on the 16th of March, in the year 1822, to Antonio Maria de Oviedo, a noble Spaniard, and Susanna Schönthal, a woman from Helvetica, virtuous parents, distinguished by singular and constant piety, and on the 24th of the same month, she received baptism, being given the names Antonia Maria Victoria Joanna. The little girl was excellently educated by her parents, and, having reached the age of eight, she was sent to Freiburg, to a college where the teachers were commendable for their piety, learning, and knowledge. She cultivated the good character and keen intellect that she had inherited from nature, through study and virtue, so that from a young age she showed herself to be endowed with the purity of spirit, piety, and mercy towards the poor and needy; she applied herself so diligently to her studies that she learned five languages; she also devoted herself to painting and music, and to other pursuits that befit a chosen young woman. At the age of twelve, she approached the Holy Sacrifice of the Mass with great fervor and joy, from which time, with the permission of her spiritual director, she nourished herself daily with the heavenly food, and made greater progress in the path of perfection. Having been orphaned early by her beloved father, in order to be a help to her mother, she willingly began to teach the daughters of the Marquis Delia in Romana, a task which she performed commendably for two years. In the year 1840, she opened a college in the city of Friburg for the education of girls, and she directed it until the year 1848. Afterwards, joined by her beloved mother, she went to the court of Hispaniae, to accept the office that had been offered to her, namely, to educate the daughters of Queen Christina, since she had made great progress in the arts and in the disciplines of human knowledge. Together

Translated by churchlatin.ai, a product of Boyne Archives

with the royal pupils, she traveled through various parts of the kingdom, and, due to the disturbances in the affairs of Hispaniae, she remained in various places in Galliae until the year 1857; afterwards, she visited Roma with the same royal family, and, having completed her work as a teacher, she remained there until the year 1863. The virtues that the Handmaid of God exhibited in that new arena, as it were, a training ground in the palace, are truly remarkable, and she gained a reputation for sanctity. Although, in the course of her duties, she was sometimes forced to attend profane spectacles, she nevertheless showed piety and charity.

[*Latin ed. p. 179*]

The Sacred Congregation of Rites performed seventeen works, preserved innocence unharmed, and, having rejected excellent and splendid marriages, consecrated herself to God with the vow of chastity. For the sake of her health, she left Rome—where she had devoted herself to works of charity, especially promoting the work of the Propagation of the Faith, so that her holiness was known there even to Pope Pius IX—and went again to Spain. Having long since chosen the Most Reverend Joseph Benedict Serra, O.S.B., titular Bishop of Daulia, as her spiritual director, whom she had already known in the city, to guide her towards a religious life, this man, having admired the outstanding qualities and virtues of the Servant of God, encouraged her to found a new institute, which he himself had been contemplating, for the reception of fallen and penitent women, where these women would be freed from the vices of the world and instructed in religion and good morals. At first, she hesitated, considering herself unworthy to undertake such a difficult task. However, having become more certain of the divine will through fervent prayers, and trusting in the help of the Blessed Virgin Mary, in the year 1864 she laid the foundation of the new institute at Giempozuelos, near Marid, and in the year 1873 she herself professed religious vows. She called the sisters Oblates of the Most Holy Redeemer, having adapted their constitutions to those of the Redemptorists, with the advice of the Reverend Father Mauron, the General Superior of the Redemptorists. Elected as the prudent leader of this new institution, she exercised this office for thirty-four years, although she was often asked to relinquish the leadership. It is scarcely possible to say how many labors the most astute leader undertook in order to bring the undertaking to completion and to promote its prosperity and growth, during which time seventeen houses were founded, and the Decree of Praise, as it is called, was obtained from the Apostolic See. Indeed, the lack of family resources and the most severe hardships, which are necessary for life, burdened the nascent institution. However, the prudent Antonia, excited by a lively faith in God, strove with remarkable constancy and fortitude to overcome all obstacles. Every day, she showed a wonderful example of all virtues to the sisters and to the penitent women, to whom

Translated by churchlatin.ai, a product of Boyne Archives

she offered herself as a tender mother, through her words, her writings, and especially through her actions. For she then heroically demonstrated faith, hope, and charity in God and her neighbor, which shone forth most clearly in the very works that she established. She also excelled in prudence, justice, fortitude, and temperance, and in all other virtues. Throughout her life, she also showed the utmost respect for the Roman Pontiff and the Apostolic See. Finally, weakened by her labors and afflicted by diabetes and blindness,

[*Latin ed. p. 180*]

The Acts of the Apostolic See - Official Commentary, on the 180th day, February 28th, in the year 1898, in the principal house of the Institute, she peacefully fell asleep in the Lord. The illustrious and widely renowned reputation for holiness, with which the Handmaid of God was honored even while living, did not diminish after her death, but was confirmed and increased daily, along with the graces and favors, and perhaps even miracles, which were said to be granted through her intercession. Therefore, it was considered to bestow the honors of the blessed in Heaven upon her, and the cause was begun before the Congregation of Sacred Rites. The proceedings were therefore carried out with ordinary authority in the episcopal curia of Matritensi, from the years 1927 to 1932. After these were duly completed and presented to the aforementioned Congregation, and after they were canonically examined there, and after a decree was issued concerning the writings attributed to the same Handmaid of God, Pope Pius XII signed the commission for the introduction of the cause on the 1st of February, in the year 1948. Then, on July 25th, in the year 1952, in obedience to the Urbanian decrees concerning undue veneration, and to the apostolic instructions concerning virtues and miracles, a decree was issued on March 11th, in the year 1955, concerning the legal validity of the investigations carried out by both ordinary and apostolic authority in the year 1952. Therefore, with all that which must be observed by law duly observed, the question was raised concerning the theological and cardinal virtues of the same Handmaid of God, and indeed, first on July 7th of the year 1959, in the preparatory assembly 7, before Cardinal Frederick Tedeschini, the Promoter or Relator of the cause itself, and then on December 5th of the year 1961, with Cardinal Caietano Cicognani as the Promoter, in the preparatory Congregation. Finally, the general proceedings that are said to have followed were the meetings of the Congregation of Sacred Rites, on June 26th of this year, before the Most Holy Pope John XXIII, in which the Reverend Cardinal Arcadius Maria Larraona, Prefect of the same Sacred Congregation and the most recent Promoter of this cause, raised a question for discussion, namely: Whether it is established that the Handmaid of God possessed the theological virtues of Faith, Hope, and Charity, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, in

Translated by churchlatin.ai, a product of Boyne Archives

a heroic degree, both in her actions and in her thoughts, and in relation to the matter under consideration. All those present, both Cardinals and official prelates, and the consulting fathers, unanimously answered in the affirmative. The Blessed Father hesitated to reveal his mind in this matter of such importance, until he sought the assistance of the Father of lights. And after he had done this, on July 7th of this year, after the Holy Eucharist had been most piously celebrated, with the aforementioned Cardinal, Prefect of the Sacred Congregation, and the current Promoter of the cause present.

[*Latin ed. p. 181*]

The Sacred Congregation of Rites, numbering 18 members, along with Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Holy Faith, and myself, as indicated below by the Secretary, have, by their Decree, decided as follows: Concerning the virtues in the next life, namely, Temperance and Fortitude, as well as the theological virtues of Faith, Hope, and Charity, and the cardinal virtues of Prudence and Justice, which are joined to God, in the case of the Venerable Antonia Maria of Mercy, who attained the heroic degree in these virtues, in every circumstance and in every effect of which we are considering. This Decree is to be duly promulgated and recorded in the Acts of the Sacred Congregation of Rites. Given in Rome, on the 7th day of the month of July, in the year of Our Lord 1962. ARCADIUS M. Card. LARRAONA, Prefect. L. © S. Henricus Dante, Secretary II BERGOMEN. Concerning the Beatification and Canonization of the Venerable Servant of God Aloysius Mary Palazzolo, a secular priest, founder of the Institute of the Poor Sisters.

ON THE QUESTION: Whether it is established that the virtues of Temperance and Fortitude, as well as the theological virtues of Faith, Hope, and Charity, and the cardinal virtues of Prudence and Justice, which are joined to God, were present in the heroic degree, in all circumstances and in every effect of which we are considering.

Nothing is more pleasing or more beautiful to the eyes of the human mind than to frequently behold in the Catholic Church those who, having scorned the allurements and riches of the world, spontaneously and steadfastly renounce themselves, and who courageously follow the Son of God, the Redeemer, who went about doing good and healing all (Acts 10:38). Indeed, this is the fire that Jesus came to set upon the earth, and He desires nothing more than that it be kindled (Luke 12:49). Likewise, as He commanded, the Apostles, chosen by Himself and called by His own voice, accomplished this; and throughout the course of the ages, all the Saints have worked this, hearing His intimate voice in...

[*Latin ed. p. 182*]

With a heart full of devotion and a keen ear, they hear the word, and they retain it, and bear fruit with patience (Luke 8:15). The same occurred in

Translated by churchlatin.ai, a product of Boyne Archives

the preceding century with that illustrious man, Aloysius Maria Palazzolo, whose memory is blessed, both for the heroic virtues with which he shone, and for the Institute which stands as a monument to his charity, more enduring than bronze, and which has brought great benefit, not only to the Church, but also to civil society. He was born in Bergamo, on December 10, 1827, to lawful parents, Octavio and Teresia Antoine, distinguished for their virtue and piety, the last of twelve children, and the following day, he was baptized in the parish church of St. Alexander in Kolomna. He received his first instruction from his parents, and especially from his pious mother, who provided excellent examples. For, after being orphaned at the age of ten, and being the only survivor among his siblings, he responded so readily to his mother's care that he flourished with singular sweetness and docility, although endowed with a lively intellect. As he grew older, he was entrusted to priests of outstanding knowledge and virtue, first to the Reverend Peter Sironi, and then to Alexander Valsecchi, who had previously been rector of the College of St. Alexander, and later became Auxiliary Bishop of Bergamo, and who guided his soul for forty years. From a young age, our man showed such extraordinary charity towards the poor and the sick that his mother had to restrain his excessive generosity; and to her, these words could rightly be applied: "(For from my infancy mercy grew up with me" (Job 31:18). He also found great delight in attending church even as a boy. At the age of thirteen, having, according to his age, approached the sacraments of Penance and the Eucharist, he became a soldier of Christ through the sacrament of Confirmation. Having duly completed his course of studies in the humanities, feeling himself called to the clerical life, he completed his ecclesiastical studies with distinction at the episcopal seminary of Bergamo. Ordained to the priesthood on June 23, 1850, the Servant of God immediately showed a burning zeal for the salvation of souls. Indeed, he devoted himself entirely to the Christian upbringing of young people, especially those suffering from poverty, in an oratory located on the street commonly called Foppa, where he had already rendered fruitful service as a cleric. In this oratory, he worked diligently, and in 1857, he assumed its administration, expanding the building at his own expense and adding a church. In the new buildings, he established and fostered various charitable works, such as pious associations and evening schools for poor, uneducated people. And those young men whom he saw called to the priesthood from the oratory, he cultivated with studious love, and supported them at his own expense.

[*Latin ed. p. 183*]

The Sacred Congregation of Rites, in its solicitude for the sacred order of the priesthood, aided it in 183, and afterwards, in the beginnings of pastoral ministry, it provided paternal assistance. Moreover, it took care of all the boys and young men as a father, and diligently and constantly watched

Translated by churchlatin.ai, a product of Boyne Archives

over the preservation of their morals, and provided for their needs, both spiritual and temporal. Therefore, the Oratory flourished so wonderfully that even civil magistrates heaped praise upon the Servant of God. However, with great sorrow of heart, in the year 1859, due to political upheavals, the Servant of God was forced to close the Oratory along with its affiliated works. But, after scarcely two years had passed, a new Oratory, dedicated to Saint Philip Neri, was established near the old one, along with a church, schools, courtyards, a theater, and a small, humble house in which, after the death of his mother, having left his paternal home, he established his residence, so that he might devote himself entirely to the good of young men. Soon, he added another beneficial institution to this Oratory: an Institute for the care of abandoned children and orphaned parents. For, having inherited from his deceased mother a certain estate, commonly called Torre Boldone, he began in that same year, 1863, to receive orphans, whom he employed in cultivating the fields, under the direction of his faithful servant, John Baptist Leidi. At first, this director was joined by other men, who, all wearing religious garb and having renounced the world, on October 4th of the year 1872, adopted the rules that had already been established by a similar Institute founded shortly before by the blessed Constantia Cerioli. Thus, the Institute of the Brothers of Saint Family was born, dedicated to the care and education of orphans, which, however, ceased to exist around the year 1928. Encouraged by a teacher of piety, the Servant of God also began to work in the Christian education of girls. Therefore, on January 6th of the year 1864, he founded a special work, called Saint Dorothy, to which, in 1867, he added holiday schools, and two years later, in buildings purchased for that purpose, he opened a female Oratory. As time passed, and he saw the needs of the female Oratory more clearly, he began to consider the plan of entrusting the Oratory itself, along with its affiliated works, to a religious Congregation, which, in addition to these works, would also care for all abandoned girls and the poor; and he finally succeeded in accomplishing this, with the help of a pious lady. Therefore, on May 22nd of the year 1869, he gave the beginning to a new Congregation, which was first called Saint Dorothy, and then, the Sisters of the Poor. The Sisters, in addition to the religious habit, adopted the rules that had been first drawn up by the Servant of God, and then...

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis – An official commentary, which was increasingly revised to a more perfect form, and which was approved by the Ordinary of Bergamo on May 12, 1886, and finally by the Apostolic See in 1912. With the ever-increasing number of Brothers of St. Family, Sisters of the Poor, as well as orphans and children under their care, the Servant of God, having overcome great difficulties and with much effort, wonderfully increased and expanded his institutions. In order that the social impor-

Translated by churchlatin.ai, a product of Boyne Archives

tance of these works may not diminish, it is fitting to recall the truly immense number of orphans of both sexes, whom he himself, from the year 1863 to the year 1886, received, fed, and Christianly instructed: the total number was two thousand four hundred. The Servant of God, therefore, truly earned the title of "father of orphans," which was widely bestowed upon him, and fulfilled in himself the sacred words: "To you the poor man commits himself; you are a helper to the orphan" (Psalm 10, 14). Inspired by a love of faith as well as charity, our Aloysius also devoted himself to the apostolic ministry: he gave missions to the people with great benefit, devoted himself to the ministry of the sacred Confession, and served as the chairman of the first Catholic Youth Association of Bergamo. Devoted to the Church and the Roman Pontiff, he was ready, until his death, to defend and protect their rights and liberties. In all these labors and in so many works done for the good of his neighbor, he gave splendid examples of humility and charity. Indeed, he never attributed the title of Founder to himself; and he would perhaps never have put his hand to his works, unless, prompted by spiritual directors, this counsel had prevailed in him, to gather together, to feed, and to religiously instruct those who had been rejected by other institutions. From all the abandoned, the most miserable among the miserable, he opened the doors of his institution; to orphans, spiritually in danger, physically deformed, simpletons, those afflicted with sores, scabies, and other foul infirmities, so that he deservedly received the title of "inquirer of charity," or in Italian, "il cenciaiolo della carità." He also gave a brilliant example of priestly virtues. Finally, worn out by labors and pains rather than by years, the Servant of God, fortified by the last sacraments of the Church, fell asleep in the Lord on June 15, 1886, in the fifty-ninth year of his age. However, the fame of holiness, which had honored him even in his life, was seen to be confirmed by heavenly signs. Therefore, a cause was begun to investigate the possibility of awarding him the honors of the blessed. Thus, the ordinaries were instructed, and the processes, which were said to have been brought before the Curia of Bergamo and Rome, were duly examined, and on June 19, 1929, a decree was issued regarding the writings attributed to him, by the Most Reverend.

[*Latin ed. p. 185*]

The Sacred Congregation of Rites, on the 18th day of the month of November in the year 1958, under the hand of Pope John XXIII, signed the commission for the introduction of the cause. Subsequently, on the 25th day of April in the year 1959, the Sacred Congregation of Rites decreed that the proceedings should observe the Urbanian prescriptions concerning undue veneration. Afterwards, in the Bergomensi diocese, the process concerning the virtues and miracles of the Servant of God was initiated; concerning the juridical validity of which, a decree was issued on the 27th day of January in the year 1961. With all of these things duly

Translated by churchlatin.ai, a product of Boyne Archives

completed, and at the request of the Reverend Father Salvatore Capoferri, legitimately appointed by the ceremonies of the Most Holy Pontiff as the Promoter of this Cause, discussions were held concerning the theological and cardinal virtues of the Servant of God, first on the 9th day of January of the present year, in a preliminary session, and then in a preparatory session on the 22nd day of May of the same year. Finally, on the 10th day of July of the same year, general meetings were held before the Most Holy Lord Pope John XXIII, in the presence of the Sacred Congregation of Rites, in which the Reverend Cardinal Clemens Micara, Bishop of Veliternus and Promoter of the Cause, proposed the following question for discussion: Whether it is established that the Servant of God possessed the theological virtues of Faith, Hope, and Charity, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, together with those virtues which are attached to them, in a heroic degree, in every circumstance and with effective results. And the Reverend Cardinals, officials, and Consultor Fathers present, each gave their opinion. The Most Blessed Father graciously accepted these opinions, but deferred expressing his own judgment in this matter of such importance, and requested that prayers be offered, so that more abundant heavenly light might be granted to him in the meantime. Finally, on this day, which is the fifth Sunday after Pentecost, with the Reverend Cardinals Arcadio M. Larraona, Prefect of the Sacred Congregation of Rites, and Clemens Micara, Promoter of the Cause, as well as Ferdinand Antonelli, O.F.M., the General Promoter of the Holy Faith, and myself, as Secretary, present, after the Holy Sacrifice of the Mass was devoutly celebrated, the following was decreed: It is established that the Venerable Servant of God, Aloysius Mary Palazzolo, possessed the theological virtues of Faith, Hope, and Charity, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, together with those virtues which are attached to them, in a heroic degree, in every circumstance and with effective results. This decree was duly promulgated and ordered to be recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 15th day of July, in the year of Our Lord 1962. ARCADIUS L. M. Card. LARRAONA, Prefect. HENRICUS DANTE, Secretary.

[*Latin ed. p. 186*]

On Tuesday, January 8, 1963, in the Apostolic Palace at the Vatican, the preparatory session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates, Officials, and theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Venerable Servant of God, Nunzio Sulprizio, a young layman.

On Tuesday, January 22, 1963, in the Apostolic Palace at the Vatican, the ordinary session of the Holy Congregation of Rites was held, in which the

Translated by churchlatin.ai, a product of Boyne Archives

positions regarding the introduction of the Causes of the Servants of God were examined: 1. Giuseppe Maria Rubio y Peralta, a professed priest of the Society of Jesus; 2. Giordano Mai, a professed layman of the Order of Friars Minor. Furthermore, the votes of the theological censors regarding the writings of the Servants of God were examined: 1. Giovanni Lodovico Peydessus, a priest, founder of the Congregation of the Missionaries of the Immaculate Conception; 2. Enrico Rebuschini, a professed priest of the Order of the Regular Clerics Ministers of the Sick (Camillians); 3. Pietro Marce, a professed layman of the Congregation of the Missionaries, Sons of the Immaculate Heart of Mary (Claretians).

On Friday, February 8, 1963, in the Palace of Congregations, the ordinary session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals and the Reverend Prelates, Officials, discussed the introduction of the Cause of the Servant of God, Andrea Carlo Ferrari, Cardinal of the Holy Roman Church, Archbishop of Milan. They also examined the reports of the theological censors regarding the writings of the Servants of God: 1. Brother Alperto, of the Institute of the Brothers of the Christian Schools; 2. Maria del Cuore di Gesù (Eufrasia Barbier), foundress of the Congregation of Our Lady of the Missions.

On Tuesday, February 12, 1963, in the Apostolic Palace at the Vatican, the preparatory session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates, Officials, and theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Venerable Servant of God, Luigi Maria Palazzolo, a priest, founder of the Institute of the Sisters of the Poor.

On Tuesday, February 19, 1963, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates, Officials, and

[*Latin ed. p. 187*]

From the Roman Curia Diary, 187: The theological consultors have given their opinion concerning the miracles of the Venerable Servants of God: 1. John Nepomucene Neumann, of the Congregation of the Most Holy Redeemer, Bishop of Philadelphia, founder of the Congregation of the Sisters of the Third Order of St. Francis of Philadelphia; 2. Elizabeth Anna Bayley, widow Seton, founder of the Congregation of the Sisters of Charity in North America. They have also given their opinion concerning the heroic virtues of the Servant of God, Paulina Maria Jaricot, founder of the Works of the Propagation of the Faith and the Perpetual Rosary.

SECRETARY OF STATE: By Apostolic Briefs, the Holy Father John XXIII, happily reigning, has deigned to appoint:

Translated by churchlatin.ai, a product of Boyne Archives

January 7, 1963. The Reverend and Most Illustrious Cardinal Marella Paolo, Protector of the "Sœurs Marianistes de Sainte-Croix" (Le Mans, France).

January 10, 1963. The Reverend and Most Illustrious Cardinal Léger Paolo Emilio, Protector of the "Sœurs de Miséricorde de Montréal" (Montreal).

February 11, 1963. His Excellency, the Reverend Monsignor Roberti Vito, titular Archbishop of Tomi, Apostolic Nuncio in Burundi.

February 16, 1963. His Excellency, the Reverend Monsignor Roberti Vito, titular Archbishop of Tomi, Apostolic Nuncio in the Congo (Leopoldville).

By Apostolic Briefs, the Holy Father John XXIII, happily reigning, has deigned to appoint:

Assistants to the Papal Throne:

September 25, 1962. His Excellency, the Reverend Monsignor Ryan Giuseppe Francesco, Bishop of Hamilton.

December 28, 1962. His Excellency, the Reverend Monsignor Baratta Raffaele, Archbishop of Perugia.

January 11, 1963. His Excellency, the Reverend Monsignor Cody Giovanni Cristoforo, Bishop of London.

January 15, 1963. His Excellency, the Reverend Monsignor Grauls Antonio, Archbishop of Kitega.

[*Latin ed. p. 188*]

Acts of the Apostolic See - Official Commentary

188 Protonotaries Apostolic, as participants: June 19, 1962. Monsignor Giulio Van Meenen (Brentwood). Monsignor Tommaso E. Madden (Altoona-Johnstown).

August 6: Monsignor Luigi Alberto Vachon (Québec).

October 1: Monsignor Angelberto Loehr (Limburg).

October 31: Monsignor Gregorio Magno de Souza y Antâo (Goa).

Monsignor Alfredo Francesco Kamler (Charleston).

November 20: Monsignor Giovanni Lorenzo Mannihg (Charleston).

November 27: Monsignor Pasquale Margreth (Udine).

Monsignor Giacomo Francesco Brady (La Crosse).

Monsignor Carlo W. Gille (La Grosse).

Monsignor Antonio Liedtke (Chelmno).

Monsignor Serafino De Angelis (Rossano).

Monsignor Vincenzo Brunori (Imola).

Monsignor Giovanni Mamerto Cangiano (San Luis).

December 4:

January 28, 1963. Monsignor Costantino Poggi (Bobbio).

Translated by churchlatin.ai, a product of Boyne Archives

With letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint:

February 16, 1963. The Most Reverend and Reverend Monsignor Giuseppe L. Zryd; the Reverend Fathers: Raffaele Moya, of the Order of the Preachers; Anastasio of Utrecht, of the Order of Friars Minor Capuchin; Pietro Chiocchetta, of the African Missions of Verona; Callisto Vanzin, of the Pious Society of Saint Francis Xavier for Foreign Missions; Pietro Gheddo, of the Pontifical Institute for Foreign Missions; Giuseppe Cuoq, of the Missionaries of Africa; Giovanni Considine, of the Maryknoll Society for Foreign Missions; Giovanni Battista Beckmann, of the Society of the Missions of Bethlehem in Switzerland; Giovanni Bruls, of the Society of Auxiliaries of the Missions, Consultors of the Holy Congregation for the Propagation of the Faith.

With letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint:

Protonotaries Apostolic, as participants:

April 30, 1959. Monsignor Francesco Simmerstätter (Salzburg).

Monsignor Benedetto Stampfl (Salzburg).

Domestic Prelates of His Holiness:

May 19, 1961. Monsignor Francesco Cave (Southwark).

November 25: Monsignor Prassede Alonso Zaldivar (Zaragoza).

Monsignor Ferdinando Cortés Pastor (Zaragoza).

[*Latin ed. p. 189*]

Diarium Romanae Curiae 189, 31 Ianuarii 1962. Reverendissimus Dominus Tineo Lara Anthony (Sevilla). Reverendissimus Dominus Meiss Joseph (Cologne).

3 Februarii, idem. Reverendissimus Dominus Orriols Marques Stephen (Vich).

14 Aprilis, idem. Reverendissimus Dominus Schauf Eribert (Aachen).

Idem. Reverendissimus Dominus Suárez Muñiz Gerard (Matanzas).

11 Maii, idem. Reverendissimus Dominus Font Gratacós Lambert (Gerona).

Idem. Reverendissimus Dominus Schlafke James (Cologne).

2 Iunii, idem. Reverendissimus Dominus Fleckenstein Henry (Würzburg).

Idem. Reverendissimus Dominus Welsh James Joseph (Davenport).

30, idem. Reverendissimus Dominus Bernedo Malaga Leonidas (Arequipa).

Idem. Reverendissimus Dominus Del Carpio Joseph L. (Arequipa).

Idem. Reverendissimus Dominus La Rosa Dominic (Arequipa).

13 Iulii, idem. Reverendissimus Dominus Thompson Raphael Louis

Translated by churchlatin.ai, a product of Boyne Archives

(Davenport).

4 Augusti, idem. Reverendissimus Dominus Cawley Thomas (Altoona-Johnstown).

Idem. Reverendissimus Dominus Cullinan John (Altoona-Johnstown).

Idem. Reverendissimus Dominus Mackowiak Michael (Altoona-Johnstown).

18, idem. Reverendissimus Dominus Chenevert Alien Mark (Alexandria, Louisiana).

25, idem. Reverendissimus Dominus Arnold Francis (Vienna).

1 Septembris, idem. Reverendissimus Dominus Eykens Cyril (Antwerp).

Idem. Reverendissimus Dominus Raes Robert (Antwerp).

Idem. Reverendissimus Dominus Smits Joseph (Antwerp).

8, idem. Reverendissimus Dominus Angermair Rupert (Munich and Freising).

Idem. Reverendissimus Dominus Baumgartner John Evangelist (Munich and Freising).

Idem. Reverendissimus Dominus Höck Michael (Munich and Freising).

Idem. Reverendissimus Dominus Kifinger George (Munich and Freising).

Idem. Reverendissimus Dominus Moersdorf Nicholas (Munich and Freising).

Idem. Reverendissimus Dominus Scharl Emmeran (Munich and Freising).

21, idem. Reverendissimus Dominus Dessart Anatolius (Liege).

Idem. Reverendissimus Dominus Alengrin Renato (Lyon).

Idem. Reverendissimus Dominus Denis Mario (Lyon).

Idem. Reverendissimus Dominus Vincent John Paul (Lyon).

Idem. Reverendissimus Dominus Hurley Mark Joseph (Stockton).

Idem. Reverendissimus Dominus Kennedy William Patrick (Stockton).

Idem. Reverendissimus Dominus Morris Patrick John (Stockton).

Idem. Reverendissimus Dominus Noonan Edward Joseph (Stockton).

Idem. Reverendissimus Dominus Mizzan Mario (Trieste and Capodistria).

Idem. Reverendissimus Dominus Kerr Donald (Alexandria, Ontario).

28, idem. Reverendissimus Dominus Poirier Alcimus (Alexandria, Ontario).

Idem. Reverendissimus Dominus Jacovino Rosario (Anglona-Tursi).

Idem. Reverendissimus Dominus Verdelli John B. (Bergamo).

Idem. Reverendissimus Dominus Krahe Joseph (Hildesheim).

Idem. Reverendissimus Dominus Atkinson Edward Hugh (Notting-

Translated by churchlatin.ai, a product of Boyne Archives

ham).

Idem. Reverendissimus Dominus Wilson Humphrey (Nottingham).

Idem. Reverendissimus Dominus Fortier Elzéar (Quebec).

Idem. Reverendissimus Dominus Frenette Ireneus (Quebec).

Idem. Reverendissimus Dominus La voie Raymond (Quebec).

Idem. Reverendissimus Dominus Marcoux Eugene (Quebec).

Idem. Reverendissimus Dominus Nicole Paul (Quebec).

[*Latin ed. p. 190*]

Acta Apostolicae Sedis - Official Commentary 1906 » 20 » » » » » » 29 » 3 » » 10 » » » » » » 13 » » October 1962. » » » » » »

Most Reverend Geremia Nemecek (New York).
Most Reverend Giovanni O'Reilly (New York).
Most Reverend Bernardo Quinn (New York).
Most Reverend Guglielmo Sweeney (New York).
Most Reverend Guglielmo Walsh (New York).
Most Reverend Aurelio López Lerín (Tabasco).
Most Reverend Callisto Mora (Tabasco).
Most Reverend Giuseppe Kidd (Alexandria).
1 December
5
Most Reverend Guido Maertens (Bruges).
Most Reverend Alberto Prignon (Liége).
8
Most Reverend Giuseppe Quinnez (Besançon).
15
Most Reverend Giovanni Niu (Taipeh).
Most Reverend Giuseppe Cattino (Turin).
20
Most Reverend Raffaele Cramarossa (Gravina).
Most Reverend Serafino Neghede (Harar).
Secret Chamberlains, extraordinary, of His Holiness:
15 June 1961.
Most Reverend Bernardo Garwers (Essen).
Most Reverend Edoardo Albring (Essen).
18 August
Most Reverend Stefano Berghoff (Essen).
Most Reverend Carlo Geerling (Köln).
25 November
Most Reverend Giuseppe Koenen (Köln).
Most Reverend Alberto Garbrock (Köln).
20 January 1962.
Most Reverend Pietro von Weschpfennig (Köln).
Most Reverend Antonino Tagliavia (Palermo).

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - Official Commentary, February 24, 1962. Monsignor Semle, Eugene (Rottenburg). » Monsignor Mantler, William (St. Pölten). » » Monsignor Zwettler, Joseph (St. Pölten). » » » Monsignor Dressen, Werner (Cologne). 31 March, Monsignor Johler,

Translated by churchlatin.ai, a product of Boyne Archives

Matthias (St. Pölten). » 19 May, Monsignor Boschbach, Joseph (Cologne). » » 25, Monsignor Dreessen, Emil (Cologne). » Monsignor Litzenrath, Henry (Cologne). » Monsignor Bexch, Stanislaus (Westminster). » 29, Monsignor Büttner, William (Würzburg). 2 June, Monsignor Von Rhein, Raphael (Fulda). » 16, Monsignor Bernedo, Maximilian (Arequipa). » 30, Monsignor Cornejo, Daniel (Arequipa). » » » Monsignor Febres, John Francis (Arequipa). » » » Monsignor Peña, Joseph (Arequipa). » » Monsignor Valencia, Gerard (Arequipa). » » Monsignor Alarco Larrabure, Gerard (Lima). » » Monsignor González Ugaz, Xavier (Lima). » Monsignor Huaman Laos, Leonidas (Lima). » Monsignor Hurtado, Joseph (Lima). » Monsignor Laos Hurtado, Peter (Lima). » » » Monsignor Picher, Edward (Lima). » » Monsignor Sifuentes, Jonah (Lima). » » » Monsignor Untiveros, Zachary (Lima). » » Monsignor Villar Cordova, Peter (Lima). » » Monsignor Zarzosa, Alexander (Lima). » » Monsignor Hemler, Rodney (Altoona-Johnstown). 4 August, Monsignor Kline, Roy (Altoona-Johnstown). » » » Monsignor Lenz, Paul (Altoona-Johnstown). » » Monsignor McOaa, Francis (Altoona-Johnstown). » » Monsignor O'Malley, Edward (Altoona-Johnstown). » Monsignor O'Toole, Anthony (Altoona-Johnstown). » Monsignor Castanho de Almeida, Louis (Sorocaba). 11, Monsignor Bordelon, Joseph (Alexandria, Louisiana). » 18, Monsignor Conway, Paul (Alexandria, Louisiana). » Monsignor Deceulaer, Isadore (Alexandria, Louisiana). Monsignor Friend, Robert (Alexandria, Louisiana). » Monsignor Gremillion, Joseph (Alexandria, Louisiana). » Monsignor Lyons, Frederick James (Alexandria, Louisiana). » » Monsignor Tyrrell, Martin (Alexandria, Louisiana). » Monsignor Wakeman, John (Alexandria, Louisiana).

[*Latin ed. p. 193*]

A. and Vol. LV, April 4, 1963 (Series III, No. V) - No. 4, ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana. ACTA IOANNIS PP. XXIII. DECRETO-LETTERS. To the Blessed Martin de Porres, Confessor, of the Order of Preachers, the honors of the Saints are conferred. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The charity of Christ, which the Holy Spirit has instilled in the hearts of the faithful, and which the Apostle Paul extols with the greatest praise, is fittingly celebrated in the Sacred Letters, as it is, indeed, the perfection and consummation of all virtues, since it, in a certain way, assimilates the souls of mortals to God, united with Him in an ineffable communion. Christ taught this by word and by example: by word, when, in response to a certain doctor of the Law who asked what was the greatest commandment in the Law, He answered: "He answering, said: Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with all thy strength and with all thy mind: and thy neighbour as thyself"

Translated by churchlatin.ai, a product of Boyne Archives

(Luke 10:27); and by example, when, in the evening of His earthly life, He showed Himself to His disciples, washing the feet of our Lord and Master with a loving heart (cf. John 13). From these words and deeds of Christ, it is clearly that true charity is intimately and closely associated with humility of spirit; and history testifies that God, the source and lover of all goodness, exalts charity joined with humility, glorifying it. For what He accomplished in a wondrous manner in His most holy Mother, He does not fail to expect in His children.

[*Latin ed. p. 194*]

Acta Apostolicae Sedis - The Official Commentary, volume 194, concludes, demonstrating the truth of what it foretold: and he hath exalted the humble (Luke 1:52). Therefore, it is not surprising that God raised up Martin of Porres, whom a profound humility of spirit enabled to practice perfect charity, with great generosity, so that through his example and virtue, he might attract many, both of his own time and of those who followed, to religion, and to the precepts of Christian peace. This is excellently confirmed by a brief account of the life of Martin. The beginnings of Martin of Porres' life were, if one considers human judgment and estimation, entirely contemptible and wretched. For he was born in Lima, the city of the Peruvian kingdom, on the ninth day of December, in the year one thousand five hundred and seventy-nine, of a father, John of Porres, a knight of noble Spanish nation, and a mother, Joanna Velasquez, a woman of African descent who was free in her place of birth, from PanamÃ¡, though of African nation; at first, the father, who was disgusted by the illegitimate marriage and the dark complexion of the child born from it, did not allow him to be called by his surname; and when the time came for the sacred rite of baptism, in the church of St. Sebastian, the same in which, seven years later, Rose of Lima was adorned with the Christian name, he was registered as the son of an unknown father. This unjust act, although soon afterwards the father retracted, acknowledging his son and receiving him for about a decade in his home, soon left the boy with his mother, along with his younger sister Joanna, so that they might go to PanamÃ¡, where the father was to perform the duties of a Prefect. Thus constituted in a life of hardship and discomfort, Martin, about twelve years old, began to think of a way to earn a living for himself and his family, to provide the necessities of life; and since various arts were available to him, he chose the profession of a barber, which, indeed, proved to be the right choice. For at that time, this art was more extensive than it is now: for a barber often practiced surgery and medicine, treating the sick. With this art, which was indeed sordid and unrefined, but through which Martin saw that he could help those most afflicted and in need of all kinds, he could help those who would frequently come to him. For, being rejected by his earthly father, he lived daily in the intimate familiarity of the heavenly

Translated by churchlatin.ai, a product of Boyne Archives

Father, and he was moved by a singular benevolence towards the poor, whose needs he longed to alleviate and whose sufferings he wished to mitigate. Therefore, he devoted himself to the art of a barber as an assistant in the barber shop of Marcellus de Rivero, and he progressed so quickly in it, and he gained the favor of all, both for the skill he displayed and for the service he rendered freely, that he aroused the admiration of all.

[*Latin ed. p. 195*]

Acts of Pope John XXIII, 195, to Lady Ventura, wife of Marcellus; for it was known that she spent the nights of her youth in prayer, and that she was moved in a most wondrous way by a sweet feeling when conversing with the image of Christ crucified. But the contemplation of the Son of God so emptied him of himself, that he took the form of a servant (Philippians 2:7), and, filled with the grace of the Holy Spirit, young Martin, who was fifteen years old, began to think of certain things, namely, that he should join the Dominican Order, which is commonly called "the Servants," that is, those who, serving in a religious community, dedicate themselves to the care of the poor, the cultivation of the fields, and the assistance of the sick, and who, being established in this service, are considered, in name and in deed, to be under the brothers who have made their solemn vows, but are not members of the Dominican family. This plan greatly displeased his father, although he was absent, and he made every effort to dissuade him, but in vain; for Martin held firm to his purpose, and openly replied to his father, who was concerned about the honor of the family, "I have chosen to be abased in the house of my God, rather than to dwell in the tents of wickedness" (Psalm 83:11). Therefore, having been received into the service of the Dominican community, he considered himself inferior to all, and he found great joy in undertaking the most humble tasks, in bending over the sick, and in healing them with great charity, using the aids of the art of medicine, in which he had learned from Marcellus de Rivero. He obeyed the instructions of the superiors with the utmost modesty, readily performed the tasks desired by his equals, and, even when they heaped benefits upon him, he showed a grateful spirit; and countless such deeds are attested by his daily life. Of this outstanding virtue, the following is offered as one example among many. When the Abbot of the monastery once went out of the house with the intention of selling some valuable possessions, in order that the community might be relieved of its debts, young Martin, upon learning of this, rushed to meet him, and, kneeling, begged him to sell himself into slavery, so that his price might pay off the debts of the community. But this way of life is surely not understood by those who do not know that Martin was always completely absorbed in prayer, that he constantly contemplated death, and that he meditated on the crucifixion of Christ and on heavenly things. Outstanding among his virtues was his piety towards the Most Holy Eucharist, from which he

Translated by churchlatin.ai, a product of Boyne Archives

received spiritual nourishment three times a week with a fervent heart; and he also...

[*Latin ed. p. 196*]

Acta Apostolicae Sedis - Commentarium Officiale 196. Beatam Virginem Mariam, cuius Rosarium semper prae manibus tenebat, eamque tamquam suavissimam Matrem carissima habuit. Noctes plerumque in precibus fundendis et corporisque macerationibus consumebat, Christi vestigia premens qui erat pernoctans in oratione Dei (Lc. 6, 12): pauci asseres, quos vilis storea tegebat, et quoque transversum laboribus defatigatum corpus nocturno tempore excipiebant, sed breviter; mox enim surgebat ferréis loris se castigaturus, ut piaculum se Deo cum Christo exhiberet; surgebat dein intempesta nocte, ut se nodata fune percuteret ad peccatorum sordes luendas; sub lucem denique lectum relinquebat non sive verberibus, quae virgis sibi inferebat, ut defunctorum animis caelestia solacia impetraret. Singularis eiusmodi virtutis vis antistitis Coenobii a S. Rosario admirationem movit, qui Martino ut sollemnia religionis vota in Dominiciana sodalitate nuncuparet suasit; quam sententiam angelicus iuvenis, licet se imparem tali dignitati profiteretur, libenter tamen ut absolutions sanctitatis vinculo se obligaret est secutus, atque die altero mensis Iunii anno millesimo sescentesimo tertio sollemniter eadem vota nuncupavit quibus ad laicos professos Dominicianae sodalitatis ascriptus est. Novam eamque perfectam vivendi formam amplexus Martinus, qui tunc quartum supra vicesimum agebat annum, vel citatiore gradu visus est procedere virtutis semitas: castitatem, paupertatem, oboedientiam tam integre colendo, ut eum sodales et Moderatores ipsam virtutis imaginem eum continenter ducerent. Quivis enim qui succedebat dies, flammam, quam pectore alebat, vehemensque studium videbatur augere Dei gloriae hominumque salutis provehendae. Quae de re impossibile est ea omnia exponere quae Dei servus Christi caritate urgente mira alacritate effecit. Ut res summas tantum attingamus, brevi factum est ut, qui una veste eaque obsoleta indueretur cellulamque sibi propriam in Coenobio recusaret, ab universa civitate "Pater pauperum", "omnium pater" acclamaretur, et Martinus a caritate cognominaretur. Etenim in urbe Lima aegroti frequentes erant pestilentiaque grassante raro citationibus reiiciebantur; egenorum numerus ob sociales civilesque commutationes ingens; apertae vel tacitae conflictationes inter diversos civium ordines erant: Martinus praesens auxilia deprecationesque multiplicabat, diu noctuque iis opitulaturus qui desiderarent. Medendi scientiam quam adulescens didicerat sponte et ultro egentibus adhibebat; se victu cibisque fraudabat ea pauperibus largiturus; novis laboribus operam insumebat, ut

Translated by churchlatin.ai, a product of Boyne Archives

haberet unde tribueret necessitatem pa-

[*Latin ed. p. 197*]

From the Acts of Pope John XXIII, page 197, referring to Ephesians 4:28, and with the benefit of the poor in mind, he did not hesitate to solicit contributions from the leading citizens; and this proved so successful that a system for collecting donations was soon established, so that food and clothing could be provided regularly and in a measured way to those in need. To this generous provision of food, under the guidance of Martin, several members of the Dominican Order contributed, among whom was the Blessed John Macias, whom Martin held in high regard, as well as Martin's sister, Joanna. The wise and prudent Martin had a custom whereby those things which were collected each week were distributed in three parts: a portion was dedicated to prayers for the souls of the departed and to sacred acts performed for God; another portion was destined for needy clerics who were diligently engaged in theological studies; and a third was given to all those who, for any reason, were afflicted by daily poverty. From this, it is clearly evident that Martin always acted in such a way that he not only considered the necessities of earthly life, but also gave primary importance to those things that pertain to the heavenly homeland of souls. Therefore, it is not surprising that, along with the material support for earthly life, he constantly imparted to the young and simple the elements of Christian doctrine, which would encourage their souls to virtue and bring them closer to God, the giver and source of all good things. Among the many proofs of his charity, it is also noteworthy that he reconciled citizens with each other, resolved their disputes, eliminated animosities that arose between servants and masters, and between people of color and those of white complexion; in short, Martin always rose as a peacemaker, demonstrating in his life, rather than in words, the truth: "There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:26-27). The remarkable harmony of souls that Martin's speech so readily fostered was not achieved through eloquent discourse, but through a certain gentleness and heavenly sweetness of spirit, and through the very power of the Holy Spirit by which he acted. This was the primary reason why he was sought after by God's servants from all sides, who frequently visited him, not only novices of the monastery, but also teachers and doctors of sacred theology; and frequently, prelates and leading citizens of the city would visit him, as well as the Vicar of the Peruvian kingdom, who found honor in his familiarity with Martin, and was also encouraged by him to live a more perfect life. God bestowed so many gifts upon the humble Martin that, through him, truly wondrous things occurred for the benefit of burdened people. Numerous testimonies from that time are reported, concerning the

Translated by churchlatin.ai, a product of Boyne Archives

miraculous healing of the sick, and the divine increase of food.

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis - An official commentary on future events, concerning fierce struggles with the devil, concerning responses to more subtle doctrines, concerning philosophy and theology, which he had never studied, concerning the excesses of his mind and spirit beyond the body, while earning the sweetest pleasure in prayer. Among these, it is certainly fitting to remember his singular and unique qualities, his closeness to animals, by which he provided them with food and medicine with the same evangelical simplicity, and also visited them and conversed with them, foreshadowing the state of innocence in which the first parents were most happily established by God. Never did such wonders diminish Martin's spirit from modesty, for he openly declared that everything came from the most provident God, and he diligently concealed himself, turning away the minds of those he had benefited from himself as much as possible. He was sixty years old when, weakened by long labors, fasts, and the cilician discipline, he foresaw that he would soon return to his eternal homeland. And as he was seized by burning fevers at the end of October in the year one thousand six hundred and thirty-nine, he was confined to his bed. With a courageous spirit and cheerfulness, he not only did not resist the pains with which he was tormented, but willingly offered his body to suffering, ardently desiring to be assimilated to Christ crucified; and smiling at his brothers and doctors who sought to heal him with medicines, he indicated that his final hour was approaching. Yet, even in the last moment of his life, he did not falter, he struggled, for the supreme enemy of the human race, whom Martin had so often overcome in life, fiercely attacked him, seeking to undermine the precious humility of his soul, but in vain, as Martin bravely resisted. Finally, approaching death, after having confessed before everyone those things that seemed to him to be sins and negligences, he wished to be refreshed with heavenly food and anointed with balm, so that he might complete his life most holily. And as his companions gathered sadly at the bedside of the dying man, and all began to solemnly sing the Creed of the Apostles, Martin peacefully became "man" again, with his lips turned towards the cross of the Lord, and he went to meet Him, on the third of November, in the year one thousand six hundred and thirty-nine. The news of Martin's death immediately stirred up the entire city, which rushed to his body, reverently contemplating it again and again; so that it would not be torn apart by excessive devotion, it was quickly placed in a chest and buried in the crypt of the monastery, after the solemn funeral rites were celebrated, which were attended by eminent men, among

Translated by churchlatin.ai, a product of Boyne Archives

whom was Felician de Vega, the Archbishop of Mexico, whom...

[*Latin ed. p. 199*]

The acts of Pope John XXIII record that, 196 years before Martin's death, Martin had been freed from illness, and that he himself, as the Vicar General of Chinchón, had enjoyed the familiarity of a servant of God. Due to the increasing fame of his sanctity, and the frequent miracles which were said to have been wrought by God in response to his prayers, discussions began regarding the possibility of conferring the honors of beatification upon him. Therefore, in the year 1666, investigations were conducted in Lima, according to the established legal norms. After these were properly completed, in the year 1672, on September 10th, the matter was brought before the Apostolic See, and these investigations were concluded in the year 1686. However, only in the following century, due to adverse circumstances, did discussions begin with the cardinals regarding the venerable servant of God's theological virtues, which Clement XIII, our predecessor, after having carefully considered all matters, solemnly decreed on February 27th, in the year 1763. Then, the question of the miracles which were said to have occurred in the ante-preparatory and preparatory stages, at Martin's request, was debated, and finally, in general, before Pope Gregory XVI, our predecessor; after these matters were concluded, the same Supreme Pontiff, on March 19th, in the year 1836, on the feast of St. Joseph, solemnly declared: "It is certain that the venerable Martin, through the intervention of God, has wrought two miracles: the instantaneous healing of a person afflicted with a severe illness, with the expulsion of harmful humors, the rapid healing of a child who had fallen and injured his eye, with the restoration of his sight, which had been irreparably damaged; the healing of Melchior Varanda from a concussion of the brain, and the healing of Elvira Tunicis from a sudden and fatal hemorrhage, and the healing of Moriano, and others, from a severe head injury, with fever and other symptoms. Furthermore, there was one doubt to be discussed: whether, with the proven virtues and the two miracles, the venerable servant of God Martin de Porres could safely be granted the honors of blessedness. This doubt was discussed on May 12th of the same year, before the same Pope Gregory XVI, who, after hearing the favorable opinion of all, on July 1st of the same year, decreed: "It is safe to proceed to the solemn beatification of the venerable servant of God Martin de Porres." This solemnity was held on October 30th, in the year 1837, in the Basilica of the Vatican. And after the decrees concerning him, the honors of blessedness were not only increased in the Peruvian region and throughout the United States, but also in various parts of Asia and Africa.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Official Commentary. Accounts of

Translated by churchlatin.ai, a product of Boyne Archives

new miracles, attributed to divine intervention, having been reported, supplications were presented to the Apostolic See, requesting that the cause be reopened with the aim of bestowing the honors of sanctity upon Blessed Martin of Porres. Our Predecessor, Pope Pius XI, approved these requests on the ninth day of June, in the year nineteen hundred and twenty-six. Furthermore, our immediate Predecessor, Pope Pius XII, through Apostolic Letters dated the tenth day of January, in the year nineteen hundred and forty-five, declared Blessed Martin of Porres the heavenly patron of all social institutions existing in the Republic of Peru. Indeed, the blessed Martin, or rather, the social justice and peace that he represents, is recognized by people of diverse backgrounds in various regions, especially in the United States of North America and in Southern Africa, even by non-Catholics, and numerous such pious associations have been established under his patronage. Following numerous investigations conducted in the ecclesiastical tribunals of Cajamarca, Detroit, Transvaal, the Most Holy Assumption in Paraguay, and Saint Christopher of Laguna, two further miracles were presented to the Congregation for the Causes of Saints, which are as follows: Dorothea Caballero, aged eighty-seven years, on the seventh day of September, in the year nineteen hundred and forty-eight, was suddenly afflicted with a severe abdominal pain, immediately followed by vomiting of alimentary, bilious, and fecal matter, and she suffered a cardiac collapse. Physicians determined that Dorothea was afflicted with an intestinal obstruction and, with a fatal prognosis, proposed a surgical intervention as the last resort, which her family refused due to the advanced age of the ailing woman. However, after human means proved futile, prayers were offered for the intercession of Blessed Martin, and unexpectedly, on the fifteenth day of the same month, early in the morning, the patient found herself completely healed. Experts affirmed that this healing was truly miraculous and that it exceeded the powers of medical science. No less evident was the second miracle that occurred to the young man, Anthony Cabrera Pérez, in the town of Garachico, near the city of Saint Cross of Tenerife: on the twenty-fifth day of August, in the year nineteen hundred and fifty-six, while attempting to scale a wall during the construction of a house, he fell to the ground, and a large stone of considerable weight fell from above, severely crushing his left foot. A radiological examination confirmed a fracture of the external malleolus and other bone fractures, with the absence of any arterial pulse, and medical experts testified that Anthony was suffering from a certain and severe syndrome.

[*Latin ed. p. 201*]

Acta Ioannis PP. XXIII, 201, relate that she suffered from traumatic injuries, accompanied by ischemia and humid gangrene, to which a general toxic-infectious condition was added, and that she had been given a prog-

Translated by churchlatin.ai, a product of Boyne Archives

nosis, unfortunately, regarding her function and health, as irreversible, but reserved regarding her life; for which reason, it was considered to amputate the child's leg. Upon hearing this most grievous news, the parents turned to the patronage of Saint Martin of Porres, to whose sacred relics they applied the injured foot. What a marvelous thing! The following morning, just before the scheduled amputation, life returned, and blood flowed again in the foot, which had already been affected by gangrene. Both events were subjected to a diligent examination by the Sacred Congregation of Rites; for which purpose, several meetings were held: a preparatory one on the thirteenth day of February, in the year nineteen hundred and sixty-two; and finally, a general one before Us in the Vatican Palace, on the twentieth day of March: at which meeting, Our beloved Son, Paulus, Cardinal Giobbe of the Holy Roman Church, Our Datary, who had been appointed in place of the lamented Cardinal Caietano Cicognani, who had been the relator for this cause, proposed a question: Whether and concerning which miracles, after the veneration granted to the same Blessed by the Apostolic See, there existed evidence in the case and regarding the effect of which we are speaking. Those present, including the Cardinals and the Prelates and Consultors of the Sacred Congregation of Rites, affirmed that the proposed healings were to be attributed to a miracle. With these votes gladly received, and after considering the matter again and again, and invoking heavenly light on several occasions, on the twenty-third day of March, We solemnly decreed: That two miracles, wrought by God through the intercession of Blessed Martin, are established, namely, the healing of the lady from Porres, from irreversible ischemia and subsequent humid gangrene of the foot, and the healing of the child, Anthony Cabrera, from a severe, multiple traumatic condition with a general toxic-infectious state, and from instantaneous and perfect resolution of intestinal occlusion. After these things, although the Most Holy Cardinals, Prelates, Officials, and Consultors had signed in writing that it was safe to proceed to the canonization of Saint Martin of Porres, We deemed it necessary to allow some time to pass in order to seek a more abundant light of grace. Therefore, on the third day of April, We pronounced this judgment: That it is safe to proceed to the solemn canonization of Saint Martin of Porres. Considering that a very serious matter was being considered, We convened the Sacred Consistory in order to inquire the opinion of the Cardinals, Patriarchs, Archbishops, Bishops, and Abbots "nullius" who would be present in the city on that day. Then Our beloved Son, Paulus, Cardinal...

[*Latin ed. p. 202*]

Acts of the Apostolic See - Official Commentary 20. The Most Reverend Monsignor Larraona, Prefect for the Discerning of Sacred Rites of the Supreme Council, earnestly requested that the memory of Blessed Martin be honored with the highest honors and that the desired rite

Translated by churchlatin.ai, a product of Boyne Archives

of canonization be undertaken. After these matters were concluded, the Cardinals and sacred prelates present were asked to express their individual opinions regarding the proposed cause. Finally, after receiving the votes of all the Cardinals and sacred prelates who were absent at the semi-public Consistory held in the Vatican on the twelfth day of April, it was clearly determined that Blessed Martin was deemed worthy by those adorned with the most brilliant diadem of the Saints. We have decreed that the day for solemnly adding him to the calendar of Saints shall be the sixth day of the following month of May. In the meantime, we have requested the present Fathers, all sacred prelates, and all the faithful to join their prayers to ours, so that the salutary and beneficial things already accomplished for the Catholic cause may be further advanced. On that day of the greatest solemnity, all orders of the secular and regular clergy, many prelates and officials of the Roman Curia, not a few abbots, many sacred prelates, and the most distinguished College of Cardinals convened in the Vatican Palace. With all present proceeding with the rites of supplication and offering prayers to the heavenly court, we descended into the Basilica of Saint Peter, which was filled with a large number of the faithful from almost the entire world, and approached Our Throne. Then, obedience was rendered to Us by the Cardinals present, and Our beloved son, Cardinal Larraona of the Sacred Roman Church, with the eloquent words of Our beloved son, Francis Xavier Parisi, Advocate of the Consistorial Hall, earnestly, more earnestly, most earnestly requested that Blessed Martin of Porres be adorned with the highest honors of the Saints. To the Consistorial Advocate, we responded through Our beloved son, Hamlet Tondini, from Our Letters to the Princes, that we were already inclined to grant such a request. Then, with a very devout throng singing the hymn "Veni, Creator Spiritus," we implored the Divine Paraclete to illuminate Our mind with an ever-increasing abundance of heavenly light. Then, seated in the chair of Saint Peter, as the supreme teacher of the entire Church of Christ, We solemnly proclaimed: For the honor of the Holy and undivided Trinity, for the increase of the holiness of the Blessed, for the exaltation of the Apostles Peter and Paul, by the authority of the Lord and Our own, after mature deliberation, and with the frequent invocation of divine assistance, and with the counsel of Our venerable brothers, the Archbishops and the Church of Rome, the Cardinals, the Patriarchs present, We declare:

[*Latin ed. p. 203*]

The acts of Pope John XXIII, and also Martin of Porres, and of any Saint whatsoever, are decreed each year to be added to the catalog of Saints on their natal day; thus, We decree that the memory of him should be observed among the Saints Confessors with pious devotion on the third of November, and We order that it be remembered. In the name of the Father, and the

Translated by churchlatin.ai, a product of Boyne Archives

Son, and the Holy Spirit. Amen. With this formula having been proclaimed, and after having approved the prayers of the same Cardinal Arcadius Larraona, We have ordered that these Decrees be drawn up and issued under the seal. Then, after having sung the hymn "Te Deum," in order to give thanks to Almighty God, with those present, We invoked the patronage of the Saint and spoke of his virtues. Therefore, with Our authority, We confirm these acts, considering that the same credence should be given to copies of these documents, even those printed, as would be given to these documents themselves, if they were presented, provided that they are signed by the hand of a certain official and sealed. To no one shall it be permitted to contradict what is established by these documents. But if anyone should have dared to do so rashly, let him be punished with just penalties. Given at Rome, near St. Peter's, on the sixth day of the month of June, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate. I, JOHN, Bishop of the Cattolica Church. I, EUGENIUS, Bishop of Ostia and Porto, and of St. Rufina. Cardinal TISSERANT, Dean of the Sacred College. I, CLEMENS, Bishop of Velletri. Cardinal MICARA. I, JOSEPHUS, Bishop of Albano Laziale. Cardinal PIZZARDO. I, BENEDICTUS, Bishop of Praenestinus. Cardinal ALOISI MASELLA, Chamberlain of the Holy Roman Church. I, HAMLETUS JOHN, Bishop with the title of Tusculanus. Cardinal CICOGNANI. I, JOSEPHUS, Bishop with the title of Sabinensis and Mandelensis. Cardinal FERRETTO.

[*Latin ed. p. 204*]

Acta Apostolicae Sedis - Official Commentary.

I, James Aloysius, holding the title of Saint Lawrence in Damascus, Presbyter and Cardinal, COPELLO.

I, Gregory Peter, holding the title of Saint Bartholomew in the Island, Presbyter and Cardinal, AGAGIANIAN.

I, Valerius, holding the title of Saint Sylvester in the Capital, Presbyter and Cardinal, VALERI.

I, Peter, holding the title of Saint Praxedis, Presbyter and Cardinal, CIRIACI.

I, Paul, holding the title of Saint Mary in Vallicella, Presbyter and Cardinal, GIOBBE, Secretary of His Holiness.

I, Ferdinand, holding the title of Saint Eustachius, Presbyter and Cardinal, CENTO.

I, Charles, holding the title of Saint Mary in Porticu, Presbyter and Cardinal, CHIARLO.

I, Charles, holding the title of Saint Agnes outside the walls, Presbyter and Cardinal, CONFALONIERI.

I, Paul, holding the title of Saint Andrew the Apostle of the Gardens, Presbyter and Cardinal, MARELLA.

Translated by churchlatin.ai, a product of Boyne Archives

I, Gustavus, holding the title of Saint Jerome of Illyria, Presbyter and Cardinal, TESTA.

I, Aloysius, holding the title of Saint Andrew of the Valley, Presbyter and Cardinal, TRAGLIA.

I, Joseph, holding the title of Saint Prisca, Presbyter and Cardinal, da COSTA NUÑES.

I, Ildebrandus, holding the title of Saint Sebastian at the Catacombs, Presbyter and Cardinal, ANTONIUTTI.

I, Ephraem, holding the title of the Holy Cross in Jerusalem, Presbyter and Cardinal, FORNI.

I, Alafried, holding the title of Saint Mary in Domnica, Deacon and Cardinal, OTTAVIANI.

I, Albert, holding the title of Saint Pudentiana, Deacon and Cardinal, DI JORIO.

I, Francis, holding the title of Saint Cesarius in the Palace, Deacon and Cardinal, BRACCI.

I, Francis, holding the title of Saint Mary in Cosmedin, Deacon and Cardinal, ROBERTI.

I, Andrew, holding the title of Saint George in the Velabro, Deacon and Cardinal, JULLIEN.

I, Arcadius, holding the title of Saints Blaise and Charles at the Catini, Deacon and Cardinal, LARRAONA.

I, Francis, holding the title of Saints Cosmos and Damian, Deacon and Cardinal, MORANO.

I, William Theodore, holding the title of Saint Theodore in the Palace, Deacon and Cardinal, HEARD.

I, Augustine, holding the title of Saint Saba, Deacon and Cardinal, BEA.

I, Anthony, holding the title of Saint Eugene the Pope, Deacon and Cardinal, BACCI.

I, Joachim Anselm, holding the title of Saint Apollinaris, Deacon and Cardinal, ALBAREDA.

I, Michael, holding the title of Saint Paul in Harenula, Deacon and Cardinal, BROWNE.

James A., Cardinal COPELLO.

Arcadius M., Cardinal LARRAONA.

Secretary of His Holiness.

Cardinal.

Francis Tinello, Regent of the Apostolic Chancery.

Francis H. Caesar, in the place of Q-í Plumbi, in the Apostolic Cane, table, volume 110, number 14.

Translated by churchlatin.ai, a product of Boyne Archives

Ferretti, Frederick, Protonotary.
Protonotary.
Apostolic.
Apostolic.

[*Latin ed. p. 205*]

Acts of Pope John XXIII, 205. APOSTOLIC LETTERS, GRANTED BY OUR OWN MOTION, DECORATE THE PONTIFICIAL ACADEMIC INSTITUTE OF THE ANGELS with the title and honor of "Pontifical University of Studies of Saint Thomas Aquinas in the City." Its members, as Our Predecessor, the blessed and revered Honorius III, foretold, will be fighters of the faith and true lights of the world, who, over the course of many centuries and in various provinces, have brought about very great benefits for the Catholic cause. But, above all, we believe that the reason this Order has been such a great help to the Holy Church in defending the Christian faith and in spreading the doctrine of the Gospel, is because it established and fostered the study of divine wisdom by Saint Thomas Aquinas, who is known as both Doctor of the Church and Doctor of the Universal Church: as Our Predecessor, Saint Pius X, made clear to himself, in an apostolic letter sent to the Supreme Master of the Order, with these words: "For this illustrious Order, which was founded by one of the most important supports of the Holy Church, given by the Lord for the support of the faith, will always have the greatest glory in numbering Saint Thomas, the Doctor, among its members, a most distinguished light of learning, of whom it is rightly said that he has wrought as many miracles as the wise men have written articles." However, the Dominican Family is not only to be praised for having served the cause of Catholic truth, for having sheltered and nurtured the Doctor as if in its own bosom, but also for the fact that, almost from the time of the Doctor's peaceful death, it has always diligently preserved his discipline; as Our Predecessors, Benedict XV, DOMINICAN ORDER, 1, 2, 3, 1, 1, Apostolic Constitution, Gratiarum omnium, granted on January 21, 1217, in Const. S. O. P., lib. I, cap. I, 2. Saint Pius V, Apostolic Constitution, Mirabilis Deus, granted on April 11, 1567, in Bullar. Roman., VII, Turin, 1862, pp. 564-565. 3 Litt. Encycl. Studiorum Ducem, A.A.S., XV, 1923, p. 324. A.A.S., II, 1910, p. 899. 2 4.

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - Official Commentary, and Pope Pius XI issued a decree stating: And to this Order, it must be given not so much that it has nourished the Angelic Doctor, but that it has never, not even in the slightest degree, deviated from his discipline. This very thing was confirmed throughout the lands by the entire Dominican Society, and especially by the institutions of learning founded by it in this venerable City. Among these, we deem worthy of mention the illustrious College named

Translated by churchlatin.ai, a product of Boyne Archives

after St. Thomas Aquinas, established in the year 1577 near St. Mary's in Minerva. This College was followed in the year 1909 by the Pontifical College of St. Thomas, founded with the intention of being open to young men, whether of the Dominican Order or of various dioceses, or of other religious societies, from every nation, so that they might there more deeply contemplate the salutary teachings of St. Thomas and spread them more widely. For it was not only the Supreme Master of the Dominican Order who was concerned with the construction of these buildings, but also our Predecessor, St. Pius X, who, even before the completion of the building, wrote to the aforementioned Master: For there, if the wisdom of the Angelic Doctor is rightly presented and widely disseminated, both for the cultivation of philosophy and of sacred disciplines, we have no doubt that it will bear abundant and glorious fruit everywhere. And in truth, this new College, to which the name Pontifical Athenaeum of St. Thomas was given in the year 1942, has, just as the former one did, constantly striven to faithfully maintain the principles transmitted by St. Thomas and the method of teaching that the Roman Pontiffs have always commended, especially after the Encyclical Letters issued by our Predecessor of blessed memory, Leo XIII, in which the beginning of the Eternal Father, that is to say, the Code of Canon Law, is specifically prescribed; thus, as stated in BENEDICT XV's Letter to the Reverend Father General L. Theissling, dated October 29, 1916, in A.A.S., VIII, 1916, p. 397; Pope Pius XI, Encyclical Studiorum Ducem, dated June 29, 1923, A.A.S., XV, 1923, p. 324; Letter Domum delectis, A.A.S., I, 1909, p. 137; Acta Leonis XIII, I, 1881, p. 255; where the Supreme Pontiff reveals his sentiments to the teachers of ecclesiastical schools with these words: "Nothing is more ancient and desirable to Us than that you generously and abundantly provide the studious youth with the purest streams of wisdom, flowing continuously and abundantly from the angelic Doctor" (p. 279). C.I.C., canon 1366 § 2.

[*Latin ed. p. 207*]

Acts of Pope John XXIII, 207. Our predecessor, Pope Pius XI, writing about the same College, affirmed this truth: "When you say that Thomas dwells there as in his own home." Therefore, it is not surprising that this illustrious Athenaeum, especially in matters pertaining to philosophy and theology, flourished so greatly, that the number of students from various Orders and religious societies, from various dioceses, gathered there from all nations for the purpose of study. This Athenaeum has demonstrated the high regard in which it is held by all, also through its intimate adaptation and conformity to the spirit of the times, which it never neglected. For, first, in the year 1936, it received its own decree, approved by the Holy Council for the Governance of Seminaries and Universities, which included norms according to which, in accordance with the apostolic Constitution *Deus Scientiarum Dominus*, the Pontifical Universities and Faculties of

Translated by churchlatin.ai, a product of Boyne Archives

Studies were established. Then, to the three Faculties of Studies, namely theology, philosophy, and canon law, which had already existed within the Angelic Athenaeum since its founding, two other Institutes were added more recently, with the approval of the Holy Council for the Governance of Seminaries and Universities: one dedicated to the advancement of social sciences, and the other to the teaching of religious instruction. Having considered all of these things with our mind, because, first, the Angelic Athenaeum is open to all nations under the legitimate conditions prescribed by the apostolic Constitution *Deus Scientiarum Dominus*, so that both Universities and Faculties of Studies may flourish in doctrine and discipline; because, furthermore, as we have said, we greatly desire the treasures of the teachings of Saint Thomas to be more diligently explored for the benefit of the Christian cause, and therefore his writings to be widely disseminated among the people, whether through the method of instruction or the manner of teaching, in no way differing from the spirit and character of our times; and finally, because we are convinced that, if the studies of the teachings of Aquinas are pursued with greater care, we decree that...

[*Latin ed. p. 208*]

Acts of the Apostolic See - Official Commentary 208. In Linz, it is desired that those plans presented to the Fathers of the Second Vatican Ecumenical Council may be more successfully implemented; therefore, by our own motion and apostolic authority, we decree and declare that the Pontifical Athenaeum of St. Thomas, belonging to all nations, legitimately established and entrusted to the Order of the Friars Preachers, shall henceforth be called the Pontifical University of St. Thomas Aquinas in the City; and likewise, we command that this new name be introduced into the statutes and laws of the Athenaeum, which shall retain their full force. Furthermore, whatever has been decreed by us in these letters, by our own motion, we command to be firm and valid, notwithstanding anything to the contrary. Given in Rome, at St. Peter's, on the feast of St. Thomas Aquinas, on the seventh day of March, in the fifth year of our pontificate, 1963. JOHN PP. XXIII. APOSTOLIC CONSTITUTIONS I. PLANENSIS. The municipalities which are commonly known as Mezzoiuso, Contessa Entellina, and Palazzo Adriano, are transferred to the jurisdiction of one Bishop of the Greek Rite of Planensis. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the Eastern Church, whose fame has been enhanced by so many illustrious and most holy men, who have compared it with the greatest virtue and have defended it; also, for the merits towards this most holy See of St. Peter, we have always striven to ensure that the Roman Pontiffs, for whom there has never been anything more important than diligently caring for the Christian people, would give special attention to this Church and its affairs or undertakings. Since this is so, desiring to

Translated by churchlatin.ai, a product of Boyne Archives

provide the best possible service to the Sicilian regions, which are commonly known as Mezzoiuso, Contessa Entellina, and Palazzo Adriano, "Cf. A.A.S., XXVII, 1935, p. 418.

[*Latin ed. p. 209*]

The Acts of Pope John XXIII, 209, concerning those who formerly established the faithful of the Byzantine rite, have, since the year 1937, when, by Apostolic Letters, the diocese of Planesia for the Greeks was established, subjecting many bishops to its jurisdiction; after consulting those to whom it was necessary to ask for their opinion, we, by our apostolic authority, decree and command the following. We decree that the aforementioned municipalities, and their priests and all the faithful, both of the Greek and Latin rites, together with all parishes, churches, public and semi-public oratories, and religious houses of both men and women residing there, shall be brought under the power and jurisdiction of one Bishop of Planesia for the Greeks, completely extinguishing the jurisdiction of the Archbishop of Palermo in the municipality of Mezzoiuso, and the Archbishop of Monreale in the municipalities of Contessa Entella and Palazzo Adriano. Therefore, it follows that, when Latin rite parishes become vacant, the Bishop of Planesia for the Greeks shall provide for them, according to the established norms, the right of presentation being extinguished for the Ordinary of Monreale. We will and order that these Letters be effective now and in the future; so that those things which are decreed by them may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these Letters, since by these Letters we abolish all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared utterly void and of no effect. Furthermore, it is not permitted to anyone to divide or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were presented. Let those who in any way despise or neglect Our decrees know that they will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the eighth day of the month of July, in the year of Our Lord 1966, in the second year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary. JOHN H. Cardinal CICOGNANI, Secretary of the Congregation for the Oriental Churches. Francis Tinello, Regent of the Apostolic Chancery. Francis H. Ferretti, Protonotary. Bernard De Felicis, Protonotary.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - Official Commentary II

Translated by churchlatin.ai, a product of Boyne Archives

TACAMBARENSIS-COLIMENSIS (APATZINGANLENSIS)

Having divided the territories of the dioceses of Tacámbaro and Colima, a new Church is established, named "Apatzingan."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT,

In order to better serve the Christian faithful who reside within the civil territory commonly known as Michoacán, the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus and Apostolic Delegate in the Republic of Mexico, after consulting those whose interests are involved, namely the local Ordinaries, judged it fitting to divide the territories of the dioceses of Tacámbaro and Colima, and to establish a new Church from these territories, and he requested that this be done by the Apostolic See.

Therefore, having considered that this division and establishment is, in our judgment, a very good thing, and wishing to accede to the requests made, and after hearing the opinions of our most venerable Brothers, the Cardinals of the Holy Roman Church, who preside over the Consistorial Affairs, and of our most venerable Brothers, Joseph Abraham Martínez Betancourt, Bishop of Tacámbaro, and Ignatius de Alba et Hernández, Bishop of Colima, and after exercising our supreme authority, we decree and order the following:

With the consent of all those who, in this matter, have some right or claim to have a right, we separate from the diocese of Tacámbaro the territory which includes the parishes commonly known as Acahuato, Aguililla, Apatzingán, Arteaga, Buenavista Tomatlán, Coacolmán, Coire, Nueva Italia, Lombardia, Parácuaro, Tepalcatepec, and Tumbiscatio; and from the diocese of Colima, the territory of the parishes commonly known as Aquila, Coahuayana, and Villa Victoria. From these territories, we establish a new diocese, which shall be called Apatzingan, with the same boundaries and parishes as those named above.

This diocese will therefore be bordered to the north by the dioceses of Colima and Zamora in Mexico; to the east by the dioceses of Tacámbaro and Acapulco; to the south by the Pacific Ocean; and finally, to the west by the Pacific Ocean and the diocese of Colima.

The seat of the newly established Church, and the residence of the Bishop, will be in the city of...

[*Latin ed. p. 211*]

The acts of Pope John XXIII, number 211, pertain to Apatzingán; and the cathedral church, dedicated to God in honor of the Blessed Virgin Mary, assumed into heaven, located in the same city, shall be the curial church,

Translated by churchlatin.ai, a product of Boyne Archives

to which we grant all rights and privileges to the sacred Prelate; and we impose suitable obligations upon the Bishop. Furthermore, we establish a new church and its sacred minister as suffragan to the metropolitan See and the Archbishop of Morelia. We also decree that, until a canonical chapter is established, which will be done through other letters under seal, diocesan consultors shall be chosen according to the norms of canon law, who shall cease from their duties upon the constitution of the canons; and that the Bishop shall, as soon as possible, establish a seminary according to the common laws and the special laws of the Sacred Congregation for Seminaries and Universities, from which, when they have reached the appropriate age, young men shall be sent to Rome, to the Pontifical College of Latin America, to be instructed in philosophical and theological disciplines. The episcopal table shall be supported by the revenues of the curia, by collections from the faithful, and by goods that, according to canon 1500 of the Code of Canon Law, shall accrue to the same Apatzingán diocese. With regard to the governance and administration of the diocese, all matters pertaining to the election of a Capitular Vicar, and other similar matters, shall be observed in accordance with what the sacred canons prescribe. As soon as these letters of ours have been put into effect, priests shall be assigned to that diocese, who shall hold a benefice or office within its territory; and other priests, clerics, and seminarians shall reside within its legitimate boundaries. Documents and acts, in any way pertaining to the new diocese, shall be sent from the episcopal curias of Tacámbaro and Colima to Apatzingán, to be kept religiously in the archives. Finally, the venerable Brother Aloysius Raimondi, whom we have appointed, or another man of ecclesiastical standing appointed by him, shall strive to ensure that what we have commanded is carried out. If, at the time of execution, another Apostolic Delegate is acting in the Mexican Republic, he shall carry out these mandates. Whoever completes this task shall have the responsibility of sending the documents of the completed matter, duly signed and sealed, to the Sacred Congregation for the Consistory as soon as possible. We will and desire that these letters be effective now and in the future; so that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, contrary to the effectiveness of these letters, shall be able to take effect, since through these letters we derogate from all such things. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. To no one.

[*Latin ed. p. 212*]

Acts of the Apostolic See – Official Commentary 212. Furthermore, these documents of Our will may be torn or corrupted; indeed, even copies of these letters, whether printed or handwritten, which bear the seal of a

Translated by churchlatin.ai, a product of Boyne Archives

person holding a position of authority in the Church, and which have been signed by a public notary, shall be considered entirely valid, as if they were the original documents, if they are presented. Whoever disregards or in any way rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the thirtieth day of the month of April, in the year of Our Lord nineteen hundred and sixty-second, in the fourth year of Our pontificate. JAMES A. Card. COPELLO 8. R. E. Chancellor CHARLES Card. CONFALONIERI S. Congregation Consistorialis a Secretis Franciscus Tinello, Apostolic Chancery, Regens Caesar Federici, Proton. Apost. Iosephus Rossi, Proton. Apost. In Ap. Cane, tab., vol. CIX, n. 99. III MONTERREYENSIS (LINARINA). From certain territories of the archdiocese of Monterrey, a new diocese is established, named "Linarina." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. As the needs of Christians increase daily, we sometimes deem it necessary, through a more detailed division of the territories of the Churches, to establish new circumscriptions to be governed by Bishops; for it is not doubtful that the faithful can be better served by those who are closer to them through the sacred pastors. Therefore, our venerable brother Aloysius Raimondi, Archbishop with the title of Tarsus, and in the Republic of Mexicana, Apo-

[*Latin ed. p. 213*]

The Acts of Pope John XXIII, 213, state that it seemed opportune to the papal delegate that, after dividing the archdiocese of Monterrey, another diocese should be established, and that this should be requested from the Apostolic See. Adding our prayers to this, and considering the opinion of our venerable Brothers, the Most Reverend Cardinals presiding over the Consistorial Affairs, and of the venerable Brother Alphonse Espino and Silva, Archbishop of Monterrey, we, with our supreme authority, decree and order the following: We separate from the archdiocese of Monterrey the territories of the municipalities commonly called Mier y Noriega, Doctor Arroyo, Zaragoza, Aramberri, Galeana, Iturbide, Rayones, Hualahuises, Montemorelos, Teran, Linares, Aldamas, Doctor Coss, General Bravo, and China, and from these we establish a new diocese, named Linares, which will be bounded by the same limits and municipalities as those mentioned above, as they are currently defined. The newly established diocese will be bordered as follows: to the north, by the archdiocese of Monterrey; to the east, by the dioceses of Matamoros-Reynosa and Tampico; to the south, by the dioceses of Tampico and San Luis Potosí; and finally, to the west, by the dioceses of San Luis Potosí, Zacatecas, and Saltillo. We further decree that the Bishop shall establish the seat of his Church and his residence in the city commonly called Linares, and that the cathedral, which is the curial temple dedicated to God in honor of the Apostle Saint Philip, already existing

Translated by churchlatin.ai, a product of Boyne Archives

there, shall be the location of the cathedral chair, and that the Bishop shall receive all the honors, insignia, privileges, and rights with which other cathedrals and their prelates are adorned, along with the obligations that are also imposed upon the Bishop. Furthermore, we make the Church of Linares and its Bishop a suffragan of the metropolitan See and the Archbishop of Monterrey. We also order that, as soon as possible, a Chapter of Canons be established, which will be done through other letters under seal, and that diocesan consultors be appointed according to the law, who will cease from their duties once the Canons are established; and that, at the very least, a seminary be built as soon as possible, according to the norms of common law and the special laws of the Sacred Congregation for Seminaries and Universities, from which, when they have reached the appropriate age, young men will be sent to Rome to the Pontifical College of North America, to be instructed in philosophical and theological disciplines. The episcopal table will be supported by the revenues of the curia, by collections from the faithful, and by a portion of the goods that, according to canon 1500, will be allocated to the diocese of Linares. With regard to the governance and administration of the diocese, all that is prescribed by the sacred canons regarding the election of a Capitular Vicar and other matters shall be observed. As soon as these our letters have been put into effect, the priests shall be considered to be assigned to that diocese, within whose territory a benefice or

[*Latin ed. p. 214*]

The Acts of the Apostolic See – Official Commentary 214 shall have authority; and the other priests, clerics, and novices in the seminary, shall observe it in the legitimate domicile where they reside. The acts and documents, which in any way concern the new diocese, shall be sent from the archiepiscopal Curia of Monterrey to the episcopal Curia of Linarina, to be religiously preserved in the archives. Finally, the venerable Aloysius Raimondi, whom we mentioned, or through another man constituted in ecclesiastical dignity, will take care of ensuring that what we have ordered is carried out. If, at the time of execution, another Apostolic Delegate acts in the Mexican Republic, he shall carry out our orders. Whoever completes the matter shall have the obligation to send the documents of the completed matter, duly signed and sealed, to the Sacred Congregation for the Consistory as soon as possible. We wish these letters to be effective now and in the future; so that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt

Translated by churchlatin.ai, a product of Boyne Archives

these documents of Our will; rather, the copies and excerpts of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the orders of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the thirtieth day of the month of April, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman Ecclesiastical Consistorial Congregation. CHARLES Cardinal OONFALONIERI, Secretary of the Sacred Consistorial Congregation. Franciscus Tinello, Regent of the Apostolic Chancery.

[References to ecclesiastical law books are omitted.]

Caesar Federici, Apostolic Protonotary.

Iosephus Rossi, Apostolic Protonotary.

[*Latin ed. p. 215*]

From the Acts of Pope John XXIII, 215, IV, BEIRENSIS (TETE). A new diocese is established from the Beira diocese, to be called "Tete."

JOHN, BISHOB, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter, has decreed the following. The words which Christ Jesus spoke to the Apostles: "But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth" (Acts 1:8), have been so fulfilled by the divine power that the preaching of the Apostles has already spread to all nations and peoples, and that there is now no people in the world that has not been illuminated by the light of our most holy faith. Since this has been particularly evident in the regions of Eastern Portuguese Africa, our beloved Son, John, Cardinal Panico, Apostolic Nuncio in Portugal, petitioned, in accordance with the solemn agreements between the Holy See and the Portuguese Republic, concluded on the seventh day of May in the year nineteen hundred and forty, and ratified on the Kalends of June of the same year, that the region commonly known as Tete be constituted as a new diocese. Wishing to grant the petition of our beloved Son, and considering it a just request, after consulting with the venerable Brother Sebastian Soares de Resende, Bishop of Beira, by our supreme authority, we decree the following. From the territory of the Beira diocese, we remove the civil district known as Tete, and from it we establish and constitute a new diocese, to be called the Tete diocese, and to be bounded by the same limits as the district itself. We consider it fitting that the seat of this Church be established in the city of Tete, where the Bishop will reside, and that the cathedral be located in the temple of Saint James the Apostle, son of Zebedee, which exists in that city, and that this be the location of the cathedral church, until another

Translated by churchlatin.ai, a product of Boyne Archives

more worthy one is built, with all rights and privileges. This new diocese shall be subject to the metropolitan See of Lourenço Marques as a suffragan; likewise, its Ordinary shall be subject to the Metropolitan of that Church. A College of Canons shall be established, from whom the Bishop will receive assistance in more important matters; however, until this is done, we grant that diocesan consultants be chosen, who will assist the sacred Prelate with counsel and labor. Furthermore, with great care, at least a small seminary shall be built, in accordance with the norms of common law and according to the regulations issued by the Holy Congregation for Seminaries and Universities. The episcopal table, or dowry, shall be provided, either by an assignment from the civil authority, or by the Christians.

[*Latin ed. p. 216*]

Acts of the Apostolic See - Official Commentary 216: Concerning the collation of populations, or the revenues of the Curia, or finally, the portion of goods which, according to Canon 1500 of the Code of Canon Law, will come into the possession of the new diocese. The administration, governance, election of the Capitular Vicar, and other matters of this kind shall be regulated by the laws of Canon Law. As for the clergy, we decree that those who, having been brought here by these Letters, legitimately reside in the Tete See or diocese, shall be assigned to it as its own proper clergy. Documents and acts which in any way concern the newly established diocese or its citizens shall be sent to its Episcopal Curia, and shall be diligently preserved there. Furthermore, these things which we have commanded shall be carried out by that person who, at the time when these Our Letters are to be issued, presides over the Apostolic Nunciature in Lusitania, or by whomever he may delegate, having the necessary faculties for that purpose. When the matter has been completed, let the same person endeavor to draw up the documents, and let him promptly send true copies thereof to the Sacred Congregation of the Consistory. We will and desire that these Letters be effective now and in the future; in such a way that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever shall be able to be contrary to the effectiveness of these Letters, since by these Letters we derogate from all others. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared utterly null and void. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of the person holding the highest ecclesiastical dignity, and which have been signed by a public notary, shall have the same full faith as if they were presented. Whoever in any way disregards or rejects Our decrees in general shall know that he will incur the penalties established by law for those who have not

Translated by churchlatin.ai, a product of Boyne Archives

obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the sixth day of the month of May, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate. JAMES A. Card. COPELLO, Secretary of the Sacred Roman College. CHARLES Card. CONFALONIERI, Secretary of the Sacred Congregation of the Consistory. Franciscus Tinello, Regent of the Apostolic Chancery. Bernardus Caesar, at Lead Plume. In Ap. Cane, tab., vol. CIX, n. 92. De Felicis, Frederick, Protonotary Apostolic.

[*Latin ed. p. 217*]

Acta Ioannis PP. XXIII, 217. CAPE PALMAS. The Apostolic Prefecture of Cape Palmas in Liberia is raised to the status of an Apostolic Vicariate, retaining the same name.

IOHANNES, BISHOP, SERVANT.

TO THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Since the Church is likened by Christ Jesus to a grain of mustard seed, which is indeed the smallest of seeds, yet when it grows, it becomes a tree fit to receive the birds of the air (cf. Mt. 13:31), it fills Our heart with the greatest joy to see it, with God's help, spread more and more each day, encompassing all things. And it is certainly the case that this applies happily to the Apostolic Prefecture of Cape Palmas in Liberia, where the members of the Society of Missions to the Africans have long been working. We, desiring to show Our benevolence towards them, along with Our cares and anxieties, and to repay the due thanks, have decided to accept and confirm what the Congregation for the Propagation of the Faith has decided, a decision that was certainly heard from the venerable Brother Francis Carroll, Bishop in title of Sozopolis, residing in Haemimontus and in Liberia, as Apostolic Delegate, namely, that the aforementioned Prefecture should be raised to the rank of an Apostolic Vicariate. Therefore, with the highest authority, We adorn the Apostolic Prefecture of Cape Palmas with the dignity of an Apostolic Vicariate, retaining the same name and the same boundaries, and We entrust its governance to the Society of Missions to the Africans, under Our guidance and that of the Apostolic See. To the new Vicariate and its sacred Prelate, as is evident, We grant all the rights pertaining to such Churches and such officials, and We impose the duties that are just. Furthermore, with regard to governance, administration, the rights and obligations of the clergy and the people, those things which are established by the Code of Canon Law shall be observed. Moreover, these things which We have ordered shall be carried out by the venerable Brother Francis Carroll, whom We have mentioned, either by himself or by another, provided that the person is a man established in ecclesiastical dignity. The

Translated by churchlatin.ai, a product of Boyne Archives

acts, documents, and worthy examples of these things shall be drawn up and sent promptly to the Sacred Congregation for the Propagation of the Faith. And if, at the time when these things must be done, another Apostolic Delegate is acting in Liberia, he shall carry out Our mandates. We will and desire that these Letters be effective now and in the future; so that those things which have been decreed through them may be religiously observed by those to whom they pertain, and thus obtain their full force. The seal of these Letters.

[*Latin ed. p. 218*]

The Acts of the Apostolic See – Official Commentary 218, nothing of any kind, contrary to these prescriptions, shall be able to take effect, since through these Letters we abolish all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the original documents. Whoever shall despise or in any way disregard Our decrees in general, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the seventh day of the month of May, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Holy Roman Church. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. Albertus Caesar Serafini, Apostolic Protonotary. Federici, Apostolic Protonotary. *In Ap. Cane, tab., vol. CIX n. 77.* VI. EXARCHATE FOR UKRAINIANS. An Apostolic Exarchate is established for the faithful Ukrainians residing in Brazil. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. We, called by divine providence to govern the Church of Christ, and who, by the mandate of the same Son of God, feed the chosen flock, regard with paternal charity all Our sons and daughters wherever they may be on earth, the treasure of Christ and Our priesthood.

[*Latin ed. p. 219*]

Acta Ioannis PP. XXIII, 219: "The crown; however, we cannot help but attend with singular concern to those who, exiled from their homeland, dwell on the shores of foreign nations, whose affairs and needs we desire to serve in every way that we can." For this very reason, since among the groups to which the Ordinariate for the faithful of the Oriental Rite, established in Brazil in the year 1952, extends its care, the Ukrainian community

Translated by churchlatin.ai, a product of Boyne Archives

of priests is flourishing in number and in the excellence of its institutions, it seemed fitting to separate it from the Ordinariate and to raise it to the rank and dignity of an Apostolic Exarchate. Therefore, after consulting with the venerable Brother Archbishop Sebastian of Fluminis Ianuarii, and after hearing the opinion of our venerable Brothers, the Cardinals of the Sacred Congregation for the Oriental Church, we have decided as follows. By these present letters, we reduce the community of Ukrainians residing in Brazil to the form of an Apostolic Exarchate, subject to the metropolitan See of Curitiba, as if it were a suffragan Church. The seat of this Exarchate and the residence of the sacred Prelate will be located in the city of Curitiba, in which city an exarchal temple will be erected. The aforementioned [measures] will be brought about by the gatherings of the Christian faithful. The Exarch shall see to it that he appoints diocesan consultants who will assist him in more serious matters; also, that he establishes at least one seminary for the reception of boys who are called by God to the priestly ministry. Furthermore, for the office of the first Exarch, we choose the venerable Brother Joseph Martenetz, a man outstanding in piety, industry, and labor, and by these letters we announce this, even though he is still a Bishop with the title of Soldaia, granting him the rights, privileges, and duties of an Exarch. These rights and duties, indeed, are those which are enumerated in the apostolic letters concerning the Oriental Rites and concerning persons, issued on the second day of June, in the year 1957, from canon 366 to canon 387. Finally, we command that the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in Brazil, whose prudent counsel we have used, shall endeavor to bring about these matters, either personally or through a representative, with full power to act. When he has carried out these matters, he will draw up documents and send them promptly to the Sacred Congregation for the Oriental Church. We will and desire that these letters be effective now and in the future; so that those to whom these matters pertain will observe what has been decreed in them with religious devotion, and thus will they obtain their full effect. The validity of these letters will not be opposed by any prescriptions of any kind, since by these letters we derogate from all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts in opposition to this,

[*Latin ed. p. 220*]

We decree that this [document] is entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were presented. Whoever shall disregard or in any way despise Our decrees in general, let him know that he will incur the penal-

Translated by churchlatin.ai, a product of Boyne Archives

ties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the thirtieth day of the month of May, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman Consistory. GUSTAVUS Cardinal TESTA, of the Sacred Congregation for the Oriental Churches, Secretary. Francis Tinello, Apostolic Secretary. Bernard De Iosephus Rossi, Prelate of Honour, Prelate of Honour, Apostolic Place. © Plumbi In Ap. Cane, tab., vol. CX, n. 43. APOSTOLIC LETTERS: To the Church dedicated to St. Louis Mary Grignion de Montfort, in the town of St. Lawrence by the river "Sèvre," in the diocese of Luçon, which is adorned with the title and dignity of a Minor Basilica. JOHN PP. XXIII. For the perpetual memory of the matter. — The town of St. Lawrence by the river "Sèvre," which is located within the territory of the diocese of Luçon, has attained the fame and renown that it has achieved through the pious death of St. Louis Mary Grignion de Montfort, that man who, having traversed the western parts of France with tireless zeal, a most devoted student of the salvation of souls, went from this place to Heaven, to the reward, to God.

[*Latin ed. p. 221*]

The acts of Pope John XXIII, 221, show him rejoicing and entertaining his friends with the sweetest of songs. Indeed, his tomb, according to the words of the Sacred Books, has become "glorious" and is celebrated by a multitude of the faithful. For this very reason, the ancient temple of that town, built in the 11th century, appeared too small, and therefore, in the year 1889, the foundation stone of a new and spacious church, to be named after Saint Louis of Montfort, was laid, and skilled architects were called upon. Meanwhile, piety grew in the region of Venice or Poitiers: numerous religious individuals, from Belgium and Passau, from Britain and Ireland, from Canada and the United States of America, and especially from France and Italy, would come to the town to venerate the tomb. Our predecessors were not wanting in encouraging and promoting this devotion: Pope Leo XIII, who had decreed the honors of Saint Louis of Montfort, gave the town council of Poitiers a painted tablet, which he ordered to be upon the tomb; then Pope Pius XII, who had added the same Saint to the order of Saints, publicly proclaimed in the Basilica of St. Peter his "unquenchable love for Christ and his ardent, solid, and upright piety towards the Divine Mother." And We ourselves, at the time when We were serving as Apostolic legate among the French, venerated the relics of Saint Louis of Montfort and blessed his children. Now, with the works completed in an excellent manner, the Venerable Brother Anthony Mary Cazaux, Bishop of Luçon, humbly asks Us, expressing his wishes and those of not only all the priests and faithful whom he cares for pastorally, but also of the members of the entire Society of Mary of Montfort, of which the same Father Céles was the

Translated by churchlatin.ai, a product of Boyne Archives

founder, that the church, which bears the name of so great a man, be raised to the title of Minor Basilica, as a sign of the esteem of the Apostolic See for that house. And We, mindful of such outstanding holiness, so that We may give public testimony of Our sentiments to those who have deserved well and constantly of the Catholic faith, We wish to favorably accede to such requests. Wherefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, perpetually and forever, We hereby adorn the church, dedicated to the honor of God in the person of Saint Louis Mary Grignion de Montfort, located in the town of Saint Lawrence by the river "Sèvre," within the boundaries of the diocese of Luçon, with the title and dignity of Minor Basilica, with all the liturgical rights and privileges that properly belong to temples bearing the same name. Let all contrary things be of no effect. These things We decree, We establish, We decide, and We declare these letters to be firm, valid, and efficacious, to remain and endure forever.

[*Latin ed. p. 222*]

222 Acta Apostolicae Sedis – shall have its own full and complete effects; and shall fully assist those to whom it applies, now and forever; and thus it must be rightly judged and defined; and it shall be null and void from now on, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the first day of the month of October, in the year 1962, in the fourth year of Our Pontificate. HAMLETUS I. Card. CICOGNANI.

Saint Paul the Apostle, the principal Patron, and Saint John Vianney, the secondary Patron, are instituted for the archdiocese of Saint Paul of Minnesota.

IOANNES PP. XXIII. For the perpetual memory of the matter.

The principal city of the region of Minnesota in America Septemtrionali, distinguished by its sacred jurisdiction, is distinguished and illuminated by the most holy name of a Doctor of the Gentiles. With this honorable appellation, from the very time the city was founded, the piety of the Catholic citizens is fittingly joined, who, admiring the zealous virtue of Saint Paul, have always and constantly held him as the guardian and preserver of their faith. Indeed, the growth of religion, which is great throughout the entire archdiocese and is not obscure, rightly appears to flow from the help of that Apostle; for his exquisite doctrine, contained in the most noble writings, and the excellence and singular power of his pastoral work, act as effective incentives for preachers of the Christian truth. However, we have also found that another and equally fervent piety flourishes in that place, which is a great joy, namely, that the faithful are drawn with a particular affection to John Vianney, who is commonly called "the holy Curé of Ars."

Translated by churchlatin.ai, a product of Boyne Archives

For this heavenly man, still living on earth, enjoyed a pleasant friendship with the first and second Bishops of the Church of Minnesota, so that it is no wonder that a similar study of love flowed into the flock of the faithful. But for us, who, in the Encyclical Letter given on the first day of the month of August in the year 1959, proposed the Curé of Ars ("a brilliant example of priestly virtues"), there is, indeed, no doubt that the fruits of his labors will be increasingly abundant from him.

[*Latin ed. p. 223*]

From the Acts of Pope John XXIII, page 223, it is to be understood that the sacred ministers should receive this decree. Therefore, let all the faithful within the archdiocese, for the purpose of imitation, contemplate both Saint Paul the Apostle and Saint John Vianney; and let the priests, in particular, learn from both how to promote the glory of the highest God, the Catholic religion, and how to care for souls, even in humble places. Considering all these things, when the Venerable Brother Leo Binz made supplications to us, so that we might publicly establish the patronage of these Saints for our entire archdiocese, we willingly agreed. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters and perpetually, we establish and declare, or confirm, Saint Paul the Apostle as the principal patron saint before God, and Saint John Vianney as the secondary patron saint of the entire archdiocese of Saint Paul in Minnesota, with all the liturgical rights and privileges that properly belong to diocesan patron saints. All contrary things notwithstanding. We decree, we establish, we decide that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the third day of the month of October, in the year 1962, in the fourth year of our pontificate. HAMLETUS I. Card. CICOGNANI. In the archdiocese of Apatzingan, the Most Blessed Virgin Mary, known as "de Acahuato," is declared the principal patron saint. POPE JOHN XXIII. For the perpetual memory of this event. — The heavenly patronage, which is proposed to us through these Apostolic Letters to establish in the new diocese of Apatzingan, originates from the ancient piety of the faithful people, who, through the beautiful image of the Most Blessed Virgin, commonly called "de Acahuato,"

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - Official Commentary. This matter, as if

Translated by churchlatin.ai, a product of Boyne Archives

inherited, has always been guarded with the care with which the most precious good is preserved. It is well known that when the land of Mexicana turned from pagan worship to the Christian faith, the sacred hymns were sung in praise of the most holy Virgin Mary, and that image, as we have said, was brought there. Therefore, the devotion to Mary has existed and flourished there from ancient times, and it is also to be added that, when a pestilential contagion ravaged the region in the past century, all the faithful, hoping to find salvation, turned to the Mother, and with one voice proclaimed her the Patroness of the city of Apatzingan. For these reasons, the Venerable Brother Victorinus Alvarez Tena, Bishop of that diocese, wrote to Us, openly testifying to the devotion to the Virgin "of Acahuato," both among the religious and among the laity, and requesting that the popular devotion, recently established by the episcopal see, be sanctioned by Our authority. Heeding these requests with a benevolent spirit, We, after consulting with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and exercising the fullness of Our Apostolic power, by the force of these letters and forever, We establish and declare the Most Blessed Virgin Mary, commonly called "of Acahuato," to be the principal celestial Patroness before God of the entire diocese of Apatzingan, with all the rights and liturgical privileges that properly belong to the principal Patrons of places. Contrary to anything that may be objected. We decree, establish, and ordain that these letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully benefit from them now and in the future; and that they shall be rightly judged and defined; and that anything to the contrary, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twentieth day of the month of November, in the year 1962, in the fifth year of Our pontificate. HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 225*]

The acts of Pope John XXIII, 225, IV: The parish church of the city of "Piekary" is elevated to the dignity of a Minor Basilica.

JOHN PP. XXIII. For the perpetual memory of this event. — It seems fitting and proper to raise to the rank of a basilica the parish church, which stands in the city of Piekary, within the territory of Silesia, because of its magnificence and size, so that it may be a distinguished dwelling place of religion for Christians and that they may celebrate the sacraments there frequently. Built in the year 1846, and adorned with numerous chapels nearby, which imitate the Stations of the Way of the Cross of Saint Dominic in Jerusalem, it flourishes not only through artistic craftsmanship, but also through the devotion and piety, whose source is the Virgin Mary. Indeed,

Translated by churchlatin.ai, a product of Boyne Archives

the church owes its honor, above all, to the fact that it embraces, as it were, in its bosom, the wondrous image of the Most Blessed Virgin Mary, which has long been held in singular veneration by the faithful. Although we omit other noteworthy events, it is well known that John Sobieski, King of Poland, while approaching Vienna with his army, offered prayers before the sacred image, and entrusted himself and his soldiers to the protection of the Heavenly Helper. In our own time, with the permission of Pope Pius XI, our beloved predecessor and devoted servant of the Polish nation, the image that we have mentioned was adorned with a golden diadem; and so it attracts large crowds of pilgrims, so that the city of Piekary has become, as it were, a primary center of religion within the Katowice diocese. For these reasons, the Most Reverend Brother Stanisław Adamski, the Bishop of Katowice, deemed it fitting to request an Apostolic decree, so that the temple, so conspicuous for its nobility, might be elevated to the rank of a Minor Basilica. We are confident that this request will be received with a benevolent spirit, and that the Marian devotion there will continue to grow from day to day. Therefore, after consultation with the Congregation for Sacred Rites, and with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we hereby, by these letters, perpetually and forever, elevate the parish church of the city of Piekary in Silesia, within the territory of the Katowice diocese, to the title and dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples bearing the same name. All contrary provisions to the contrary notwithstanding. These things we decree, we establish, we decide, and these letters shall remain firm, valid, and effective forever; and shall have and obtain their full and complete effect; and those to whom they pertain, now and in the future, shall fully observe them. 15 - ACTA, vol. V, n. 4. — 4-4-1963.

[*Latin ed. p. 226*]

226 Acta Apostolicae Sedis - An official commentary; thus, it must be judged and defined correctly; and it shall be null and void from now on, if anything contrary to these matters should be attempted by anyone, with any authority, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the first day of December, in the year 1962, in the fifth year of Our Pontificate. HAMLETUS I. The Apostolic Nunciature in the Kingdom of Burundi, for ecclesiastical affairs, is established by the public Cardinal CICOGNANI. IOANNES PP. XXIII. For the perpetual memory of the matter. — The progress of Christian truth, which is becoming greater and more wonderful each day through the benefit of God's providence in the lands of Africa, not only leads to the gradual establishment of the sacred order of jurisdiction there, but also to the Church and the States entering into relations with each other, and to the increase of those same things concerning religion, peace, and civil advancement.

Translated by churchlatin.ai, a product of Boyne Archives

For these reasons, it seems fitting to Us to establish a Legation within the borders of Burundi, so that the bonds of friendship already existing may be strengthened, as We have experienced in the gracious greeting of the King of Burundi last December. Therefore, by Our own initiative, with certain knowledge and mature deliberation of Our own, and by the fullness of Apostolic power, by the force of these letters, We establish and constitute an Apostolic Nunciature in Burundi, and We grant to it all and each of the offices, privileges, and indulgences that are proper to such Legations. These things We decree, We establish, We decide, that these present letters shall forever remain firm, valid, and effective; and shall have and obtain their full and complete effects; and that the same Legation, thus constituted, shall now and in the future be fully supported; and that it shall be rightly judged and defined; and that it shall be null and void from now on, if anything contrary to these matters should be attempted by anyone, with any authority, knowingly or unknowingly. Notwithstanding any contrary things. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of February, in the year 1963, in the fifth year of Our Pontificate. HAMLETUS I. by the public Cardinal CICOGNANI, for ecclesiastical affairs.

[*Latin ed. p. 227*]

Acta Ioannis PP. XXI, 11, 227, VI. Nuntiatura Apostolica in Republica Congica (Leopoldopoli) erecta est. IOANNES PP. XXIII. Ad perpetuam rei memoriam. — Pontificias Legationes, quibus publica officiorum vincula inter Sedem Apostolicam et Civitates mutua firmantur utilitate, perinde atque ceteri Nostri Praedecessores, condendas curamus ad pacis amicitiaeque incrementum, reique Christianae progressionem. Haec magni quidem pretii bona attendentes, tempus iam adesse arbitramur quo sacrum eiusmodi officium in Congica statuatur Republica. Ipsi enim nationis praesides idem inierunt consilium Nobisque significaverunt; neque vero est dubitandum, quin universus Congi populus, mutuis Ecclesiae Civitatisque iure atque lege compositis rationibus, in catholicae religionis humanique cultus provinciis plurimum sit profecturus. Itaque, omnibus recte perpensis, motu proprio, certa scientia ac matura deliberatione Nostra deque Apostolicae potestatis plenitudine, harum Litterarum vi, in Congica Republica Nuntiaturam Apostolicam erigimus atque constituimus, eiusque sedem in urbe Leopoldopoli collocamus. Eidem igitur a Nobis erectae Nuntiaturae omnia et singula deferimus officia, privilegia atque indulta, quae huiusmodi Legationum propria sunt. Haec edicimus, statuimus, decernentes praesentes Litteras firmas, validas atque efficaces iugiter exstare ac permanere; suosque plenos atque integros effectus sortiri et obtinere; eidemque Legationi sic constitutae nunc et in posterum plenissime suffragari; sicque rite iudicandum esse ac definiendum; irritumque ex nunc et inane fieri, si quidquam secus,

Translated by churchlatin.ai, a product of Boyne Archives

super his, a quovis, auctoritate qualibet, scienter sive ignoranter contigerit attentari. Contrariis quibusvis nihil obstantibus. Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die xvi mensis Februarii, anno MCMLXIII, Pontificatus Nostri quinto. HAMLETUS I. Card. CICOGNANI a publicis Ecclesiae negotiis.

[*Latin ed. p. 228*]

Acts of the Apostolic See - Official Commentary 228. LETTER To His Eminence, the Most Reverend Father James, titular Archbishop of St. Mary in Transpontina, Most Reverend Cardinal Lercaro, Archbishop of Bologna, marking the fifth centenary of the blessed death of St. Catherine of Vigri. JOHN PP. XXIII. Beloved Son, greetings and the Apostolic Blessing. — We earnestly desire, with auspicious words and salutary prayers, that those sacred solemnities which you diligently prepare to commemorate the five completed centuries since the blessed St. Catherine of Vigri passed from this earthly life to heavenly mansions, may proceed with felicity and bear abundant and lasting fruits of piety. The devotion to the Holy Catherine, which the people of Bologna, having received it from their ancestors and diligently preserving it, have always shown — indeed, they are accustomed to call her simply "the Holy One" — will burn more brightly and intensely, as, according to the demands of secular memory, the virtues, works, and merits of the holy virgin will be recounted, who is a jewel and an ornament to Bologna, a city of generous character. At the same time, fervent prayers will be offered for her patronage, so that, as has happened in past ages, she may protect the city with steadfast protection and watch over it with good favor, not merely by one title but by many. Although, indeed, Ferrara, where the saint was educated and began her religious life, justly and deservedly bears her name, nevertheless, Bologna especially claims her glory, her presence, and her protection. For it is there that she was born; it is there that she was the first abbess of the illustrious monastery of noble women governed by the Order of the Most Holy Body of Christ; it is there that, arranging ascents in her heart, from virtue to virtue, she climbed to the highest peaks, receiving the most remarkable mystical gifts, not without labor, pain, and tribulation: for she was "the most skilled teacher of the interior warfare." She also instructed others in justice, and, lest anything of her excellent mind should lack praise, she also treated of the liberal arts, truly and fully embodying the example of the versatile genius of these citizens. The beautiful and fitting proclamation of honor, with which St. Cyprian extols holy virgins, is perfectly suited to St. Catherine: "Flower of the ecclesiastical seed, ornament and adornment of spiritual grace... Image of God, corresponding to the sanctity of the Lord." 1 2 3 3 Cf. Ps. 83, 6. O.

Translated by churchlatin.ai, a product of Boyne Archives

Mansueti, *Vita altera*, I, 6. *De habitu virginum*, 3.

[*Latin ed. p. 229*]

Acta Ioannis PP. XXIII 229 From the depths of our heart, we express our wishes that this celebration, which is being held at an opportune time, may elevate this rare example of a virgin, and may spread far and wide the fragrant perfume of this most fragrant lily, leading many to the sanctity of Christian discipline and inspiring them to strive for justice, piety, and faith. 4 Indeed, it is fitting and beneficial to honor the saints in heaven, so that we may joyfully follow in their footsteps. If this should occur, Saint Catherine will regard her people of Bologna with even greater benevolence, and will implore God to grant them the most present help and solace, so that the celebrations, strengthened by holy joy, may flourish and leave a lasting and pleasant memory of her. With these loving words, we impart to you, our beloved son, and to the members of the Franciscan Order, to the clergy, and to the people entrusted to your care, who will celebrate the five hundredth anniversary of the birth of Saint Catherine of Bologna, our Apostolic Blessing, as a sign of heavenly protection, with all our heart. Given in Rome, at Saint Peter's, on the tenth day of the month of February, in the year 1963, in the fifth year of Our Pontificate. IOANNES PP. XXIII. ADDRESSES I To the directors and members of the Congregation of the Most Holy Redeemer, who attended the General Council of their religious community in Rome. * Beloved sons, Today, a cause for no small joy is presented to Us, as we see you here before Us, who, having gathered in the Eternal City to discuss the important matters of your Congregation, have come to Us, so that, on behalf of the entire Alfonsian Family, you may testify to your obedience and devotion to the humble Vicar of Christ on earth. We know that your Institute, called by the Most Holy Redeemer, strives diligently to participate in His salvific mission, and that it flourishes with commendable vigor, as it has grown considerably in recent years. * Cf. 1 Timothy 6:11. * On February 8th of the year 1963.

[*Latin ed. p. 230*]

Acta Apostolicae Sedis - Official Commentary 230, to serve the Holy Church of God zealously and fruitfully. Therefore, you have reason to rejoice in the Lord for those things which you have happily attained, and to give many thanks to God, from whom all good things flow, both to individuals and to communities of men; you also have an invitation to aspire to higher things, namely, "to strive for the greater graces" (1 Cor. 12:31). Therefore, at the present time, you celebrate the most important assembly of your Congregation, namely, the sixteenth General Chapter, since the founding of your Institute, especially in order that you may duly review the Rule and Constitutions thereof, taking into account the needs and additions that these times have brought. This undertaking requires

Translated by churchlatin.ai, a product of Boyne Archives

great prudence, since those things which are primary in religious life and are particularly proposed to you must be carefully preserved; while those things which are subject to the vicissitudes of circumstances must be suitably adapted to what this age demands. It is clear that this must not be done in such a way that the laws are tied to the fleeting and empty reasons of the world, but so that the world, that is, the "old man," may more easily be led to attain sanctity. Therefore, if the Rule and Constitutions of yours are revised, it is done so that greater effectiveness may be given to them. You must love and follow them as a certain guide on the path, and as the clear meaning of the divine will, which you fulfill. If anyone is hesitant about what to do in a particular matter, if he adheres to the Rule, he will proceed safely. The code of such precepts sometimes seems harsh to some; but the hard crust must be broken; for the sweetest fruit will be found in it. Religious men, indeed, must fight like valiant soldiers under the banners of Christ, maintaining discipline with a ready and courageous spirit, guided by that leader whom they have chosen. Therefore, we want these words of St. John to apply to each member of your Congregation: "And I went to the angel, saying unto him that he should give me the book. And he said to me." (Rev. 10:9). Furthermore, the Rule is like a treasure, in which the mind and piety of St. Alphonsus, your excellent Founder, are hidden; through it, He speaks kindly to you individually, exhorting, encouraging, and warning. He who loves the Father with all his strength should strive to form himself according to His ways, by obeying His precepts. We mention the sweet fruit that is contained in this code of laws (1 Cor. 12:31; Apoc. 10, 9).

[*Latin ed. p. 231*]

From the Acts of Pope John XXIII, 231: Indeed, if diligence in observing the Rule is added to mutual charity, which is to be most earnestly sought, it certainly results in the communal life of the society enjoying that peace and joy which the world does not know. Therefore, Thomas à Kempis rightly asserts: "There is no greater delight in a monastery and in the congregation of brothers and sisters than the harmony of souls and the concord of manners, together with the observance of the rule and statutes."

The mission of your Congregation is to inspire the people to a more Christian life through sacred missions; a task which, according to St. Alphonsus, is so characteristic of it that, without it, the Institute would lose the very reason for its existence. The Church is grateful for the constant work that you have dedicated and continue to dedicate to carrying out this lofty pastoral office. See to it that, in the future as well, you diligently consider the good of souls in such beneficial endeavors. It is, however, certain that, in order to sanctify others, you yourselves must cultivate virtues and live a life closely united with God, detached from the world. This, without a doubt, will happen if the Alphonsian statutes are your

Translated by churchlatin.ai, a product of Boyne Archives

daily rule of thought and action. This very gathering of yours takes place at a time when the most important and universal assembly, which we call the Second Vatican Ecumenical Council, is being held. As sons of the Church, deeply devoted to the Chair of Peter, according to the tradition received from our predecessors, we implore you all to strive to obtain divine assistance for this momentous gathering through fervent prayers to God and by willingly accepting sacrifices. We, for our part, implore God, the Giver of all good things, that He may be favorably disposed to your endeavors and inspire them with His wisdom, through the intercession of the Blessed Virgin Mary, whose Lawgiver, your Father, was a wonderful herald, and whose love He passed on to His children as a precious inheritance. The duty of a grateful heart also compels us to express this paternal affection, namely, to recall the great spiritual benefit that we received, both when we were students and later, from the sacred ministry of a certain distinguished priest from your Alphonsian Family, who at that time was the prefect of conscience at the Seminary in Rome. These are the things, beloved sons, that we wished to share with you and to impart on this auspicious occasion. May the paternal charity with which we embrace you be witnessed by the Apostolic Blessing, which we impart to you individually and to all your members with all our heart.

3 1 *Serm. ad Novit.*, 1.

[*Latin ed. p. 232*]

Acta Apostolicae Sedis - Official Commentary 232 II To those who attended the first Convocation, held in Rome by the Sacred Congregation of the Council, concerning the proposed topic: "Tourism and Pastoral Care." * To Our Venerable Brothers, beloved sons. It is natural for Us to feel a deep joy when circumstances favor or determine a gathering of priests in this home of all. Here you are, beloved sons, alongside the Pope at the beginning of the first Convocation, promoted by the Sacred Congregation of the Council on the subject of Tourism and Pastoral Care." We greet you as you yourselves define yourselves, that is, as pastors of souls: not therefore as a separate association, but as priests exercising that ministry, which is perennial in the Church, and which is continually enriched with new experiences and suggests appropriate measures, so that the Higher Authority can readily receive proposals and suggestions, intended to regulate, for the common good, new fields of work. This acquires particular significance within the framework of the Ecumenical Council, whose pastoral characteristic of renewing structures, *in bonum animarum*, continues to be Our most fervent concern, and is happily met by the Bishops throughout the world. We wish to acknowledge the priestly sensitivity demonstrated by the Most Reverend Cardinal Prefect of the Sacred Congregation of the Council, and by his collaborators of the Center for the Preservation of the Faith, in the preparation of this Convocation, which the Pastoral Guidance

Translated by churchlatin.ai, a product of Boyne Archives

Center has commendably organized. The Venerable Bishops present here, and the high leadership of the Catholic Action, are masters and guides for these days of study, while ready and attentive collaborators are the pastors of well-known localities, in reference to the proposed theme. He who says "Tourism and Pastoral Care" emphasizes an urgent problem—and one that has, until now, been considered less systematically—which presents itself to many priests in the care of souls. We therefore wish to express Our thoughts simply, offering some practical suggestions, so that you may continue your work fruitfully. * February 19, 1963.

[*Latin ed. p. 233*]

Acts of Pope John XXIII, 233. Everywhere and always, pastors of souls. I. We deem it useful to draw attention to the meaning of the individual words that define your distinguished assembly: caretakers of souls in locations characterized by climate, tourism, and thermal springs. a) This is a high title of honor, that of caretakers of souls, of pastors of a small, mystical flock, which, during certain months of the year, tends to increase, and assumes a different character from its usual one: a gathering of souls, in need of light and warmth, of souls that the Lord awaits at the opportune moment, established by Him, for the reception of His Grace. In the simple enunciation of caretakers of souls, there is implied a wealth of dogmatic, ascetic, and pastoral theology; a whole expanse of generous duties – *ministerium*, *magisterium*, *regimen* – in the richness of applications that circumstances suggest to the zeal of every good priest. Having due regard for the constitution of the Church in all its parts, it is evident that this recent pastoral activity, never relying on the whims of improvisation or purely personal initiatives, must be integrated into the harmony of parochial activities, for which the parish priest is responsible, and whose guidelines are provided by the diocesan Bishop, or sometimes even by the Episcopal Conference of the region. This ensures regularity, discipline, and coordination in order to achieve effective and lasting results. b) The terms that specify the orientation of your service speak of locations characterized by climate, tourism, and thermal springs. Two of these, the first and the third, clearly highlight the category of people directly involved in those places: namely, the sick and the young, in the age of development, and in any case, in need of special care. It is they who give a characteristic face to many locations, favored by the gifts of a blessed and healthy nature. Therefore, the attention of pastoral care, and indeed the tone of the entire environment, must primarily converge on the sick and the children. To address the vacationers and tourists will not mean – as you know – to care for these others with less love, perhaps thinking that what has already been done by worthy institutions is sufficient. With the sick, the young, and the elderly, one must be attentive and prompt, and multiply the efforts that allow for the gathering of very consoling fruits. But this your Conference deals *ex

Translated by churchlatin.ai, a product of Boyne Archives

professo* with the vacationers and...

[*Latin ed. p. 234*]

Acts of the Apostolic See - Official Commentary 234, addressed to you, in particular, are the tourists. Therefore, please kindly admonish these your brothers that the air, the sun, the sea, and the baths induce one to think of the sick and suffering; and consequently, make them reflect on the importance of physical health, which, although so fragile, is indispensable for the fulfillment of daily duties. One must not squander one's health: this is an imperative corollary of the Fifth Commandment; and it would seem at least improper to have to remind this to those who seek relief from their holidays in order to restore their physical health, if experience did not teach how many bodily and spiritual troubles, anxieties, and even real dangers often befall the guests of holiday resorts. Just as, in the field of architecture, there is a return to the great and noble past, when buildings were integrated into the natural environment, in order to better express the soul of an age and a people, so you must remind those men from the cities who go to the seas, the lakes, the mountains, and the vast green plains: these destinations must not be an occasion for spiritual dispersion, or a pretext for evasions and uncontrolled freedoms, favored by feeling outside the usual habits of life. Make it understood that during periods of vacation, of honest and legitimate leisure, men must and can immerse themselves in nature, in order to find serenity, calm, and inner harmony; and also to initiate a renewal of spiritual conversation, which opens the horizons of supernatural life through grace. This is the ultimate purpose of seeing, of traveling, of enjoying the beauties that the hand of the Heavenly Father has sown in creation, as a trace of His eternal wisdom and beauty: "Thou shalt open thy hand, and shalt satisfy the desire of every living thing." (Psalm 144:16). The period of annual rest can open up for many souls wonderful possibilities of inner edification, of returning to Christian practice, and of enlightening approaches to the fullness of religious understanding. It will therefore be your task to seek ways to facilitate these journeys of souls, to prepare them or to nurture them, in the search for suitable and kindly persuasive pastoral methods. A concrete form of apostolic zeal. And this is the second point on which we wish to focus your attention: the methods of apostolate, in which to give concrete form to pastoral zeal in holiday resorts. Your studies, your communications, and the exchange of experiences will give you...

[*Latin ed. p. 235*]

Acts of Pope John XXIII, 235 – we are certain – are good initiatives, and they will serve to better understand the problem, and to facilitate its solutions. Here are some points regarding this, which we propose for your reflection: a) Multiply the encounters, and go to find the sheep almost

Translated by churchlatin.ai, a product of Boyne Archives

everywhere. That "almost" is said deliberately. Indeed, we believe that prudence should suggest many considerations regarding the appropriateness of indiscriminately bringing the word of God into every environment. Exceptions, with appropriate consultation with the Bishops, are permitted. But to these difficult sheep, that is, the vacationers and tourists, you should teach the way that leads to the temple of the Lord. It is there that the word of God is dispensed in its proper atmosphere. Let us think of Mary and Joseph, who go up to the temple with the young Jesus, and who, having lost him, find him, just near the temple, among the doctors of the Law: *audierint illos et interrogantem eos.* Even if it is a modest church – but there are so many welcoming ones, scattered throughout the Christian lands – it is there that, in addition to the grace of the state of the priest, if we may say so, the grace of the place is added! The decorum of the house of God; sacred functions well prepared, fervent parish communities, which, with the communal participation in prayer and song, seem to support the priest at the altar: it is in these sanctuaries vibrant with faith that many, distracted or far away, have rediscovered the meaning of Christian life, the grace, and the blessing of belonging to the Church. b) Beloved children, dispense the word of God generously. The parable from last Sunday is of illuminating persuasion: *semen est verbum Dei.* Therefore, have no fear regarding abundance or apparent dispersion. The scientific technique of modern advertising does not fear repetition: the priest sometimes does. And it can happen that, precisely when it is most necessary and appropriate, such as during the summer months, he refrains from filling the furrow that has been opened. Beloved children: the force of the Apostle's teaching is always alive: *praedica verbum, insta opportune, importune... in omni patientia et doctrina.* He who sows today, does not reap tomorrow. The sower continues his task for years and years. And when... *Lue. 2, 46. Lue. 8, 11. 2 Tim. 4, 2.*

[*Latin ed. p. 236*]

Acta Apostolicae Sedis - Commentarium Officiale 236: The timid star will rise from the earth, rendering sixty or a hundred for five; perhaps the weary laborer will already have entered into the joy of his Lord.

c) Take care to present the word of God with simplicity, clarity, and good manner; so that the listeners do not misunderstand, do not merely experience the charm of oratory, nor are they captivated by the ideal beauty of the precept, and nothing else. The precept must descend from its source, which is eternal truth, engraved in the heart of man, and revealed in the twofold harmony of the Old and New Testaments. Therefore, the Decalogue and the evangelical law must be declared with humble resolution in every aspect, even where they impose arduous duties and renunciations.

Furthermore, one cannot speak of Christianity – we mean, speak of it to those who have been endowed with the goods of this earth – without

Translated by churchlatin.ai, a product of Boyne Archives

explicitly referring to sacrifice and mortification, to the willing and therefore courageous and just participation of each one who lives here, in the anxieties and sufferings of his brothers of every condition.

Vast horizons of the priestly life: In this regard, without rhetorical flourishes or polemics, present the social doctrine of the Church, which you must know in its entirety. You are well convinced that it speaks for itself, penetrates hearts, and captivates them with the force of persuasion, illuminated by the eternal principles of the Gospel. In contact with this frank, accessible, and adapted exposition, souls will be able to take a keen interest in the problems; they will discover their relevance and the wonderful perspectives, even in the midst of ordinary occupations. And know how to communicate strong and unified ideas that help to see life in its totality of commitment to Jesus Christ and to His Church.

Venerable Brothers, beloved sons. Pastoral service opens vast horizons to your zeal, and must always be considered in its light of fruitful irradiation, which requires from you youthful generosity, and fervor of thought and of works. We also wish to repeat to you the words that we addressed in paternal conversation on July 24, 1956, at La Mendola, to a gathering of priests directly engaged in the apostolate among the workers, and which seemed to us appropriate for the conclusion of this present meeting: "If the merit of the priest is great in relation to individuals," we said then, "it is even greater in..." (The sentence is incomplete in the original text).

[*Latin ed. p. 237*]

Acts of Pope John XXIII, 237, I bring to the entire Church, which is served in its universal completeness. The thought of Saint John Chrysostom on this point is moving. "Not only concerning your own life – words of gold, which are pleasing to repeat often – but concerning the entire world, you must give an account to yourselves." This is what every apostle of the Gospel must remember: it creates in him a responsibility of pastor and pontiff, and it also assures him an immeasurable glory. This merit often involves daily sacrifices, unnoticed and arduous, small acts unknown, but which contribute to the common good. The priestly life in these latter times is quite different from what it was in the past, and it is exposed to new and seductive temptations: the comfort of positions and employments; a tendency towards a certain quiescent tranquility, with little zeal and without warmth for souls. And behold, instead of praying together, for the mutual edification of the faithful, instead of singing with joy in the face of the sun, one is soon overcome by weariness; one speaks only in tones of lament for oneself, and of murmurings, neither charitable nor pious, concerning others. Oh! What a penance it is sometimes to live with a brother, whose words are always directed towards the external form of priestly activity, and who fails to keep in his heart a desirous eagerness and a search, not always veiled or modest, for promotions, for ascensions,

Translated by churchlatin.ai, a product of Boyne Archives

for distinctions: a habit of interpreting everything in a minor key, thus anticipating the preparation for a faded and unpleasant old age. Oh! How beautiful and how joyful instead is the priestly youth that is inspired by the lofty purposes of the sacred ministry of the Holy Church, which spreads its wings over the immense Christian people! ... It comes to mind the fervor of the daily invocation, so often repeated at the beginning of each spiritual and bodily activity, during the twelve years of preparation for the divine priesthood, which so honors and exalts us. "May the Lord prevent and help all our actions, we beseech You." May it always be so for each of us... May every prayer, and every concern of our apostolate... be directed to the triumph of Christ, in beginning well and in finishing most happily." Venerable Brothers and beloved sons. Here is what we have desired to entrust to you, as a paternal suggestion for these days. And we are certain that you will also know how to appro-* Horn. XV in Matth. 7 A. G. Card. Roncalli, Scritti e Discorsi, IV, pp. 98-99.

[*Latin ed. p. 238*]

Acts of the Apostolic See - Official Commentary 238, to address the serious problems concerning the sanctification of the feast, the protection of public morality, especially with regard to children and young people, the strengthening of the family, and the respect for the mutual duties of human courtesy and Christian charity. And at all times, and with all, we ask you, beloved sons, to behave in an evangelical manner, and to teach, both in word and example, this most holy norm, which is the flower of civilization sanctified by Christianity. Keep far from yourselves the allure of polemical, harsh, and bitter forms, which ultimately become harmful and unjust. We wish your gathering great success in its acquisitions and intentions, invoking upon all of you the light and warmth of the Holy Spirit. As a pledge of heavenly favor, and to attest to the benevolence with which we follow your work, it is our desire to bestow upon you, and upon the populations entrusted to your ministry, Our Apostolic Blessing. Fiat, Fiat! III To the distinguished gentlemen of the "Fondazione Internationale Balsan" and to the journalists and writers from various nations, who have been awarded the highest honor by the Supreme Pontiff for their work in promoting peace. * Dear Sirs, It has become customary, when an international prize is awarded, for the person designated to address a few words to the press. For Us, to welcome your representatives is a perfectly natural thing, as you know. Indeed, we appreciate the activities that you undertake, and we have commented on them in recent meetings, exhorting your colleagues to dedicate themselves to the service of truth and justice: "Veritas de terra orta est, et iustitia de caelo prospexit." Having received, on March 1st, the official news of the award of the international peace prize of the Balzan Foundation to Us, We have wished to conform to this custom, and to take advantage of your courtesy to publicly renew the expression

Translated by churchlatin.ai, a product of Boyne Archives

of Our gratitude to the Members of the Foundation and to the Awarding Committee. * March 7th, in the year 1963. Psalm 84:12.

[*Latin ed. p. 239*]

The pontificate of John XXIII, page 239, price. How can one not feel a joyful emotion in observing the unanimity that has been expressed regarding Our humble name? It is certainly not Our family name, but the one that We have taken in succession to Saint Peter. And for this reason, you will understand that We wish to mention here, above all, the venerated names of Our predecessors, at least five of whom We have known during Our life. From Leo XIII to Pius XI, it is a whole flowering of teachings, warnings, pastoral and charitable action, which has prepared this universal assent, so fortunately manifested when it came to awarding Us the Balzan Prize. It is to the constant action of the Church and the Papacy in favor of peace that this homage is thus rendered: an action whose characteristic features have been made ever more clearly apparent by the circumstances of modern times. For, without diminishing in any way the essential and complete sovereignty of the Roman Pontiff, these circumstances have favored, in the realm of international competitions – whether military or merely verbal – the perfect supranational neutrality of the Church and its visible head. This neutrality must not be understood in a purely passive sense, as if the role of the Pope were limited to observing events and remaining silent. On the contrary, it is a neutrality that retains all its power of testimony. Concerned to spread the principles of true peace, the Church ceaselessly encourages the adoption of a language and the introduction of habits and institutions that guarantee its stability. We have said this repeatedly: the action of the Church is not purely negative; it does not consist only of urging governments to avoid resorting to armed force; it is an action that seeks to contribute to forming men of peace, men who have peaceful thoughts, hearts, and hands. The peacemakers proclaimed blessed in the Gospel are not inactive; on the contrary, they are the active artisans of peace; they are those who build it; *factores pacis*. During the liturgy of the Mass, in all rites and in all languages, the words of Christ resound repeatedly: *Pax vobis!* May peace be with you! The celebrant, on behalf of the assembly, addresses to Christ present on the altar the fervent supplication, which is sometimes repeated, in a powerful chorus, by the musical chapels: *Dona nobis pacem!* Grant us peace!

[*Latin ed. p. 240*]

Acta Apostolicae Sedis - Commentarium Officiale 240 ”Dignare nos pace!” Sic homo primum eam implorare debet; deinde discere debet eam vivere: in familia, in relationibus socialibus, et in relationibus internationalibus. Hoc est corpus deberum, gravis et notissimum, quod postulat ut homo sit capax disciplinare nobiter usum propriorum iurium,

Translated by churchlatin.ai, a product of Boyne Archives

et ut utatur lingua serena et reverentia erga omnes, etiam quando necesse sit repellere accusationem, vel defendere patrimonium sacrum personae humanae, familiae, et collectivitatis. Hoc dicitur quod pax Christiana radicatur in virtutibus theologicis fidei, spei, et caritatis; et confirmatur et extenditur per exercitium generosum et voluntarium prudentiae, iustitiae, fortitudinis, et temperantiae. Spero, carissimi, ut hae cogitationes pacis semper plus in mundo diffundantur! Hoc in parte erit opus vostrum, quia per praessem praesertim ad intellectum et ad cor hominum pervenient. Sic vos ipsi praebere potestis testimonium praetiosum quod contribuistis ad perficiendum desiderium quod de caelo ad nativitatem Redemptoris apportatum est: "Pax in terra hominibus de bona voluntate!"

3 Hoc etiam est desiderium nostrum pro omnibus Nationibus quarum hic legati estis. Ut semper experiantur beneficia concordiae et prosperitatis, et repleantur benedictionibus caelestibus, quas ex toto corde in hoc momento invocaverimus super omnes et singulas eas.

NUNTIUS RADIOPHONICUS

Universis christifidelibus die Cinerum missus, ut sacro quadragenario tempore effusis precibus vitaeque asperitatibus bonum exitum Oecumenicae Synodi iuvarent.

* Venerabili Fratelli, dilecti filii.

Circumstantia singularis Concilii Oecumenici apertum reddit omnem momentum anni liturgici opportunum ad invitandum clerum et fideles ad fervor vitae et operis Christiani. Luc. 1, 14.

* Die 27 Februarii mensis a. 1963.

3

[*Latin ed. p. 241*]

Acta Ioannis PP. XXIII 241. Die primo Iulii anni praeteriti, die dedicata cultui Pretiosissimi Sanguinis Iesu, sollemnem invitationem ad poenitentiam, nempe ad mutationem ad meliora mentis et actionis, secundum praeceptum evangelicum, quod est splendor veritatis, puritas morum, et – consequenter – quaerendi et adquirendi omnium aliarum virtutum per orationem, Sacramenta, et mortificationem, per Encyclicam *Poenitentiam agere* dedimus. Exercitium caritatis et omnium virtutum. Ecce nunc Tempus Paschale. Prima Tempus Paschale post initium Concilii. Hoc est tempus maxime opportunum ad progredendum in acquisitione virtutis, et praesertim in exercitio caritatis erga Deum et erga homines. (*Ecce enim tempus accceptabile – scripsit Sanctus Paulus ad Corinthios – ecce dies salutis*) 1 ad plus immediatam executionem legis amoris: amoris, qui principium et finem ultimum habet Creatorem et Legislatorem universi, « Patrem misericordiarum et Deum consolationis omnium »; 2 amoris, qui ad aedificandum homines vult eis dare cognitionem illarum veritatum

Translated by churchlatin.ai, a product of Boyne Archives

quae viam illuminant, dubia dispergunt, omnem infirmitatem vincunt; amoris, qui offertur exemplum austeritatis morum, serenitatis animi, concordiae domesticae et socialis. Hoc Tempus Paschale esse debet pro fidelibus omnium rituum, eorum qui descendunt directe ex venerabilibus traditionibus apostolicis et patristicis, et omnium aliorum ex recentioribus et auctoritatissimis formis vitae asceticae et novis applicationibus liturgicis, quae tenent in animo necessitates animae populi, quae, in omni gruppo ethnico, plena est authenticis et multis valoribus. Et hoc esse debet etiam punctum maximum, ad quem omnis homo curat, super quem lucet radius primae et maximae veritatis revelatae, et simul accessibilis rationi humanae; veritas quae per saecula transit, et omnia illuminat et ardet: *Deus est: Ego sum qui sum.* 3 Illi gloria et amor. Sublimia harmoniae Revelationis magis vividum pondus accipiunt in tempore Concilii, quod est quasi liber apertus: ab *Credo in unum*...

1 2 Cor. 6, 2.

2 2 Cor. 1, 3.

3 Exod. 3, 14.

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis - Commentarium Officiale. Ad Deum, usque ad finem et vitam saeculi venistri. Super haec verba, pulsat fidelitas perfecta Ecclesiae, et colligitur suspires multarum animarum, quae novam temporis aevum gratiae praenuntiari a deliberationibus Patrum congregatorum circum successorem Sancti Petri, et cum ipso unanimes in accipiendis motibus Spiritus Sancti et in promptitudine ad ministerium apostolicum, prospiciunt. Igitur, Concilium est quod tonum Quadragesimae huius anni dat, praesertim insitientes in obligatione cuiuslibet Christi fidelis ad vitam praeceptum caritatis, magis quam ad contemplationem novae floris quae omnes delectare volunt. Hoc est officium artificum, non spectatorum. Instructio religiosa et poenitentia consapevole. Vos, carissimi filii, intellegitis, quod verba Nostra, hodie, vos praesertim non ad externa opera vocant, quae, etiamsi plena sunt valoris; sed verba Nostra renovant instantiem et solam ad providendum pro fratribus nostris miserores, immutantes nos in necessitatibus eorum. Hoc appellatio est perpetua in Ecclesia. Sed, primum omnium, vos hortamur ut Quadragesimam utamini, ad gravissimum officium instructionis religiosa applicando, et ut poenitentiam veram et efficacem loco suo, secundum vocationem et conditionem cuiuslibet, obtineat. Studium et meditatio veritatum aeternarum, quas Deus voluit communicare homini, nobilitando intellectum eius, et aperiendo ad oculos eius horizonte infinito sui consilii salutis et amoris. Solum sic, in luce illa, homo se invenit, cognoscit sua officia ardua, quae prorogari non possunt, et ad praxim generosam poenitentiae, quae est amor ad crucem, se movet. Hinc cognoscitur Christianus sincerus et volens: solum ex conducta austera, quae vitam

Translated by churchlatin.ai, a product of Boyne Archives

praebet et applicat paupertatem et renuntiationem quae a Domino Iesu Christo docentur, ordo domesticus et socialis impetum decisivum accipere potest ad renovationem in veritate, in libertate filiorum Dei, in iustitia vera et profunda, quae capax est auferre ab se, et dare pauperibus et indigents. Sic, cum institutione Quadragesimae, Ecclesia filios suos non ad simplicem exercitationem operum externarum ducit, sed ad gravem obligationem amoris et generositatis pro bono fratrum, in luce antiqui praecepti prophetarum: "Numquid non hoc est fastidium quod ego amo? Dissolve vincula iniquitatis, dicit Isaias, et dimitte oppressos, et frange omne iugum. Da panem tuum famelico, et tege nudum."

[*Latin ed. p. 243*]

Acta Ioannis Pp. XXIII 243: "Da la tua casa a' poveri e ai viandanti; se vedi un nudo, coprilo, e non disprezzare la tua stessa carne. Allora la tua luce sorgerà come l'alba, e la tua salvezza germoglierà presto, la tua giustizia camminerà davanti a te, e la gloria del Signore ti accoglierà." 4 Questa è la Quaresima, questo è l'esercizio della vera penitenza, ed è ciò che il Signore attende da tutti, nel "tempo accettevole" di grazia e di perdono.

Ardente preghiera al Divino Redentore: La nostra voce si diffonde questa sera nelle vostre case, ed è un paterno invito a corrispondere generosamente. Nelle famiglie cristiane, le solide e antiche tradizioni della disciplina ecclesiastica trovano anime sensibili e pronte, che riuniamo idealmente attorno a Noi, perché il palpito dei cuori salga in preghiera al Divino Redentore.

O Signore Gesù! Che, al termine della Vostra vita pubblica, Vi ritiraste nel deserto, vogliate attrarre tutti gli uomini al raccoglimento che è l'inizio della conversione e della salute; staccati dalla casa di Nazareth e dalla dolcissima Madre Vostra, Voi voleste provare la solitudine, il sonno, la fame; e al tentatore che Vi proponeva la prova dei miracoli, Voi rispondeste con la fermezza della eterna parola, che è prodigio di grazia celeste.

Tempo di Quaresima: O Signore! Non permettete che ci affrettiamo alle fontane disperse, 5 né che imitiamo il servo infedele, la vergine stolta; non permettete che il godimento dei beni della terra renda insensibile il nostro cuore al lamento dei poveri, degli ammalati, dei bambini orfani, e degli innumerevoli fratelli nostri, che tuttora mancano del minimo necessario per mangiare, per coprire le ignude membra, per radunare la famiglia sotto un solo tetto.

Le acque del Giordano scesero anche su di Voi, o Gesù, sotto lo sguardo della folla, ma ben pochi allora poterono riconoscervi: e questo mistero di ritardata fede, o di indifferenza, prolungatosi nei secoli, resta motivo di dolore per quanti Vi amano ed hanno ricevuto la missione di farVi conoscere al mondo.

Translated by churchlatin.ai, a product of Boyne Archives

Deh, concedete ai successori degli apostoli e dei discepoli, e a quanti...

[*Latin ed. p. 244*]

From the "Aetas Apostolicae Sedis" - Official Commentary 244, you and your cross take their name, and they strive to advance the work of evangelization, to support it with prayer, with suffering, and with intimate fidelity to your will. And just as you, innocent Lamb, presented yourself to John in the guise of a sinner, so too, Jesus, do you draw us to the waters of the Jordan. There we wish to hasten, to confess our sins, and to purify our souls. And just as the heavens opened and announced the voice of your Father, who was pleased with you, O Jesus, so too, having victoriously overcome the trial, having lived the quadragesimal period austerely, at the dawn of your resurrection, we may hear within ourselves the same voice of the heavenly Father, who recognizes us as his children. O holy Lent of the mysterious year of the Ecumenical Council! May this prayer, on this evening of serene contemplation, rise from the individual homes where we work, love, and suffer. May the Angels of heaven gather the sighs from so many souls of little innocents, of generous young people, of industrious and sacrificing parents, and of those who suffer in body and spirit, and present them to God. From there will descend copious gifts of heavenly consolations, of which Our Apostolic Blessing is a pledge and reflection.

[*Latin ed. p. 245*]

Sacred Congregational Acts 245. SACRED CONGREGATION CONSISTORIAL. I. PROVISIONS CONCERNING CHURCHES. The Most Holy Pope John, by Divine Providence, XXIII, having succeeded, and by successive decrees of the Sacred Congregation Consistorial, has provided for the following churches, each with a new pastor, namely: on November 23, 1962. — To the titular episcopal church of Orisena, he appointed the Reverend Joseph Kurpas, Chancellor of the diocesan curia of Katowice, whom he designated as an Auxiliary to the Most Reverend Father Stanislaus Adamski, Bishop of the same diocese. on December 20. — To the cathedral church of Malanje, he appointed the Reverend Pompeiu de Sa Leao e Seabra, a member of the Congregation of the Holy Spirit, who was administering the souls of the archpresbytery commonly called "Lunda," in the same diocese of Malanje. on February 7, 1963. — To the titular episcopal church of Vaga, he appointed the Reverend Andrew Rousset, General Vicar of the diocese of Versailles, whom he designated as an Auxiliary to the Most Reverend Father Alexander Renard, Bishop of Versailles. on February 12. — To the cathedral church of Trent, he appointed the Reverend Alexander Gottardi, Pro-General Vicar of the Patriarchal Church of Venice. — To the cathedral church of Buffalo, he appointed the Most Reverend Father James A. Me Nulty, formerly Bishop of Paterson. — To the cathedral church of Paterson, he appointed the Most

Translated by churchlatin.ai, a product of Boyne Archives

Reverend Father James G. Navagh, formerly Bishop of Ogdensburg. — To the cathedral church of Ogdensburg, he appointed the Most Reverend Father Leon R. Smith, formerly titular Bishop of Marida. — To the titular episcopal church of Claneus, he appointed the Reverend George Henry Speltz, formerly Urban, Rector of the seminary of the diocese of Vi-

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Official Commentary, designated by the Most Reverend Father Edward A. Fitzgerald, Bishop of Winona. February 14th. — To the Cathedral Church of Amiens, the Reverend Father Geric Leuliet, General Vicar of the diocese of Arras. February 18th. — To the Metropolitan Church of Lingayen-Dagupan, recently established, the Most Reverend Father Marian Madriaga, formerly Bishop of Lingayen-Dagupan. February 28th. — To the Cathedral Church of Novara, the Most Reverend Father Placid Cambiaghi, formerly Bishop of Crema. March 8th. — To the Cathedral Church of Cabanatuan, recently established, the Reverend Father Marian Gavióla, from the diocese of Tagbilaran. — To the Cathedral Church of Tarlac, recently established, the Reverend Father Jesus Sisón, Chancellor of the diocese of Lingayen-Dagupan.

DECREE OF THE HOLY SEE CONCERNING THE CHANGE OF BOUNDARIES OF DIOCESES.

Erected recently by the Apostolic Constitution "Exemplum Apostolorum," of May 22, 1962, the diocese of Santo Ângelo, the parish commonly called "São Pedro de Pontão," located within the territory of the municipality of "Tupanciretá" and belonging to the diocese of Uruguaiana, remains separated from the territory of that diocese.

For the good of souls, the Most Reverend Father Armandus Lombardi, Archbishop titular of Caesarea Philippi and Apostolic Nuncio in Brazil, having obtained the favorable opinion of the Ordinaries concerned, requested the Apostolic See to separate the territory of the aforementioned parish of "São Pedro de Pontão" from the diocese of Uruguaiana and to annex it to the diocese of Santo Ângelo.

This Sacred Consistorial Congregation, having considered that such a change would be beneficial for the good of souls, and with the exercise of the special faculties granted to it by His Holiness, Pope John Divine Providence XXIII, has deigned to approve this request.

Therefore, with the consent of those who have an interest, or are presumed to have an interest, the present Decree is issued, whereby the diocese of Uru-

[*Latin ed. p. 247*]

The Sacred Congregational Congregation decrees that the aforemen-

Translated by churchlatin.ai, a product of Boyne Archives

tioned territory of the parish of "São Pedro de Pontäo" is detached from the Uruguaiana district and is permanently attached to the diocese of São Maria, so that the entire territory of the municipality of "Tupanciretá," as it is now defined by civil law, remains under the jurisdiction of the Bishop of São Maria. All documents and records pertaining to the aforementioned territory are to be transferred from the archives of the Curia of Uruguaiana to the archives of the Curia of São Maria as soon as possible; and with regard to the clergy, this Sacred Congregation decrees that, as soon as the present Decree is put into effect, priests legitimately holding a benefice or office within the territory of the aforementioned parish, and clerics having a legitimate domicile within the diocese of São Maria, shall be incardinated in that diocese. To accomplish all of these things, the same Sacred Congregation appoints the Most Reverend Father Armando Lombardi, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, the task of submitting to the aforementioned Sacred Congregational Congregation an authentic copy of the completed execution. Regarding all of the above, the present Congregational Decree shall be valid as if it were issued with Apostolic Letters bearing the seal. All contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregational Congregation, on the 20th day of the month of August, in the year 1962.

CAROLUS Card. CONFALONIERI, Secretary.

L. S.

Franciscan Carpino, Archbishop of Serdica, Assessor.

[*Latin ed. p. 248*]

Acts, Official Commentary of the Apostolic See 248. SACRED CONGREGATION FOR RITES in BALTIMORE. Concerning the Beatification and Canonization of the Venerable Servant of God, Anne Elizabeth Bayley, widow, foundress of the Institute of the Daughters of Charity of Saint Joseph in North America. CONCERNING THE QUESTION of whether and concerning which miracles there is evidence in the case, and to what effect. It is always wondrous to mortals when someone, spurning riches and setting aside the comforts of the world, undertakes something arduous and full of labor, especially if it is a weak woman who accomplishes this, who, leaving her home, dedicated herself to helping the needy and caring for the sick, following in the footsteps of the Divine Savior, who declared that He had brought this fire of charity into the world, and who desired it to be continually kindled. In this exercise of charity, the Venerable Servant of God, Elizabeth Anne Bayley, widow Seton, devoted all her strength, and indeed, entrusted herself to the religious family which she founded. The fame of holiness, which honored her in life, spread widely after her death, and the practice of her heroic virtues was confirmed by

Translated by churchlatin.ai, a product of Boyne Archives

this Sacred Congregation by decree on December 18, 1958. When, for the celebration of the solemnity of beatification, miracles are required by the sacred canons, worked by God through His servants, the most astute promoters of the cause selected two healings which exhibit the characteristics of a true miracle. I. Sister Gertrude Korzendorfer, in the year 1933, at the age of sixty, suffered from cystitis, and was treated in the Neo-Aurelianensi hospital. Upon her dismissal, although not yet perfectly healed, she entered the same hospital again the following year, suffering from a digestive ailment, with vomiting and nausea. Meanwhile, a hepatocolecystis, which is connected to the pancreas, was discovered. After a surgical operation, she was dismissed, but the symptoms of the illness did not subside. After a few months, she entered the same hospital a third time, and was found to be afflicted with pancreatic cancer, and was therefore near death.

[*Latin ed. p. 249*]

The Sacred Congregation of Rites, in its examination, has fully confirmed the radiological and histological findings, and has issued a completely unfavorable prognosis. Meanwhile, fervent prayers were offered to the Handmaid of God. And not without reason, for on February 1st of the year 1935, she was found to be completely and instantaneously healed, and was therefore discharged from the hospital, so that she could resume her customary labors; and this healing was confirmed by all the attending physicians of the hospital.

1. The young woman, Anna O'Neill, aged four years, suffered from acute lymphatic leukemia in February of the year 1952, a diagnosis which was fully confirmed by three experts, renowned hematologists, after examination. Their depositions were corroborated by valid written testimonies, analyses, and examinations, including hemocytometric, radiological, and bacteriologic examinations. On the 17th of the same month, she was admitted to the hospital of Saint Agnes in Baltimore, and the following day she was transferred to the University Hospital of the same state, under the care and supervision of a most distinguished physician, who fully accepted the aforementioned diagnosis. Since there was absolutely no possibility of healing in this case, Sister Mary Alexia Fowler invoked the intercession of the Venerable Mother Seton, and novena prayers were offered for the healing of the young woman. A prompt improvement followed, and on April 27th of the same year, she left the hospital completely healed, to the astonishment and wonder of the physicians. In subsequent examinations, her perfect health was confirmed.

2. Regarding these two remarkable healings, canonical inquiries were conducted in the ecclesiastical courts of Neo Orleans during the years 1944-45, and in Baltimore during the years 1960-61, and the validity of these inquiries was decreed by this Sacred Congregation on November 24th, 1961.

Translated by churchlatin.ai, a product of Boyne Archives

The medical experts who were subjected to the examination of the Sacred Medical Commission unanimously accepted the diagnosis and the instantaneous and perfect healing of both patients. Furthermore, this matter was discussed in the Preparatory/Deliberating Assembly of the same Sacred Congregation on November 29th, 1962; and finally, in the General Congregation before the Most Holy, on the 19th of this month, the aforementioned Cardinal, in place of the Reverend Cardinal Clement Micara, Bishop of Velletri, and Promoter or Relator of this cause, raised the question: Concerning which miracles does it consist, and to what effect does this pertain? And the Reverend Fathers Cardinals, Prefects, Official Consultants, and theologians gave their opinions. His Holiness postponed giving his judgment, while meanwhile, heavenly light was sought. Therefore, the Reverend Cardinal Arcadio Maria Larraona was summoned.

[*Latin ed. p. 250*]

Acts of the Apostolic See - Official Commentary 250. The Prefect of the Congregation for Divine Worship, as well as the Most Reverend Father Ferdinand Antonelli, General Promoter of the Faith, and myself, the undersigned Secretary, having diligently carried out the necessary rites, the Supreme Pontiff, Pope John XXIII, solemnly decreed: That the instantaneous and complete healing of Sister Gertrude Korzendorfer O'Neill from leukemia, of the Handmaid of God, Elizabeth from acute lymphatic carcinoma, Anne from pancreatic disease, and of the young girl Anne, through the intercession of the Venerable Bayley, obtained by the widow Seton, is established. This Decree was ordered to be published and recorded in the Acts of the Sacred Congregation for Divine Worship. Given in Rome, on the 25th day of February in the year of Our Lord 1963. ARCADIUS M. Cardinal LARRAONA, Prefect. L. © S. f. Henry Dante, Archbishop of Carpasia, from the Secretariat II BERGOMEN. Concerning the Beatification and Canonization of the Venerable Servant of God Aloysius Mary Palazzolo, a secular priest, founder of the Institute of the Poor Sisters. REGARDING THE QUESTION: Whether and concerning which miracles there is evidence in the case, and to what effect, that all the faithful in the Catholic Church, of all ages, who have dedicated their entire lives to alleviating the needs of their neighbors, have flourished. Among these heroes of charity, the Venerable Servant of God Aloysius Mary Palazzolo, a priest of the Bergamo diocese, deserves to be rightly included, who diligently worked to benefit all those in need. His outstanding virtues were approved by the Decree of the Congregation for Divine Worship on July 15th of the past year. Since the sacred canons require miracles, obtained through divine intervention, for the beatification of the Servants of God, the most diligent promoters of the cause selected, among numerous healings, two that appear to demonstrate the characteristics of

Translated by churchlatin.ai, a product of Boyne Archives

a true miracle.

[*Latin ed. p. 251*]

The Sacred Congregation of Rites, 251. Antonina Fattaccio, in religion, Sister Generosa, of the Institute of the Poor Sisters, was weak from childhood. At the age of twelve, she began to suffer from glandular swellings in the head, chest, and legs, undoubtedly indicating a tuberculous nature. These ailments persisted, and she was afflicted with pleurisy and mesenteric inflammation; therefore, in December of the year 1950, she entered the hospital in Turin, where she remained for three months, and during which time the doctors unanimously diagnosed tuberculous peritonitis. While undergoing treatment, her condition worsened, and the sick woman was discharged from the hospital in order to obtain relief through a change of air, which medications had failed to provide. However, this proved futile, as Antonina was admitted to the hospital in Cagliari, where she remained for over two years. Although her health had not been restored, she was forced to return home. In December of the year 1955, she was again brought to the same hospital, and due to a subsequent intestinal obstruction, all the doctors gave a reserved prognosis regarding her life. However, she immediately invoked the founder of her Institute, and on July 22, 1956, she felt herself healed, and all the experts in the hospital unanimously confirmed this, indeed, they found a miraculous restoration of the organs to their original state. In subsequent examinations, her perfect health was fully confirmed.

II. On April 23, 1952, in Grassobii, in the territory of Bergamo, Lady Assumpta Curmis, aged eighty-five years, was searching for a certain book of prayers in a chest two meters in length, sixty centimeters in width, with a lid three centimeters thick and weighing twenty-five kilograms. While she was reaching into the interior of the chest, the lid fell heavily upon her head. Overwhelmed by intense pain, Assumpta lost consciousness after a few hours, and shortly thereafter, she completely perished. The doctor diagnosed a cerebral concussion. After a few days, she appeared to be recovering, and she seemed to be returning to her usual work. However, it was said that the apparent remission of the illness was deceptive; for on May 1st, she was struck by unconsciousness and remained ill for thirteen days. Upon being brought to the hospital, the doctor diagnosed her with a post-traumatic subarachnoid hemorrhage, gave a reserved prognosis, and declared that she was in danger of death; the severity of the illness was confirmed by the director of the hospital. However, on May 13th of the same month, the patient's condition worsened; therefore, the parents, with the encouragement of her infirmary sister, and even the sick woman herself, addressed fervent prayers to the devout Aloysius Mary Palazzolo. Consequently, with the aid of medical science, Assumpta was perfectly healed,

Translated by churchlatin.ai, a product of Boyne Archives

and the doctors in the hospital judged her to be completely cured.

[*Latin ed. p. 252*]

Acts of the Apostolic See - Official Commentary 252. Legal inquiries regarding the two aforementioned healings were conducted in the archdiocese of Calaritana in the year 1959 and in the episcopal curia of Bergomensi in the year 1960, concerning the validity of which the Congregation of Sacred Rites decreed on the 0th of October of the preceding year. A group of physicians from the aforementioned Congregation unanimously declared on December 22nd of the same year that the instantaneous and perfect healings had occurred outside of the laws of nature. Regarding these matters, action was taken in the Preparatory Congregation on February 12th of the immediately preceding year: finally, in the General Congregation before our Most Holy Lord Pope John XXIII on the 5th of this month, the undersigned Cardinal Arcadius Maria Larraona, Prefect of the Congregation of Sacred Rites, in place of and on behalf of the Reverend Cardinal Clement Micara, Bishop of Veliterni, the Promoter of the Cause, proposed the following question for discussion: Concerning which miracles do we have evidence, and to what effect, in the case under consideration? The Reverend Fathers Cardinals, Official Prelates, and Consultor Theologians each expressed their opinion. However, His Holiness postponed giving his judgment, in order to more earnestly beseech the Giver of Light. On this day, having summoned to Himself the Reverend Cardinal Arcadius Maria Larraona, Prefect of the Congregation of Sacred Rites, and the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, and myself, the undersigned Secretary, He, with sacred piety, declared: "It is established that there was an instantaneous and perfect healing from intestinal peritonitis, then from post-traumatic shock, and finally, by the help of God, from tuberculosis and the subsequent haemorrhage suffered by the Servant of God Aloysius Maria Pa- under the care of the Venerable. It was commanded that this decree be made public and be recorded in the Acts of the Congregation of Sacred Rites. Given in Rome, on the 7th of March in the year of Our Lord 1963. ARCADIUS M. Card. LARRAONA, Prefect. L. & S. f. Henricus Dante, Archbishop of Carpasia, Secretary.

[*Latin ed. p. 253*]

Diarium Romanae Curiae 253

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE DEI RITI

Tuesday, March 5, 1963, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Sacred Congregation of Rites, in

Translated by churchlatin.ai, a product of Boyne Archives

its general session, convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their vote concerning the miracles of the Venerable Servants of God:

1. Luigi Maria Palazzolo, priest, founder of the Institute of the Ladies of the Poor.

2. Nunzio Sulprizio, young layman.

Tuesday, March 12, 1963, in the Palace of Congregations, the Sacred Congregation of Rites, in its preparatory session, convened, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God Francesca Streitel, foundress of the Sisters of Sorrow.

SECRETARY OF STATE

APPOINTMENTS

By letters from the Secretary of State, the Holy Father John XXIII, happily reigning, deigned to appoint:

February 27, 1963. The Reverend Father Lio Ermenegildo, of the Order of Friars Minor, Consultor of the Supreme Sacred Congregation of the Holy Office.

March 2. His Excellency, Reverend Monsignor Verdino Gennaro, titular Archbishop of Corinth, Secretary of the Sacred Congregation of Ceremonies.

March 19. Their Beatitudes: Stefano I Sidarous, Patriarch of Alexandria of the Copts; Massimo IV Saigh, Patriarch of Antioch of the Melchites; Paolo Pietro Meouchi, Patriarch of Antioch of the Maronites; Gori Alberto, Patriarch of Jerusalem of the Latins; Paolo II Cheikko, Patriarch of Babylon of the Chaldeans; Ignazio Pietro XVI Batanian, Patriarch of ZÃ¼lz of the Armenians, as Additional Members of the Sacred Congregation for the Eastern Church.

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - Official Commentary

HONORS

With tickets from the Secretary of State, the Most Holy Father John XXIII, reigning happily, deigned to bestow:

The Order of Saint Gregory the Great, Commander's Rank:

December 8, 1962. To Count Salimei Guglielmo (Rome).

To Noble Sterbini Stanislao (Rome).

To Noble Alvarez de Castro Carlo (Rome).

The Order of Saint Gregory the Great, Commander's Rank with Plaque,

Translated by churchlatin.ai, a product of Boyne Archives

Civil Class:
November 25, 1961.
March 20, 1962.
October 2, 1962.
October 6, 1962.
To Mr. Gómez-Laguna Luigi (Zaragoza).
To Mr. Borda Mendoza Carlo (Colombia).
To Mr. Diakhate Lamine (Senegal).
To Mr. Kirchschläger Rodolfo (Austria).
To Mr. Rieger Giuseppe (Austria).
March 20, 1962.
To Mr. Mureddu Matteo (Italy).
March 29, 1962.
To Mr. Federici Cesare (Rome).
To Mr. Molaioli Bruno (Rome).
To Mr. Prearo Paride (Milan).
November 10, 1962.
To Mr. Majnoni di Intignano Gerolamo (Milan).
To Mr. Fracassi Giuseppe (Marsi).
December 20, 1962.
January 12, 1963.
To Mr. Resta Raffaele (Italy).
To Mr. Mazzoni Piero (Rome).
January 14, 1963.
The Order of Saint Gregory the Great, Plaque, Civil Class:
October 29, 1962.
To Mr. Sanguinetti Francesco (Rome).
December 10, 1962.
To Mr. Curti Giovanni (Milan).
The Order of Saint Gregory the Great, Commander's Rank, Civil Class:
November 25, 1961.
To Mr. Cremades Royo Giovanni Antonio (Zaragoza).
To Mr. Zubiri Vidal Antonio (Zaragoza).
June 30, 1962.
To Mr. D'Alessandro Mario (Rome).
To Mr. De Montecler Ruggero M. Gustavo (Angers).
August 4, 1962.
To Mr. Van der Steen Francesco (Malines-Bruxelles).

Translated by churchlatin.ai, a product of Boyne Archives

August 11, 1962.
August 18, 1962.
To Mr. Holoubek Giuseppe E. (Alexandria).
To Mr. Di Vita Gaspare Roberto (Palermo).
September 21, 1962.
To Mr. Dodds Enrico Renato (Senegal).
October 2, 1962.
To Mr. Pluda Giuseppe (Brzesc).
October 6, 1962.
To Mr. Renzetti Gaetano (Brzesc).
To Mr. Amendola Aniello (Salerno).
To Mr. Ciofi S. Antonio (Salerno).
To Mr. Lorenzelli Alfonso (San Miniato).
To Mr. Daly Marco (Trenton).
August 20, 1962.
To Mr. Brusco Ettore (Italy).
To Mr. Signorini Pierfranco (Italy).

[*Latin ed. p. 255*]

Diarium Romanae Curiae 255, 1962. To Mr. Schiavo Amelio (Rome). To Mr. Dell'Acqua Giovanni (Ferrara). To Mr. Pupa Pietro (Grosseto). To Mr. Quattrini Paolo (Grosseto). To Mr. Russo Giuseppe (Naples). To Mr. Hueyo Giorgio Alberto (San Isidro). November 10th. To Mr. Sogno Fortuna Ugo (Aosta). To Mr. Friuli Alfredo (Grosseto). To Mr. Frigon Paolo (Nicolet). To Mr. Levasseur Carlo Augusto (Nicolet). To Mr. Olson Erico (Stockholm). November 18th. To Mr. Gorelli Gaetano (Rome). November 24th. To Mr. Ferrarino Luigi (Italy). November 30th. To Mr. Jaccod Eugenio (Porto and Santa Rufina). To Mr. Cossetti Lino (Vercelli). December 8th. To Mr. Furitano Giuseppe (Rome). To Mr. Préfontaine Edmondo (Saint Boniface). To Mr. Cappa Gino (Casale Monferrato). December 20th. To Mr. Barbieri Corrado (Larino). To Mr. Fedeli Franco (Milan). To Mr. Montagna Lino (Milan). December 21st. To Mr. Saetta Giulio (Italy). December 29th. To Mr. Scorza Enrico (Aosta). To Mr. Lanari Antonio (Rome). January 0, 1963. To Mr. Bozzini Lidio (Montepulciano). January 12th. To Mr. Crescimanno Salvatore (Palestrina). To Mr. Presti Giuseppe (Rome). January 19th. October 20th. The Commandery of the Order of Saint Gregory the Great, military class: October 20, 1962. To Colonel Pii. Podda Antonio (Italy). December 8th. To Mr. Pellegrini Quarantotti dei Marchesi (Amelia). To Mr. Peruzzi Cosimo (Portsmouth). To Mr. Bartocci Fontana Giuseppe (Rome). Blessed. The Knighthood of the Order of Saint Gregory the Great, civil class: December 23, 1961. To Mr. Giannini Franco (Milan). To Mr. Giannini Mario (Milan). June 2, 1962. To Mr. Sposetti Tommaso

Translated by churchlatin.ai, a product of Boyne Archives

(Viterbo and Tuscania). August 4th. To Mr. Cruz Ferrada Emanuele Isidoro (Linares). August 11th. To Mr. Smits Carlo (Malines-Bruxelles). August 18th. To Mr. Aertker Walter (Alexandria). To Mr. Canizaro Antonio (Alexandria). To Mr. Caplis Giovanni (Alexandria). To Mr. Coughlin Ugo (Alexandria). To Mr. Fitzgerald Tommaso (Alexandria). To Mr. Giering Edmondo (Alexandria). To Mr. Hayes Tommaso (Alexandria).

[*Latin ed. p. 256*]

Acta Apostolicae Sedis - Commentarium Officiale 256 1962. To the Reverend Mr. Looney, Frank O'Neil (Alexandria, Louisiana). To the Reverend Mr. Masterson, Eodney Gregory (Alexandria, Louisiana). To the Reverend Mr. Miller, Riccardo (Alexandria, Louisiana). To the Reverend Mr. O'Brien, Raimondo (Alexandria, Louisiana). To the Reverend Mr. Roy, Lewis Pietro (Alexandria, Louisiana). To the Reverend Mr. Ryan, Geremia (Alexandria, Louisiana). To the Reverend Mr. Bleich, Lamoyne Carlo (Alexandria). To the Reverend Mr. Johnson, Enrico (Alexandria). To the Reverend Mr. Williams, Riccardo (Alexandria). September 21st. To the Reverend Mr. Bourguignat, Roberto (Versailles). To the Reverend Mr. Broguet, Maurizio (Versailles). To the Reverend Mr. Clementz, Giorgio (Versailles). To the Reverend Mr. Libert, Andrea (Versailles). To the Reverend Mr. Tessier, Giovanni Paolo (Versailles). September 28th. To the Reverend Mr. Dolan, Domenico (Alexandria, Ontario). To the Reverend Mr. Roy, Gerardo (Alexandria, Ontario). To the Reverend Mr. Dono van, Carlo E. (Boston). To the Reverend Mr. Chatellier, Enrico (Nantes). To the Reverend Mr. Broisat, Giorgio (Verdun). To the Reverend Mr. Hutin, Enrico (Verdun). To the Reverend Mr. Bethenod, Camillo Marco (Viviers). October 2nd. To the Reverend Mr. Fall, Aliaune (Senegal). To the Reverend Mr. Le Gros, Carlo (Senegal). To the Reverend Mr. Vieyra, Paolino (Senegal). To the Reverend Mr. Poli, Oreste (Parma). October 6th. To the Reverend Mr. Chiang, Fu-Tsung Paolo (Taipeh). To the Reverend Mr. Pao, Tsun-Peng Ignazio (Taipeh). August 18th. Necrology. March 3, 10, 11, 19, 20, 25, 31, 1 (of April). 1963. The Most Reverend Monsignor Melchiori, Egisto Domenico, Archbishop-Bishop of Tortona. The Most Reverend Monsignor Bossart, Alphonse, titular Bishop of Tigava. The Most Reverend Monsignor Bornigia, Domenico, Bishop of Sansepolcro. The Most Reverend Monsignor Schott, Lawrence Frederick, titular Bishop of Eluza. The Most Reverend Monsignor Fleischer, Adalbert, titular Bishop of Tiberiopoli. The Most Reverend and Eminent Cardinal Arteaga y Betancourt, Manuel, of the titular church of St. Lawrence in Lucina, Archbishop of San Cristóbal de La Habana. The Most Reverend Monsignor Mathieu, Clément, Bishop of Aire. The Most Reverend Monsignor Ghiga, Mario, Bishop of Ampurias and Tempio. The Most Reverend Monsignor Koguian, Sahag Laurent, titular Bishop of Comana of Armenia. The Most

Translated by churchlatin.ai, a product of Boyne Archives

Reverend Monsignor Moietta, Vittorio, Bishop of Nicastro.

[*Latin ed. p. 257*]

Ann. et vol. LV, 20 Aprilis 1963 (Ser. DI, v. V) - N. 5, ACTA APOSTOLICAE SEDIS COMMENTARIIUM OFFICIALIA. Directio: Palazzo Apostolico - Città del Vaticano. Administratio: Libreria Editrice Vaticana.

ACTA IOANNIS PP. XXIII.

LITTERAE ENCYCLICAE.

Venerabilibus Fratribus, Patriarchis, Primatibus, Archiepiscopis, Episcopis aliisque locorum Ordinariis pacem et communionem cum Apostolica Sede habentibus, clero et christifidelibus totius orbis, itemque universis bonae voluntatis hominibus:

De pace omnium gentium in veritate, iustitia, caritate, libertate constituenda.

...IOANNES PP. XXIII...

VENERABILES FRATRES ET DILECTI FILII, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

"PACEM IN TERRIS, quam homines universi cupidissime quovis tempore appetiverunt, condi confirmarique non posse constat, nisi ordine, quem Deus constituit, sancte servato. Nam ex doctrinarum processibus ac technicorum inventis plane discimus, simul in animantibus et in naturae viribus dominari ordinem mirificum, simul in homine eiusmodi inesse dignitatem, qua possit sive ordinem ipsum deprehendere sive instrumenta apta sibi parare, ad easdem occupandas vires et ad sua commoda transferendas. Sed scientiarum progressiones ac technicorum inventa primum omnium infinitam Dei magnitudinem ostendunt, qui et rerum universitatem et hominem ipsum creavit."

[*Latin ed. p. 258*]

Acts of the Apostolic See - Official Commentary 258. The Creator made the universe from nothing, and poured forth the abundance of His wisdom and goodness into it; concerning which, the holy Psalmist praises God with these words: "Lord, Lord, how admirable is thy name in all the earth! For thy mercies are great above the heavens." And elsewhere, with these words: "How many are the works of thy hands, O Lord! All things thou hast made with wisdom." Moreover, God created man in His own image and likeness, endowed with intelligence and freedom, and constituted him lord of all things; as the same Psalmist testifies with these words: "And thou hast made him a little less than the angels, and hast crowned him with glory

Translated by churchlatin.ai, a product of Boyne Archives

and honor. Thou hast given him dominion over the works of thy hands; thou hast put all things under his feet."

Now, with this most excellent order of the universe, it is astonishing how much disturbance there is, both among individual men and among peoples; as if the reasons by which they are held together could only be governed by force. However, the Creator has impressed upon the innermost being of man an order, which his conscience both reveals and greatly commands to be observed: "Who shew the work of the law written in their hearts, their conscience bearing witness to them: and their thoughts between themselves accusing or also defending one another."

Furthermore, how can it be otherwise? For whatever God has made, this refers to His infinite wisdom, and refers to Him more clearly the more perfectly the same things possess that perfection.

It is true that an error of opinion often gives rise to error, since many believe that the reasons which exist between individual men and their respective societies can be governed by the same laws by which the powers and elements of the mind are governed by the universe; whereas such laws, being of a different kind, are to be sought only from that place where the Father of all things has inscribed them, that is, in human nature.

* Ps. 8, 1.

2 Ps. 103, 24.

s cf. Gen. 1, 26.

i Ps. 8, 5-6.

s Rom. 2, 15.

Cf. Ps. 18, 8-11.

[*Latin ed. p. 259*]

Acts of Pope John XXIII, 259. For it is by these laws that men are most excellently instructed, by which they first regulate their mutual dealings in human society; by which, furthermore, the reasons for establishing relationships are determined, which exist between citizens and the public magistrates of each state; by which, then, the common good is promoted; and finally, by which both individuals and states, and indeed the society of all nations, are contained and governed. This society, in order to be established, urgently requires the common good of all.

And first of all, we must speak of the order that must prevail among men. For in any human society that we wish to be well-ordered and beneficial, this principle must be established as its foundation: that every man possesses the dignity of a person; that is, he is endowed with nature, intelligence, and the freedom of will; and therefore, he has rights and duties of his own, flowing directly and simultaneously from his very nature. And because of this, they are general and inviolable, and cannot in any way be relinquished.

Translated by churchlatin.ai, a product of Boyne Archives

If we consider the dignity of human nature as revealed by divine truths, then we cannot fail to recognize that it is far greater; for men have been redeemed by the blood of Christ Jesus, have become partakers of heavenly grace, becoming sons and friends of God, and are heirs to eternal glory. And when we begin to speak of the rights of man, we observe that man has the right to life, the right to the integrity of his body, and the right to the means necessary for the honorable conduct of life; among these, especially, are food, clothing, and...

[*Latin ed. p. 260*]

Acts of the Apostolic See - Official Commentary 260: rest, recreation, medical care, and, indeed, all those necessary services which the state must provide for individuals. From this it follows that a man has the right to be cared for if he is afflicted by illness, if he is weakened by work and labor, if he is left in widowhood, if he is advanced in age, if he is compelled to cease working, and, finally, if, without any fault of his own, he is deprived of the means to obtain the necessities of life. Furthermore, by the law of nature, a man is entitled to be held in honor; to be esteemed; to be able freely to seek the truth, and, with due regard for the common good, to express his opinion, to disseminate it, and to cultivate any art; and, finally, to become more certain of the truth concerning public affairs. Simultaneously, by the law of nature, it is permissible for a man to pursue the sciences, and therefore it is also necessary that he be permitted, whether in the principal and common disciplines, or in technical arts, or in professions, to contribute to the progress of knowledge in his own country. Efforts must be made and developed so that men may, if their talents allow, advance to higher levels of study; in such a way that they, insofar as possible, may contribute to the service and functions of human society, both in accordance with their talents and with the expertise which they themselves have acquired. 8 9 Among the rights of man, it must also be included the right to venerate God, according to the correct standard of his conscience, and to profess his religion privately and publicly. Indeed, as Lactantius teaches most eloquently, we are born under the condition that we offer just and due obedience to God, our Creator, that we know Him alone, and that we follow Him alone. This bond of piety must be... » Cf. Pope Pius XI, Encyclical *Divini Redemptoris*, A.A.S. XXIX, 1937, p. 78; and Pope Pius XII, Radio Address, given on the feast of Pentecost, May 1, 1941, A.A.S. XXXIII, 1941, pp. 195-205. Cf. Pope Pius XII, Radio Address, given on the vigil of the Nativity of the Lord, December 24, 1942, A.A.S. XXXV, 1943, pp. 9-24.

[*Latin ed. p. 261*]

Acts of John PP. XXIII, 261, 10: "We are strictly bound to God and dedicated to Him, from which the very name of religion is derived." Concerning this same matter, Our Predecessor, of blessed memory, Leo XIII, affirms:

Translated by churchlatin.ai, a product of Boyne Archives

"Indeed, this is true, this is the freedom worthy of the sons of God, which most excellently protects human dignity, and is greater than all injustice; and it has always been desired and is especially dear to the Church." The Apostles steadfastly defended this kind of freedom, the Apologists confirmed it in writing, and a great number of Martyrs consecrated it with their blood.

11. Furthermore, it is the inalienable right of men to choose the way of life they prefer; therefore, either to establish a family, in which both man and woman enjoy equal rights and duties in its founding, or to embrace the priesthood or the discipline of religious life.

12. As for the family, which is founded on marriage, freely entered into, between one man and one woman, it must be considered as the first and natural seed of human society. Therefore, it is necessary to take the greatest care of it, both in economic and social matters, and also in the realm of doctrine and morals; for all these things pertain to the strengthening of the family and to assisting it in fulfilling its mission. In parents, in particular, resides the right to nourish and educate their children.

13. If we turn our attention to the sphere of economic affairs, it is clear that by the law of nature, man has been given not only the right to have resources provided for the performance of his work, but also the right to freely pursue that work himself.

14. But this kind of right is certainly joined with the demands of the Divine Institutiones, lib. IV, c. 28, 2; PL. 6, 535. Litt. Encycl. Libertas praestantissimum, Acts of Leo XIII, VIII, 1888, pp. 237-238. Cf. P. Pius XI, Radio Address, given the day before the Nativity of Our Lord Jesus Christ in the year 1942, A.A.S. XXXV, 1943, pp. 9-24. Cf. P. Pius XI, Litt. Encycl. Casti Connubii, A.A.S. XXII, 1930, pp. 539-592; and P. Pius XII, Radio Address, given the day before the Nativity of Our Lord Jesus Christ in the year 1942, A.A.S. XXXV, 1943, pp. 9-24. Cf. P. Pius XII, Radio Address, given on the feast of Pentecost, on the first of June in the year 1941, A.A.S. XXXIII, 1941, p. 201. 11 12 13 14

[*Latin ed. p. 262*]

Acta 262 of the Apostolic See – An Official Commentary, concerning the necessity for a man to labor in such conditions, in which neither his physical strength is weakened, nor the integrity of his morals is undermined, nor are the just advancements of young people harmed. And concerning women, it must be granted to them the faculty of performing work in such circumstances, which are in harmony with the necessities and duties of wives or mothers.

15 From the dignity of the human person, also arises the right to engage in economic activities, in accordance with the sense of rendering an account. Therefore, it must also be noted that a worker is due a wage, estab-

Translated by churchlatin.ai, a product of Boyne Archives

lished according to the precepts of justice; which, according to the capacity of the administration, allows the worker and his family a way of life, in accordance with human dignity. On this matter, Our Predecessor, the blessed and remembered Pope Pius XII, stated: "With the duty of performing work, which is inherent in nature, a natural right also corresponds; by virtue of which, a man can demand that, from his labor, the necessities for his life and for that of his children are provided: for nature so deeply commands the preservation of man."

16, 17 From the nature of man also derives the right to privately possess goods, or those suitable for generating resources; which right, as we have already stated, effectively contributes to the protection of the dignity of the person, and to the free exercise of each one's function in all fields of innovation; which, finally, strengthens the bonds of domestic life and tranquility, not without increasing peace and prosperity in the republic.

18 Finally, it is also opportune to note that within the right of private property, there exists a social function.

19 From the fact that men are by nature social beings, it follows that they are also entitled to gather together in one place, and...

[*Latin ed. p. 263*]

Acts of John Paul XX, 263: To enter into association with others; so that these associations may adopt the form which they deem most suitable for achieving their purpose; so that within these associations they may act spontaneously and at their own risk, and may bring about the desired results. And, as We Ourselves greatly emphasized in Our Encyclical Letter *Mater et Magistra*, it is absolutely necessary that many colleges or intermediate bodies be established, for purposes, to which the individual man cannot effectively aspire. For these colleges and bodies are, as it were, instruments that are absolutely necessary for safeguarding the dignity and freedom of the human person, and for promoting the proper exercise of reason.

Furthermore, it must be the inalienable right of every man within the confines of his own state, either to remain or to change his place of residence; and, if just reasons so advise, it must also be permissible for him to seek out other states and to establish his dwelling there. And it is not the case that because someone is a citizen of a particular republic, he is in any way prohibited from being a member of the human family, or a citizen of that universal society and communion of all men.

Moreover, it is added that the right of the human person to participate actively in public life and to contribute to the common good of citizens is linked to the dignity of the human person. For, as Our Predecessor, the blessed and remembered Pope Pius XII said, it is far from the case that man, as such, should be regarded as a mere object of social life, or an inert

Translated by churchlatin.ai, a product of Boyne Archives

mass, or some element, subject, but rather as something that is more of a foundation, a purpose. Cf. *LEONIS XIII Litt. Encycl. Rerum Novarum*, Acta Leonis XIII, XI, 1891, pp. 134-142; *PII XI Litt. Encycl. Quadragesimo Anno*, A.A.S. XXIII, 1931, pp. 199-200; and *PII XII Epist. Encycl. Sertum laetitiae*, A.A.S.: XXXI, 1939, pp. 635-644.

21 Cf. A.A.S. LUI, 1961, p. 430. Cf. *PII XII Nuntius radiophonicus, datus prid. Nativ. D. N. I. C. anno 1952*, A.A.S. XLV, 1953, pp. 33-46.

23 Cf. *Nuntius radiophonicus, datus prid; Nativ. D. N. I. C, anno 1944*, A.A.S. XXXVII, 1945, p. 12.

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis - Commentarium Officiale. Quae etiam ad ipsam personam humanae pertinent: tutela legitima suorum iurium; quae, ad effectum tendens, aequalis est, et verae iustitiae normis conformata; sicut Felix Memoriae Pius XII, Nostri Praedecessor, monitur his verbis: "Ordinem iuridicialem, quem Deus voluit, ius illud hominis proprium et perpetuum sequitur, quo cuique iuridicialis securitas adhibetur, et certa definitaque iuris provincia eidem assignatur, ab omni precaria impugnatione tuta."

Quae hactenus commemoravimus iura, quae a natura profecta sunt, in eodem homine, cui competunt, cum totidem coniunguntur officiis; et eadem iura et officia a lege naturae, quae vel tribuit vel imperat, originem, et alimentum, et firmissimam vim ducunt. Itaque, ut nonnullis utamur exemplis, ius hominis in vitam, cum cohaeret officio vitae suae conservandae; ius in dignum vitae genus, cum officio decore vivendi; ius veritatem libere vestigandi, cum officio veritatem altius latiusque in dies quaerendi. Quibus probatis, consequitur etiam, ut in consortione hominum, officium aliorum hominum respondeat naturali cuidam iuri unius hominis: officium videlicet illud ius agnoscendi et colendi. Nam quodvis praecipuum ius hominis vim auctoritatemque suam a naturali lege repetit, quae illud tribuit, et conveniens iniungit officium. Qui igitur, dum iura sua vindicant, officia sua vel omnino obliviscuntur, vel aequo minus praestant, eidem sunt veluti comparandi, qui altera manu aedem exstruunt, altera evertunt. Cum homines natura congregabiles sint, oportet alii cum aliis vivant, atque alii aliorum quaerant bonum. Hanc ob

24 cf. Nuntius radiophonicus, datus pridie Nativitatis Domini Nostri Iesu Christi anno 1942, A.A.S. XXXV, 1943, p. 21.

[*Latin ed. p. 265*]

John Paul II, Acia, 265, states that a just and well-ordered society requires that individuals mutually acknowledge and fulfill both their rights and their duties. Consequently, it is incumbent upon each person to contribute generously to the establishment of such a social order, in which rights and duties are diligently and fruitfully observed. As an example of this, it is not

Translated by churchlatin.ai, a product of Boyne Archives

enough for a person to be granted the right to necessities for life; rather, we must strive, as far as our abilities allow, to ensure that they have sufficient means to obtain these necessities. Furthermore, human society must not only be ordered, but must also bring many benefits to its members. This underscores the importance of individuals both acknowledging and fulfilling their mutual rights and duties, and also of participating together in many endeavors that are permitted, encouraged, or required by the civil life of this age. Moreover, human dignity demands that individuals exercise their own judgment and freedom in their actions. Therefore, when considering the association of citizens, it is essential that each person respects the rights of others; fulfills their duties; and, in carrying out numerous tasks, provides assistance to others, especially with their own initiative and deliberation; so that each person, acting according to their own conscience, judgment, and duty, is not swayed by external coercion or undue influence; for if any human society is established solely by force, it can hardly be said to possess anything truly human, since in such a society, individuals are restrained from freedom, whereas they should, on the contrary, be encouraged to strive for progress and perfection in life. Therefore, a well-ordered and fruitful association of citizens, one that is consistent with human dignity, is to be considered truly just; as the Apostle Paul teaches: "Speaking truth with each other, because we are members of one another" (Ephesians 4:25). This will certainly occur if we follow what is right.

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - The Official Commentary states that each individual acknowledges both their rights and their duties towards others. Such will be the communion of men, as we have already indicated, if citizens, guided by justice, are diligent in upholding the rights of others and in fulfilling their own duties; if they are motivated by such a love that they consider the needs of others as their own, that they share their own goods with others, and strive to ensure that the best sentiments of mind and soul are communicated to all throughout the world. And this is not enough; for human society is united by freedom, namely, by means suitable for the dignity of citizens, who, being endowed with the power of reason, take upon themselves the responsibility for their actions. Therefore, Venerable Brothers and beloved sons, human society must above all be regarded as something that pertains especially to the mind: through which men, illuminated by the light of truth, communicate knowledge with one another; can defend their rights and fulfill their duties; are encouraged to seek good things; and, in every matter, whatever its nature may be, can mutually experience just pleasure; are perpetually inclined to transmit the best of themselves to others; and diligently strive to convert the good of others into the good of their own souls. These goods, indeed, affect each other simultaneously, and simultaneously direct all that pertains to doctrines, to

Translated by churchlatin.ai, a product of Boyne Archives

economic matters, to the union of citizens, to the progress and discipline of the state, to the precepts of laws, and finally, to all other parts that constitute and continuously develop the human community. The order that prevails in human association is entirely of a spiritual nature; for it strives for truth, as it must be brought to fruition through the precepts of justice; it seeks to be animated and perfected by mutual love; and, finally, it must be composed of complete freedom, in order to be made more human each day through equality. But this kind of order—whose principles apply to all, and are absolute and immutable—comes from God, truly,

[*Latin ed. p. 267*]

Acts of Pope John XXIII, 267, and indeed, in a manner that transcends personal and human nature, it repeats the beginning. For God, being the ultimate truth and the supreme good, is the most excellent source from which human beings can truly draw life, provided that the union is rightly constituted and fruitful, and suited to human dignity. In this regard, it pertains to St. Thomas Aquinas: That human reason is the rule of human will, by which its goodness is measured, derives from the eternal law, which is divine reason. ... Therefore, it is evident that the goodness of human will depends much more on the eternal law than on human reason.

26 27 This age of ours is distinguished by three characteristics. First of all, we see the working classes gradually progressing in economic and social matters. They began by defending their rights, primarily in economic and social affairs, then they advanced to defending political rights, and finally, they turned their attention to achieving the benefits of a more humane society. Therefore, today, workers, who are everywhere, strongly demand that they never be treated as something devoid of reason and freedom, which others use at their discretion, but rather as human beings in all areas of human society: that is, in the economic and social sphere, in the republic, and finally, in the field of learning and disciplines. Furthermore, the presence of women in the republic is undeniable; this occurs more quickly among peoples professing the Christian faith, and more slowly, but widely, among peoples who are heirs to other traditions and imbued with a different way of life. For women, every day, are more and more aware of their own human...

26 XXXV, 27 Cf. Pope Pius XII, Radio Address, given the day before the Nativity of Our Lord Jesus Christ, in the year 1942, A.A.S. 1943, p. 14. Summa Theologica, I-II, q. 19, a. 4; cf. a. 9.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - The official commentary on the dignity of the office, so far from allowing themselves to be treated as mere objects or instruments, rather, whether within the domestic walls or in the state, they demand the rights and duties befitting a human person. We observe,

Translated by churchlatin.ai, a product of Boyne Archives

moreover, that in our own days, the association of men has passed into a completely new form, both in terms of its nature and its social and public significance. Indeed, since all peoples have either claimed their freedom, or are claiming it, it is inevitable that soon there will no longer be peoples who dominate others, nor those who are subject to foreign power. For all men, wherever they may be, are either already considered citizens of a certain free state, or are on the path to being so; and no community of people is willing to be subjected to foreign jurisdiction. For in our time, opinions have converged, which have persisted for so many centuries, from which, on the one hand, certain classes of men were assigned a lower position, while, on the other hand, others demanded the highest positions, either on account of economic and social conditions, or on account of sex, or on account of their respective position in the state. On the contrary, the opinion has spread and prevailed that all men are equal in dignity by nature. Therefore, at least in reason and in law, discrimination among men, based on race, is in no way justifiable; which is of the greatest importance and weight in establishing the human conscience on the principles which we have mentioned. And if in any man there arises a consciousness of his rights, it is necessary that in him there also arises a consciousness of his duties: so that in him who has certain rights, there is also the duty of defending those rights, as a sign of his dignity; and in others, the duty of recognizing and respecting those same rights. And when the discipline of citizens is informed by rights and duties, then men constantly discover matters pertaining to the mind and soul, they clearly understand what truth is, what justice is, what charity is, what freedom is, and they become aware of themselves as belonging to this.

[*Latin ed. p. 269*]

Acts of Pope John XXIII, 269, on the manner of societal organization: To be members of a society is not enough; for men, stirred by such concerns, are led to better know the true God, who is above human nature and endowed with a person. Therefore, the reasons that connect them to God are considered the foundation of their life; that is, a life which they either live within their own soul, or which they share with other men.

II. Human society cannot be well-ordered, nor can it be fruitful in good things, unless there are those who, adorned with legitimate authority, observe the institutions and, as far as is necessary, dedicate themselves to the common good. These, indeed, derive all authority from God, as St. Paul teaches with these words: "Let every soul be subject to higher powers. For there is no power but from God." St. John Chrysostom, explaining the Apostle's sentiment, writes: "What do you say? Is every ruler ordained by God? I do not say this," he says, "nor is my discourse now about individual rulers, but about the thing itself. For I say that the very fact that there are rulers, and that some command and others are subject, does not happen by

Translated by churchlatin.ai, a product of Boyne Archives

chance or haphazardly, but is due to divine wisdom." For since God created men sociable by nature, and since no society can stand without someone presiding over all, effectively and similarly impelling each individual towards the common purpose, it is necessary for human society to have an authority by which it is governed; which, like society itself, originates from nature and therefore from God Himself.

28. However, authority should not be considered devoid of any constraint; indeed, since it proceeds from the power to command towards right reason, it necessarily follows that it must have the force of obligation, derived from the order established by God.

[*Latin ed. p. 270*]

The Acts of the Apostolic See, 270, contain an official commentary which repeats the principle that morality itself has God as its beginning and end. For this reason, Our Predecessor, the blessed and remembered Pope Pius XII, warns: "The absolute order of living beings, and the very end of man (we call man free, endowed with duties, inviolable rights, and the origin and end of human society), touches also the state, as a certain necessary community, adorned with authority, which, if removed, could neither exist nor live. ... Since the order of all things, according to right reason and especially according to Christian faith, cannot but originate from God, our Creator, and endowed with the same person, therefore magistrates derive their dignity from Him, inasmuch as they participate in the authority of God Himself. 31 Therefore, that power of command, whether placed in threats of punishment or in promises of rewards, does not effectively incite the pursuit of the common good of all; and if it should happen, it is certainly not in accordance with human dignity, which is composed of freedom and reason. For authority, when it is contained in the most immaterial way, requires that those who govern the state refer their actions to the conscience of every citizen, that is, to the duty to which each is bound to dedicate themselves to the common good of all. But since all men are equal in their natural dignity, no one can compel another to do anything against the deepest feelings of his mind: which only God can do, as He alone scrutinizes and judges the intentions of the heart. Therefore, those who govern the state can only obligate men from the conscience, if their authority is joined with the authority of God, and is a partaker of it. 32"

31 Cf. Radio message, given the day before the Nativity of Our Lord Jesus Christ, January 1, 1944, A.A.S. XXXVII, 1945, p. 15.

32 v 274. Cf. LEO XIII, Encyclical Letter, *Diuturnum illud*, Acta Leonis XIII, I, 1880-1881, p. [illegible].

[*Latin ed. p. 271*]

Acta Ioannis PP. XXIII, 271. Having established this principle, consideration is also given to the dignity of citizens: for those who hold office do not

Translated by churchlatin.ai, a product of Boyne Archives

treat others as mere men, but rather they worship God, the Provident Creator of all things, who commanded that human relationships be governed according to the order He Himself established; and indeed, when we show due reverence to God, we do not thereby depress our spirits, but rather we elevate and ennoble them; for to serve God is to reign.

33. Since the power of the state is derived from the order of immaterial things and flows from God, if, perchance, those who govern the republic act contrary to this order, and therefore contrary to God's will or laws, or prescribe something contrary to it, then neither the enacted laws nor the granted powers can restrain the spirits of the citizens; for it is necessary to obey God more than men; indeed, at that very time, the authority itself completely collapses, and a shameful injustice follows; as Saint Thomas Aquinas teaches: "To the second point, it is to be said that human law has the nature of law only insofar as it is according to right reason; and according to this, it is manifest that it is derived from eternal law. But insofar as it deviates from right reason, it is called an unjust law, and therefore it has the nature of law, but rather of some kind of violence."

34, 35. However, from the fact that authority is born of God, it does not follow that there is no power in men to choose those who will govern the state, and to establish the form of the republic, and to define the reasons and limits of the exercise of authority. From this it follows that the doctrine we have expounded can be compatible with any form of government that is truly called a republic.

36. *References:* Cf. Ibid., p. 278; and Leo XIII, Encyclical Letter *Immortale Dei*, Acta Leonis XIII, V, 1885, p. 130. *Act. 5, 29.* Summa Theologica, I-II, q. 93, a. 3 ad 2; cf. Pius XII, Radio Address, given the day before the Nativity of the Lord, 1944, A.A.S. XXXVII, 1945, pp. 5-23. Cf. Leo XIII, Encyclical Letter *Diuturnum illud*, Acta Leonis XIII, XI, 1880-1881, pp. 271-272; and Pius XII, Radio Address, given the day before the Nativity of the Lord, 1944, A.A.S. XXXVII, 1945, pp. 5-23.

[*Latin ed. p. 272*]

Therefore, since each individual and every group of people are obligated to contribute their efforts to the common good, it necessarily follows that they must adapt themselves and their interests to the needs of others, and that they must direct their goods and services according to the norms of justice, and within the limits and conditions prescribed by the rulers of the state: for those who govern in the state must prescribe actions that are not only properly executed, but also either directly contribute to the good of the state, or can at least lead to that end. However, since the entire rationale of the state is based on the common good, it is clearly necessary that those who govern seek this good in such a way that they observe its nature, and that they harmonize their precepts with the present state of affairs.

Undoubtedly, those things that are proper to each individual nation

Translated by churchlatin.ai, a product of Boyne Archives

must be included in the common good; but these do not, in any way, fully define the common good. For the common good, because it is deeply connected with human nature, cannot consist entirely, if one considers the intimate nature and essence of the common good, unless the reason of the human person is always taken into account. Furthermore, it is added that this good, by its very nature, must be shared by all members of the state, although in different ways, according to the duties, merits, and conditions of each citizen. For this reason, it is incumbent upon all rulers of the republic to ensure that no citizen, and no group of citizens, is excluded from participating in this good, for the benefit of all.

[*Latin ed. p. 273*]

Acts of John XXIII, 273, important note: Leo XIII expressed himself in these words: "In no way must the civil order be committed to the service of the advantage of one or a few, since it is established for the common good of all." However, the reasons of justice and equity sometimes demand that those who govern the state show greater concern for the lower classes, since these are less able to defend their rights and assert their legitimate interests.

But we believe it is necessary to remind our sons that the common good pertains to the whole man, that is, to the needs of both his body and his soul. Consequently, those who govern the state must strive to achieve this common good through suitable means and measures: that is to say, so that, while maintaining the proper order of things, they may provide for the citizens both material and spiritual benefits.

These principles are certainly clearly defined by this sentence from our Encyclical Letters, *Mater et Magistra*, which we have placed in the middle, stating that the common good encompasses the entirety of the social conditions of life, by which men may more fully attain their own and the more expeditious perfection. Therefore, men, being composed of an immortal body and soul, cannot, within this mortal life, fully satisfy their needs, nor attain perfect happiness. Therefore, the common good must be promoted through such means and methods that not only do they not hinder the eternal salvation of men, but also serve it.

Indeed, in our present age, it is considered that the common good consists primarily in the preservation of the rights and duties of the human person.

[*Latin ed. p. 274*]

Acta 274 of the Apostolic See – The official commentary emphasizes, above all, the duties of those who govern the state, so that from this, rights may be recognized, observed, reconciled among themselves, defended, and promoted, so that each individual may more easily fulfill his own duties. For it is the duty of any public authority, above all, to protect

Translated by churchlatin.ai, a product of Boyne Archives

inviolable rights, the rights of individuals, and to ensure that each individual may more easily perform his duties. Therefore, if any magistrate does not recognize or violates the rights of individuals, he not only deviates from his own duty, but also all that he commands lacks any binding force.

Furthermore, those who govern the state have a primary duty to properly and suitably arrange the rights by which individuals are joined together in society, so that, first, citizens pursuing their own rights do not infringe upon the rights of others; and then, so that one, while preserving his own rights, does not hinder others in performing their duties; and finally, so that all rights are effectively protected and, if violated, are restored in their entirety.

Moreover, those who are the heads of the state must also strive to ensure that the conditions exist in which each citizen can both defend his own rights and perform his own duties; for experience has taught us that, unless magistrates act properly in economic matters, in public affairs, and in the cultivation of doctrine, inequalities will persist and grow ever wider in our times, and thus the rights and duties of individuals will be devoid of any effect.

45. Cf. Pope Pius XII, Radio Address, given on the feast of Pentecost, May 31, 1941, A.A.S. XXXIII, 1941, p. 200.

46. Cf. Pope Pius XI, Encyclical Letter *Mit brennender Sorge*, A.A.S. XXIX, 1937, p. 159; and Encyclical Letter *Divini Redemptoris*, A.A.S. XXIX, 1937, p. 79; and Pope Pius XII, Radio Address, given the day before the Nativity of the Lord, 1942, A.A.S. XXXV, 1943, pp. 9-24.

47. Cf. Pope Pius XI, Encyclical Letter *Divini Redemptoris*, A.A.S. XXIX, 1937, p. 81; and Pope Pius XII, Radio Address, given the day before the Nativity of the Lord, 1942, A.A.S. XXXV, 1943, pp. 9-24.

[*Latin ed. p. 275*]

Acta Ioannis PP. XXIII 275. Quapropter, ii qui rem publicam administrant, studium et curam in hoc defigere debent, ut cives, sicut in re oeconomica, ita in re sociali progrediantur; et ut, pro explicato rerum gignendarum apparatu, praecipua etiam ministeria explicentur; cuius sunt generis: viarum munitiones, res vectoriae, mutui commercii rationes, aqua ad bibendum apta, domicilia, cauta ad valetudinem adiumenta, expedita subsidia ad religiosam professionem fidei, denique auxilia ad animi relaxationem. In eo etiam civitatis proceribus opus est, ut de pecuniae subsidio civibus caveant, ne ipsis, si quando aut calamitas inciderit, aut recepti familiaris officii ratio gravior intervenerit, necessaria ad dignum vitae cultum desint. Neque minus iis, qui reipublicae imperium obtinent, contendendum et efficiendum est, ut operariis ad laborem idoneis facultas praebeatur opera suscipiendi cum suis viribus consentanea; ut cuique merces ex iustitiae aequitatisque legibus persolvatur; ut in societatibus ad

Translated by churchlatin.ai, a product of Boyne Archives

bona gignenda fundatis liceat opificibus se impensi operis sentire auctores; ut commode possint interiecta corpora condi, quibus civium conventus et fructuosior fiat et expeditior; ut denique omnes, modis quidem et gradibus opportunis, doctrinarum bona participare queant. At enim communis omnium utilitas hoc etiam profecto flagitat, ut rei publicae rectores in civium iuribus tum componendis et tutandis, tum provehendis summae serviant aequilibrio et saluti; ne videlicet quorundam hominum vel societatum antepositis iuribus, praecipua eisdem commoda in re publica oriantur; neve dum ad iura civium servanda spectant, quominus his ipsi plane fungantur, impedimento absurde sint. Nam semper illud maneat, publicarum auctoritatum providentiam de re oeconomica, etiamsi late pateat atque intimas communitatis partes attingat, eiusmodi tamen esse oportere, ut privatorum libertatem in agendo, non solum non coerceat, sed etiam augeat.

[*Latin ed. p. 276*]

Acts of the Apostolic See - Official Commentary 276, in such a way that the rights of every human person are safeguarded. * And it must also pertain to the various efforts undertaken by the leaders of the state, so that citizens may more easily defend their rights, as well as fulfill their duties in all areas of social life. Otherwise, it cannot be universally determined which form of government is most suitable for a republic, or in what ways the governors of the state may best fulfill their duties, regarding the enactment of laws, the administration of public affairs, and the exercise of justice. For in truth, when establishing the form by which a state is governed, and the manner in which it carries out its functions, the present state and condition of each people must have the greatest influence; which, of course, change with places and times. However, we believe that it is in accordance with human nature, if the structure of the citizenry is such that it consists of a threefold order of magistrates, which appropriately corresponds to three principal functions of public authority; since in such a state, not only are the functions of the magistrates defined by the law, but also the relationships between citizens and public officials are also defined by law. This certainly provides citizens with a certain protection, both in defending their rights and in fulfilling their duties. But in order that such a legal and political structure of the state may bear fruit, it is necessary that the magistrates devote their efforts and explain the difficulties presented with suitable reasons and means, and that these are consistent with their own duties and with the present state of the state. Furthermore, given that circumstances are constantly changing, those who legislate for the republic must never, in their actions, disregard the norms of morality, nor the institutions of the state, nor the common good. IOANNIS XXIII, Litterae Encyclicae, *Mater

Translated by churchlatin.ai, a product of Boyne Archives

et Magistra*, A.A.S., 1961, p. 415.

[*Latin ed. p. 277*]

Acta Ioannis PP. XXIII 277: Necessitates neglegere. Deinde, sicut a administratoribus rei publicae, qui iam leges plane cognoverint et res adiunctam diligenter perscrutaverint, omnia ex iure componenda sunt; ita a iudicibus, humana quidem integritate sed nulla partium sollicitatione ductis, ius cuique suum est reddendum. Tum etiam ordo rerum exigit, non minus singulos cives quam corpora interjecta, si qua ipsis iura sint asserenda et officia obeunda, ex lege opportunis munimentis ditari; sive civibus sit inter se agendum, sive cum publicis ministris. 49 Neque dubium esse potest, quin iuridicalis reipublicae ordinatio, pariter cum iusti rectique normis, pariter cum progressa civitatis disciplina consentanea, summopere ad communes omnium utilitates conducat. Sed tamen hac nostra aetate vita socialis tam varia, tam multiformis, tam alacris est, ut iuridicalis dispositio, quamvis magna prudentia et providentia consilio constituta, saepenumero necessitatibus impar videatur. Addendum eodem et illud quod rationes, quae primum civibus cum aliis civibus, deinde civibus et interiectis corporibus cum magistratibus, postremo magistratibus cum magistratibus eiusdem civitatis intercedunt, quandoque videmus tam ancipites tamque periculi plenas fieri, ut eas in certos concludere iuris fines nequeamus. Quibus in casibus res ipsa postulat, ut reipublicae moderatores, si velint iuridicalem civitatis disciplinam, iam pro re ipsa, iam pro causis, servare incolumem; si velint praecipuis socialis vitae servire requisitis; si velint ad hodiernae vitae usus et leges ipsas accommodare et novas expedire quaestiones, tum vero iidem recte sentiant, cuius generis sint sua munera quibusve terminis circumscribantur; atque tanta animi aequitate et integritate, 49 tantoque ingenio. Cf. Pius XII, Nuntius radiophonicus, datus pridie Nativitatis D.N.I.C., anno 1942. A.A.S. XXXV, 1943, p. 21.

[*Latin ed. p. 278*]

Acta 278 Apostolicae Sedis - The Commentary should be imbued with acumen and constancy of purpose, so that, besides seeing what has been accomplished without delay, it may also bring about those things in a timely and effective manner. 50 Moreover, that it is permissible for men to contribute to the administration of the state is certainly a characteristic of their dignity, even if they can only participate in the administration itself in certain ways, in accordance with the condition of the state, of which they are members. Furthermore, because of what is permitted to men in contributing to the administration of the state, the most extensive and excellent benefits are offered to them. And since those who govern the state frequently come into contact with the citizens and engage in discussions with them, they are therefore better able to understand what is beneficial for the common good; and also, since other public officials succeed others

Translated by churchlatin.ai, a product of Boyne Archives

at certain times, their authority, therefore, does not diminish, but rather, in a certain way, it is renewed for the progress of human society. 51 From these considerations, it clearly follows that, in the present age, in the juridical organization of states, it is first necessary to establish, in concise and clear terms, the fundamental rights, which are the proper rights of men, and to incorporate them into the entire discipline of the state. Secondly, it is necessary to adorn the public constitution of each state with words appropriate to the doctrine of law; by which, it should be defined in what ways the rulers of the state are chosen, by what bond they are bound to one another, what are their individual jurisdictions, and finally, by what means and in what manner they are bound to act. Finally, it is necessary to describe, in terms of law and office, the reasons for... 50 51 Cf. Pius XI, Radio Address, given the day before the Nativity of the Lord, 1944, A.A.S. XXXVII, 1945, pp. 15-16. Cf. Pius XII, Radio Address, given the day before the Nativity of the Lord, 1942, A.A.S. XXXV, 1943, p. 12.

[*Latin ed. p. 279*]

The Acts of Pope John XXIII, page 279, are cited, in which citizens are restrained with the governors of the republic; and it is clearly decreed that their principal duty is to recognize, cherish, harmonize, defend, and bring to fruition the rights and duties of citizens. However, it cannot be proven that those who claim that the rights and duties of citizens, as well as the binding force of public law, and finally, the power of the rulers of the state, originate from the will of individual men, or of certain societies, as from a first and unique source, are correct. But these things, of which we have spoken, manifestly testify that in our time, men are becoming increasingly aware of their dignity, and are therefore encouraged both to participate in the administration of the republic, and to demand that their own, inviolable rights be observed in the public order of the state. And this is not enough; for now, men also demand that the authorities of the state be created according to the public constitution, and that they perform their duties within its limits. III What Our Predecessors have often taught concerning states, We now wish to confirm with Our authority: namely, that mutual rights and duties exist between nations; and therefore, their relationships should be based on truth, justice, the eager union of minds, and liberty. For just as the law of nature governs the discipline of life for each individual citizen, so too it ought to regulate the mutual relationships of public affairs. This opinion is easily understood by anyone who considers that the governors of states cannot, by any means, escape their natural dignity.

52 Cf. LEO XIII, Apostolic Letter, On Entering the Year, Acts of Leo XIII, XXII, 1902-1903, pp. 52-80.

[*Latin ed. p. 280*]

Acts of the Apostolic See - Official Commentary 280 state, while they

Translated by churchlatin.ai, a product of Boyne Archives

perform the duties of their communities and look to the good of those communities; and therefore, in no way are they permitted to abandon the law of nature, by which they are bound, which is itself the rule of morals. Furthermore, it cannot be conceived that men, because they are placed in charge of public affairs, are necessarily compelled to divest themselves of their humanity. On the contrary, they have attained the highest degree of this kind of dignity precisely because, considering their excellent qualities and virtues, they are esteemed as the most outstanding members of the republic. Moreover, it follows from the very order of morality that a civil community of men requires an authority by which it is governed; and that this authority cannot be subverted, lest it collapse, deprived of its foundation. Indeed, this is the very admonition of God Himself: "Hearken, ye kings, and judge; learn, ye judges of the ends of the earth. Give ear, ye that rule over multitudes, and let yourselves be instructed in the tribes of nations. For power was given you by the Lord, and authority by the Most High, who will search out your works, and try your thoughts." 53 Finally, it must be maintained that, even with regard to the mutual arrangements of states, authority must be exercised in such a way as to promote the common good of all, since it is for this purpose that it is primarily established. And in the most important precepts of the common good, it must be ensured that the moral order is recognized and its commands are inviolably observed. A well-ordered state must be founded on the norm of virtue, as on a firm and immutable rock, which the Author of the world has made manifest in the very nature of things, and has indelibly inscribed in the minds of men. ... This, like a bright light, necessarily shows the right path, both to individuals and to nations, by the light of its precepts; and these, following its warnings, salutary and provident signs, should always take their guidance, lest they stray from the path. 53 Wisdom 6, 2-4.

[*Latin ed. p. 281*]

Let the actions of Pope John XXIII, and the industry undertaken by those striving to establish a new order of things, be delivered over to furious storms, and perish in shipwreck.

And it must be established from the beginning that the bonds between nations ought to be governed by truth. And truth demands that in this matter, no distinction whatsoever be made based on the differences between races; and therefore, it is considered holy and firm that all nations are equal among themselves in their natural dignity. Therefore, it belongs to each of them, by right, to flourish, to possess the necessary means for that purpose, and finally, to face the danger in achieving and obtaining this, and also, by legitimate right, to demand that they enjoy good reputation, and that the honors due to them be bestowed. This has been taught to us by experience, that men often differ greatly from each other in knowledge, virtue, strength of mind, and abundance of external goods. Nevertheless,

Translated by churchlatin.ai, a product of Boyne Archives

a just cause never arises from which it would be permissible for those who excel others to make others subject to them in any way; rather, they are bound by a more serious duty, pertaining to each and to all, to help others to achieve perfection through mutual cooperation. Similarly, it may happen that among nations, some excel others in the advancement of sciences, in the cultivation of humanity, and in the progress of economic systems. But it is far from permissible for them, because of this excellence, to unjustly dominate others; rather, they must devote greater effort to the common progress of the people. And in truth, no human being can be superior to others, since all are equal in their natural dignity. From this it follows that civil communities also differ in nothing among themselves, if the dignity of these is considered to originate from nature; for each republic resembles a certain body, of which the members...

[*Latin ed. p. 282*]

Acta 282 Apostolicae Sedis - The official commentary states that these are human affairs. Furthermore, as we know from experience, all matters pertaining in some way to the dignity of a nation are, quite rightly, of the greatest concern to the people. Moreover, it is required that, in many of those endeavors which, thanks to recent technological advancements, foster and promote mutual understanding among nations, the principles of equity are scrupulously observed. This, however, does not preclude nations from placing their own virtues in the forefront. But those reasons for disseminating news which damage the reputation of any nation, violating the precepts of truth and justice, must be utterly rejected.

Now, mutual relations between nations must be regulated according to the norms of justice; which requires that, simultaneously, mutual rights be recognized and mutual obligations be fulfilled. For it is true that nations have the right to exist, to progress, and to acquire the necessary resources for their advancement, and to play a leading role in these matters, and to protect their good name and the honors due to them; therefore, nations are equally bound by the duty of effectively protecting these rights, and of avoiding actions which could harm them. Just as, in their private affairs, individuals cannot pursue their own advantages to the detriment of others through unjust means, so too nations cannot, without committing a crime, seek the advancement of their own interests if it involves causing injury or unjustly oppressing other nations. To this, the following statement of St. Augustine seems aptly suited: "Without justice, what are kingdoms but great robberies?"

Indeed, it can happen, and it does happen, that the advantages and benefits which nations seek for themselves are in conflict with each other.

[*Latin ed. p. 283*]

Acta Ioannis PP. XXIII 283: "They must strive; however, the discord aris-

Translated by churchlatin.ai, a product of Boyne Archives

ing from this must not be resolved by force of arms, nor by deceit or trickery, but, as befits men, by mutual understanding and consideration of one another, by maturely and truthfully examining matters, and by reconciling opposing opinions with equity. In this matter, it is particularly relevant to consider the course of public affairs, which since the nineteenth century has grown and flourished throughout the world, leading men to desire to belong to the same legal system and to unite into one nation. Since this is not always possible for many reasons, it follows that fewer nations, within the boundaries of a larger nation, often contain populations of different origins, and from this, great and weighty questions arise. In this matter, it must be openly acknowledged that whatever is done against these nations to suppress the strength and growth of their people is gravely contrary to the duties of justice; and even more so, if such wrongful actions aim at the very destruction of the nation. On the contrary, it is in perfect accordance with the precepts of justice that those who govern the state should diligently provide for the human needs of the citizens of the nation with a smaller population, especially with regard to their language, the cultivation of their intellect, their ancestral customs, and their economic activities. Nevertheless, it must be noted that these citizens, who are fewer in number, whether because of the circumstances in which they find themselves, or because of events of the past, are often inclined to value more highly those things that are proper to their own nation; indeed, they may even set aside those very goods that are proper to all men, as if the good of their own nation should take precedence over the good of the entire human family. It is, however, fitting that these citizens also recognize the benefits that arise from these particular circumstances: daily interaction with citizens of a different culture contributes greatly to the perfection of their own intellect and spirit; for from this..."

57 Cf. Pius XII, Radio Address, given the day before the Nativity of the Lord, 1941, A.A.S. XXXIV, 1942, pp. 10-21.

[*Latin ed. p. 284*]

Acta Apostolicae Sedis - Commentarium Officiale 284. Gradually, these virtues, which pertain to another nation, may be transformed into the very essence and lifeblood of their own society. However, this will only occur if the smaller citizenry, united with neighboring peoples through some form of association, strive to share in the benefits and institutions of these others; and not if they sow discord, which leads to countless misfortunes, and hinders the progress of nations. For mutual relationships between states must be ordered according to the norms of truth and justice, and from this active union of forces and spirits, they must derive their growth. This can be achieved through various forms of association; and in our age, this is happening with salutary results, concerning economic matters, social and political affairs, the cultivation of intellect, the health of citizens, and even

Translated by churchlatin.ai, a product of Boyne Archives

athletic games. We must bear in mind that public authority is not, by its very nature, constituted solely to restrain people within the boundaries of their own nation, but rather to safeguard, above all, the common good of the state, which cannot be separated from the good of the entire human family. Thus, civil communities, in pursuing their own advantages, must not only refrain from harming others, but must also join forces and cooperate with each other, where the efforts of individual states are unable to achieve the desired results; and it must be carefully ensured that what benefits some states does not, rather than benefit, cause harm to others. Furthermore, the common good requires that all kinds of exchange be fostered within each nation, between citizens and between neighboring societies. For in many parts of the world, there exist human connections between peoples who are more or less dissimilar in origin; and it must be ensured that one group of people does not prevent another group of people from engaging in commerce with them; which is clearly contrary to the principles of our age, in which the distances between peoples have been almost completely eliminated.

[*Latin ed. p. 285*]

The Acts of Pope John XXIII, page 285, are joined together. Nor should it be overlooked that people of every race, besides their own particular qualities by which they are distinguished from other men, share certain common things of great importance, by which they can progress and perfect themselves more and more, especially those things which pertain to the good of the soul. Therefore, it is their right and duty to live a life united with others in society. The matter is plainly evident to all: in some places, there is a distance between the areas to be cultivated and the number of inhabitants; in other places, there is a distance between the richness of the soil and the readily available implements for cultivating the land; and therefore, the need arises for the people to work together in a cooperative manner, which leads to easier or better transport of goods, fortunes, or even people themselves.

58. In such cases, it seems opportune that, as far as possible, labor should serve the cause, and not the cause seek labor. For then, the opportunity is given to many citizens to increase the family's well-being, so that, leaving their homeland, they are not forced with great sorrow to seek another dwelling, to embrace a new state of affairs, and to begin new customs of interaction with other citizens.

As we strive to guide all people with the sentiments of paternal charity, we lament the fate of those who, for political reasons, have been driven from their homeland; for the multitude of these exiles, certainly countless in our age, are always accompanied by many and incredible sorrows. This clearly shows that the rulers of some nations excessively restrict the boundaries of just freedom, within which each citizen may live a life worthy of a

Translated by churchlatin.ai, a product of Boyne Archives

human being; indeed, in some of these states, the very right to freedom is sometimes called into question, or even completely taken away. When this happens, the proper order of civil society is utterly overturned, for public power, by its very nature, is intended to protect the common good. (Speers cf. IOANNIS XXIII Litt. Encycl. Mater et Magistra, A.A.S. LUI, 1961, p. 439.)

[*Latin ed. p. 286*]

The Acts of the Apostolic See – Official Commentary 286 states that its principal duty is to recognize the just limits of liberty and to safeguard the rights of those who are within those limits. For this reason, it is not fitting for this place to refuse to receive those who are driven here, for such refugees are adorned with the dignity of persons, and their rights must be recognized. These rights cannot be lost by the refugee, because they are deprived of the citizenship of their nation. Indeed, among the rights of human persons, it must also be considered that it is permissible for everyone to enter that nation where they believe they can better provide for themselves and their needs. Therefore, it is the duty of the governors of the republic to receive those who come from abroad, and, as far as their community allows, to favor those who may wish to join a new society. For these reasons, we publicly approve and commend, given this opportunity, all those undertakings that are in conformity with the principles of fraternal union or Christian charity, in order that the suffering of those who are forced to migrate from their places may be alleviated. And we cannot but propose for praise to all men of good will those councils, instituted from various nations, which devote all their efforts to this matter of the greatest importance. On the other hand, with great sorrow, we see that in those states where economic affairs have progressed greatly, immense preparations for war are being made, and are still being made, at the expense of the greatest material and moral goods. This results in the fact that, while the citizens of these nations must bear heavy burdens, other nations are in need of assistance, in order that they may progress economically and socially. This military apparatus is usually sought for the probable reason that, so they say, peace cannot be safe in these matters unless it is supported by an equal array of arms. Therefore, if military affairs grow in one place, it inevitably happens that others...

[*Latin ed. p. 287*]

The Acts of Pope John XXVIII, page 287, also state that the efforts to increase military power in various places are constantly growing. And if any nation is prepared with atomic weapons, this provides a reason for other nations to strive to prepare similar weapons, endowed with the same destructive power. Consequently, peoples are perpetually in fear, as if a storm were hanging over them, which at any moment could be unleashed with horrific force. And rightly so, for truly, such weapons are not lack-

Translated by churchlatin.ai, a product of Boyne Archives

ing. Although it is scarcely believable that men would dare to embrace the immense and ruinous consequences of war, it must nevertheless be acknowledged that the fire of war can be ignited unexpectedly and uncertainly. Furthermore, although the immense military apparatus of today deters men from engaging in war, nevertheless, it must be feared that the very experiments with atomic weapons, undertaken for the sake of war, if they continue, could lead to grave dangers for various forms of life on earth. Therefore, justice, right reason, and a sense of human dignity urgently demand that efforts to increase military power cease; that military instruments, which are available to various states, be reduced, here and there, and at the same time; that atomic weapons be prohibited; and that, finally, all nations should come to a proper disarmament, using mutual and effective guarantees. It must be prevented by all means – as Our Predecessor, the blessed memory of Pope Pius XII, warned – that a general war, which inflicts so much ruin on the economic and social order, and which is joined with so many crimes and moral corruptions, should afflict the human family a third time. 59 Nevertheless, it must be understood that neither the efforts to increase military power can be abandoned, nor can weapons be reduced, nor – above all – can armaments be completely removed, unless such disarmament is fully accomplished and touches the hearts of men; unless, that is, all are of one mind 59 Cf. The radio address, given the day before the Nativity of Our Lord Jesus Christ, in the year 1941, A.A.S. XXXIV, 1942, p. 17; and the Admonition of Pope Benedict XV to the leaders of warring peoples, given on August 1, 1917, A.A.S. IX, 1917, p. 418.

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis - The official acts diligently strive to ensure that the fears and anxieties arising from the prospect of war are banished from the hearts of men. This requires that something entirely different be established, surpassing the supreme law by which peace is currently maintained, namely, that it be established not through equal military power, but solely through mutual trust, so that a true and lasting peace among peoples may be secured. We are confident that this is possible, since the matter at hand is not merely dictated by the norms of right reason, but also by what is supremely desirable and the greatest of goods. First and foremost, this concerns a matter dictated by reason. Indeed, as is known to all, or at least should be known, the relationships between states, just as the relationships between individual people, are to be established not by the force of arms, but according to the norms of right reason, that is, according to the norms of truth, justice, and the active union of minds. Furthermore, we strongly advocate for the pursuit of such a cause. For who would not, with the most fervent desires, wish that the horrors of war be avoided, that peace be preserved, and that it be strengthened day by day? Finally, this cause is the greatest of goods, since its benefits extend to all, namely, to

Translated by churchlatin.ai, a product of Boyne Archives

individual people, to families, to nations, and to the entire human race. In this regard, the admonishing words of Our Predecessor, Pius XII, still resonate in our ears: "Peace destroys nothing; war can destroy everything."

60 Since this is the case, We, who on earth exercise the office of the Savior of the world and author of peace, Jesus Christ, moved by the most fervent desire of the entire human family and by paternal love for all men, believe it to be Our duty to implore and urge men, especially those who govern public affairs, to spare no effort and to endure no hardship until the course of human events is in harmony with human reason and dignity.

60 Cf. Radio address, given on August 24, 1939, A.A.S. XXXI, 1939, p. 334.

[*Latin ed. p. 289*]

Acta Ioannis PP. XXIII, 289: In deliberationibus virorum, qui prudentia et auctoritate excellunt, investigetur diligentemente, per qualem rationem, in universo orbe terrarum, mutuæ civitatum necessitudines ad humanioris aequilibrium conformari possint; aequilibrium illud, quod in mutua fide, in sinceritate pactionum, in condicionibus inviolate servatis fundatur. Haec autem quaestio ita omni parte perpendatur, ut appareat, ex qua amica, firma, et perutilia foedera initium capiatur. Ad Nos attinet, supplices preces Deo admovere non desinemus, ut superna opera sua haec opera prosperet et fecundet. Ad hoc adjicitur quod mutuæ res publicarum rationes ad normam libertatis ordinandae sunt. Hoc sententiae vis est, ut nulli nationi quidquam liceat, quo alias iniuste opprimat, aut earum negotiis se improprie interponat. Omnes contra aliis opitulari oportet, ut hae magis magis sibi sint consciæ officiorum suorum, ut nova et utilia conetur, ut in quolibet genere alacritatis per se ipsas proficiant. Cum omnes homines communi consortio, et originis, et christianae Redemptionis, et superni finis inter se copulantur, et ad unam coniungendam familiam christianam vocantur, ideo in Encyclicis Litteris *Mater et Magistra*, civitates opulentiores hortati sumus ad opem multimodis ferendam civitatibus, quarum progressiones oeconomicae essent in cursu. 61 At nunc, non sine magno animi Nostri solacio, fatemur, huiusmodi monita late accepta esse; et confidimus, ut eadem in posterum adhuc latius accipiantur; ut scilicet civitates egentiores quam primum ita in re oeconomica progrediantur, ut cives vitam ducere valeant humanae dignitati magis parem. Sed hoc semper iterum iterumque ponendum est, ita posuit A.A.S. LUI, 1961, pp. 44C-441. 19 - ACTA, vol. V, n. 5., — 20-4-1963.

[*Latin ed. p. 290*]

The Acts of the Apostolic See - Official Commentary 290: It is necessary that these measures assist in preserving the security and freedom of these nations, and that, in this economic and social progress, they either feel that the most important roles are being assigned to them, or that the burden of

Translated by churchlatin.ai, a product of Boyne Archives

achieving this result falls primarily upon them. On this matter, Our Predecessor, the blessed and revered Pope Pius XII, wisely taught: A new order of things, founded on the norms of justice, absolutely prohibits any action that would harm the freedom, integrity, and security of other nations, or that would diminish their extent or their ability to defend themselves. Even if it is almost necessarily the case that larger states, especially those that flourish with greater resources and power, establish rules for economic cooperation with smaller states, nevertheless, these smaller states must not, for the sake of the common good of all, be deprived of the right to freely govern their own affairs, nor be forced to align themselves with any particular party in international conflicts, as natural law and the law of nations prescribe; and it also belongs to these smaller states to protect their own economic development. For only when these rights are securely established can these smaller nations appropriately promote the common good and, at the same time, the prosperity of their own citizens, both in material goods and in matters relating to spiritual culture and progress.

62 Therefore, when more prosperous republics assist those in need in many ways, they must above all be wary of disregarding the particular characteristics of each nation and their civil institutions, which have been handed down by their ancestors, and they must also guard against any intention of domination. If this is done, it will certainly contribute greatly to uniting all republics, so that each, aware of its own rights and duties, will strive with equal zeal for the prosperity of all peoples.

63 62 XXXIV, Cf. Radio message, given the day before the Nativity of Our Lord Jesus Christ, in the year 1941, A.A.S. 1942, pp. 16-17. 63 JOHN XXIII, Encyclical Letter, *Mater et Magistra*, A.A.S. 53, 1961, p. 443.

[*Latin ed. p. 291*]

Acta Ioannis P. XXIII 291. In our times, more and more, the conviction has permeated the minds of men that controversies, which may arise between peoples, ought to be resolved not by arms, but by treaties and agreements. This conviction, we confess, often originates from the terrifying power of destruction, which, when combined with modern instruments of war, and from the fear of calamities and horrendous ruin that such weapons would unleash. Therefore, in this our age, which boasts of atomic power, it is irrational to believe that war is still suitable for redressing violated rights. Nevertheless, we often see peoples subjected to fear, as if it were the supreme law, and therefore expend the greatest sums of money on military matters. They claim – and there is no reason not to trust them – that they do this not to oppress, but to deter others from aggression. Nevertheless, it is to be hoped that peoples, through their mutual institutions, relationships, and dealings, will better recognize the bonds of human nature that unite them; and that they will understand that in the most important duties of common nature, it is necessary that

Translated by churchlatin.ai, a product of Boyne Archives

the customs of individuals and of peoples should be guided by love, not by fear; for it is love above all that leads men to a sincere and multifaceted union of things and of souls, from which so many good things can flow to them. IV. Recent advances in science and the arts have greatly influenced human behavior, and they move men, wherever they may be on earth, to join together and cooperate more and more. Today, the exchange of goods, ideas, and people has increased greatly. Therefore, the mutual relationships between citizens, families, and various societies belonging to different nations have increased, and more frequent interactions are taking place between the leaders of various nations. At the same time, the economic affairs of other nations are becoming increasingly intertwined with the economic affairs of others.

[*Latin ed. p. 292*]

Acta Apostolicae Sedis - Official Commentary 292: The economic systems of nations are becoming increasingly interconnected, to the point that, when considered together, they form a kind of overall order for the world's economy; furthermore, the social progress, order, security, and tranquility of any given state are necessarily linked to those of others. Given these circumstances, it is clearly impossible for individual states, considered separately from the rest, to adequately promote their own interests or to perfect themselves as they ought. For the prosperity and progress of one state are, in part, a consequence of, and in part, contribute to, the prosperity and progress of all other states. The bond of human unity will never be erased, since all people are composed of the same nature, equally sharing in their natural dignity. Therefore, the necessity, arising from human nature itself, to strive for the common good of all, which is, of course, the interest of the entire human family, will always be present. In past times, the rulers of states have been seen to be able to adequately promote the common good of all; and they strove to do so, either through the representatives of their nations, or through assemblies and conferences of the most distinguished people in the state, or through agreements and treaties: employing means and instruments that were defined either by natural law, or by the law of nations, or by a law common to all nations. In our own day, the customs of states have undergone great changes. On the one hand, the common good of all nations presents questions of the highest importance, difficult and requiring prompt resolution, especially with regard to the preservation of the security and peace of the entire world; on the other hand, the rulers of individual nations, being equal among themselves, although they multiply conventions and studies to find more suitable legal instruments, do not achieve enough; not because they lack sincere will and zeal, but because their authority lacks sufficient power. In the present circumstances of hu-

Translated by churchlatin.ai, a product of Boyne Archives

man society, therefore,

[*Latin ed. p. 293*]

From the Acts of Pope John XXIII, 293: The public constitution and form, and also the power by which public authority prevails in all nations of the world, must be adapted to promote the common good of all peoples. Indeed, if one carefully considers the intimate reason for the common good, and the nature and function of public authority, no one can fail to see the necessary connection between the two. For the moral order, as it requires public authority to promote the common good in civil society, likewise requires that this authority be truly able to accomplish this. Therefore, civil institutions – in which public authority is exercised, operates, and achieves its end – must be endowed with such a form and such efficacy that they may contribute to the common good through means and methods that are appropriate to the various circumstances. Now, when the common good of all nations presents questions that concern all peoples; and when such questions can only be resolved by a certain public authority, which must have the power, form, and instruments of sufficient scope, and whose action extends as widely as the world itself; then it follows, that, by the very demands of the moral order, a certain general authority must be established. But this general authority, which must have power everywhere on earth, and must employ suitable instruments to promote the universal common good, must be established by the consent of all peoples, and not imposed by force. This arises from the fact that, since such an authority must effectively fulfill its function, it must be impartial to all, completely alien to the interests of particular groups, and dedicated to the common good of all nations. For if this universal authority were imposed by force by the more powerful nations, there would be reason to fear that it would serve the interests of a few, or that it would be influenced by a particular nation; and therefore, the power and effectiveness of its actions would be in jeopardy.

[*Latin ed. p. 294*]

294. Acta Apostolicae Sedis - Official Commentary. Although nations may differ greatly from one another in terms of the increase of external goods and the provision of arms, nevertheless, they safeguard with the utmost care the equality of rights and the excellence of their way of life. Therefore, it is not undeserved that states are reluctant to submit to a power, whether that power is imposed upon them by force, or from which they originated, or which they have not freely embraced. Just as the common good of individual states cannot be judged without considering the human person; therefore, the universal and public authority must strive above all to ensure that the rights of the human person are recognized, held in due honor, preserved without harm, and promoted. It can achieve this either by

Translated by churchlatin.ai, a product of Boyne Archives

itself, if circumstances permit, or through universal institutions and conditions throughout the world, with the aid of which the rulers of individual states may more easily fulfill their duties. Furthermore, just as in individual states, relationships between public authority and citizens, families, and intermediary societies must be governed by the principle of subsidiarity, so too it is necessary to establish relationships between the universal public authority and the public authorities of individual nations. Indeed, the proper function of this universal authority is to examine and resolve issues that arise for the sake of the universal common good, whether they pertain to economic, social, or political matters, or to the cultivation of the intellect; issues, we say, that, because of their great importance, are widely debated and urgently addressed, and are more difficult to resolve than those that can be successfully handled by the governing bodies of individual states. It is certainly not the function of this universal authority to coerce or to revoke actions that are the proper prerogative of the public authority of other states. On the contrary, it is necessary to strive to establish such a state of affairs throughout the world in which not only the power of each nation, but...

[*Latin ed. p. 295*]

Acta Ioannis P. XXIII, 295: etiam singuli homines et interpositi coetus possint tutius sua munera obire, sua praestare officia, sua iura vindicare. 64 Ut sciunt omnes, die xxvi mensis Iunii anno MCMXLV conditum est Foederatarum Nationum Consilium — compendiariis litteris O. N. U. distinctum — cui subinde adiecta sunt minora Consilia, ex membris constantia publica variarum nationum auctoritate nominatis, quibus magni momenti munera delata sunt, ubique terrarum in provinciis explenda, quae ad rem oeconomicam et socialem, ad ingenii cultum, ad educationem et ad publicam valetudinem pertinent. At Foederatarum Nationum Consilio id maxime propositum est, ut populorum pacem tueatur atque confirmet, utque inter eos amicitiae necessitudines iuvet ac foveat, in principiis sitas aequalitatis, mutuae observantiae ac multiplicis conspirationis in omnibus humanae industriae campis. Cuius Consilii providentiae perspicuo est argumento Professio Universalis iurium humanorum, die x mensis Decembris anno MCMXLVIII a Foederatarum Nationum Coetu generali rata habita. In cuius exordio Professionis asseveratur, illud potissimum populis ac nationibus universis esse expetendum, ut iura omnia libertatisque formae, in Professione descripta, reapse agnoscantur et innoxia serventur. Nos sane non praeterit, quaedam Professionis huius capita minus probanda nonnullis visa esse; neque id immerito. Nihilominus Professionem eandem habendam esse censemus quendam quasi gradum atque aditum ad iuridicialem politicamque ordinationem constituendam omnium populorum, qui in mundo sunt. Siquidem ea universis prorsus hominibus sollemniter agnoscitur humanae

Translated by churchlatin.ai, a product of Boyne Archives

dignitas personae, atque iura cuivis homini asseruntur veritatem libere exquirendi, honesta- 64 Cf. P. P. XII, Allocutio ad iuvenes ab Actione Catholica ex Italiae dioecesibus Romae coadunatos, habita die 12 mensis Septembris anno 1948, A.A.S. XL, p. 412.

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis - The Official Commentary urges the observance of norms, the fulfillment of duties of justice, the pursuit of a life worthy of man, and other matters connected with these. Therefore, We earnestly desire that the Council of the United Nations may increasingly adapt its form and its suitable instruments to the amplitude and nobility of its functions. May the time soon arrive when this Council can effectively safeguard the rights of the human person: We speak of rights which, since they arise most closely from the dignity of the human person, are, for this very reason, universal, inviolable, and immutable; moreover, since today men in each nation are increasingly participants in public affairs, they pursue the interests of all peoples with ever greater zeal, and are becoming ever more aware that they belong to the entire human family as living members.

In this place, We again exhort Our sons to eagerly participate in the administration of public affairs, and to contribute their efforts to promoting the common good of all mankind and of their respective nations. Furthermore, illuminated by Christian light and guided by charity, they must strive to ensure that institutions, whether pertaining to economic matters, social affairs, or to civil culture and education, do not impede, but rather assist, in improving men, both in the order of natural things and in those things that transcend nature. However, it is not enough for Our sons to enjoy the heavenly light of faith and to be moved by a zeal for good; it is also necessary that civil institutions themselves be permeated by Christian principles and, through effective action, reach the very heart of things. But, since the present state of human and civil life is so conspicuous for its doctrines and technical inventions, no one can truly contribute to public institutions unless he possesses knowledge and...

[*Latin ed. p. 297*]

Acta Ioannis P.P. XXIII 297: A man of learning, let him be suited to the technical arts, and finally, let him be experienced in the practice of his profession. However, all of these things are not to be considered sufficient, unless daily life's necessities are conformed to a more humane use; and indeed, it is necessary that truth be observed, justice tempered, that its force derive from mutual human charity, and that the habit of freedom be maintained. In order that men may truly achieve the effects of these principles, they must be diligently pursued, so that first, in all matters of this life, they observe the laws, the proper norms, and the rules appropriate to each thing; and then, that their own actions conform to the precepts of

Translated by churchlatin.ai, a product of Boyne Archives

morality, and therefore, they should behave as if they are either exercising their right or performing their duty. Moreover, it is fitting that men, obeying the provident councils and commands of God, which are directed towards our salvation, and not neglecting the conscience of their minds, should conduct themselves in life in such a way that matters pertaining to sciences, to technical arts, and to their professions, are completely joined with the highest virtues of the soul. This is also the case, especially in states, which have been cultivated by Christian doctrine from ancient times, where civil institutions currently flourish with the progress of sciences and arts, and are abundant with instruments suitable for achieving any purpose, but are often, as it were, only superficially imbued with a Christian spirit. How this could have happened is rightly questioned, since those who profess the name of Christ have contributed and continue to contribute considerable effort to the enactment of such laws. We believe that the cause of this lies in the fact that the manner in which they act does not cohere with their faith. Therefore, it is fitting that the unity of mind and soul be restored, so that in their actions, the light of faith and the power of love may simultaneously prevail.

[*Latin ed. p. 298*]

Acta Apostolicae Sedis - Official Commentary 298. We believe that the reason why religious faith so often diverges from the manner of acting in the faithful is also due to the fact that they are not sufficiently cultivated in Christian morals and Christian doctrine. It often happens, in many places, that they do not devote as much attention to matters of religion as they do to external things, and while their studies in the sciences lead them to the highest levels, in matters of religious instruction, they do not go beyond the common elements. Therefore, it is necessary that the education of young people be complete, be continuous, and be imparted in such a way that the cultivation of religious matters and the soundness of the soul proceed together with the knowledge of the sciences and with the daily advancement of technical arts. Furthermore, young people must be educated to properly fulfill their respective duties.

65. However, it is helpful to point out in this matter how difficult it is to properly understand what is truly the relationship between human events and the reasons of justice, that is, to accurately define, in what degrees and in what forms, the principles of doctrine and admonitions should be adapted to the present state of human society. And it is even more difficult to define the degrees and forms of this kind, as this is our age, in which everyone must devote their efforts to the common good of the universal society, and is urged on by a faster pace of action. For this reason, while it is necessary to see every day how social affairs can be more appropriately adapted to the reasons of justice, it is also necessary that our sons do not think that they can rest content, and remain on the path they have already

Translated by churchlatin.ai, a product of Boyne Archives

taken. Indeed, all men ought to judge that what they have done up to this time and age is not sufficient, and that they must undertake greater and more appropriate endeavors each day, with regard to the creation of good societies, to human associations, to groups of citizens, and to the arts.

65 Cf. IOANNIS XXIII Litterae Encyclicae, *Mater et Magistra*, A.A.S. LI, 1961, p. 454.

[*Latin ed. p. 299*]

Acts of Pope John XXIII, 299, concerning matters pertaining to the public good, for the security of citizens, for the advancement of arts and sciences, for the establishment of laws, for the form of the republic, for assistance to health, for physical exercises, and finally, for all matters of this kind. For all these things are desired by our age, in which men, having discovered individual bodies and traversed the spaces of the heavens, seek new paths leading to almost infinite horizons. These principles, which we have placed in the center of this discussion, either originate from the very nature of things, or frequently from the order of natural rights. Consequently, in striving to implement such principles, it often happens that Catholics cooperate in various ways, either with Christians separated from this Apostolic See, or with men who, although not fully experienced in the Christian faith, nevertheless possess reason and are adorned with natural moral integrity. When this occurs, those who profess the Catholic name must strive above all to ensure that their own actions never compromise, and that they never descend to methods that could harm either the integrity of religion or of morals. At the same time, they must present themselves as those who, with kindness, respect the opinions of others, and who do not refer everything to their own advantages, and who are ready to work with faith and united forces to achieve those things that are either inherently good or conducive to the good.

It is always necessary to distinguish errors from those who are misled by opinion, even when dealing with men who are either captivated by error, or by an unequal understanding of things, or who are concerned with matters pertaining to the sacred or to the best actions of life. For a man who has fallen into error no longer ceases to be endowed with humanity, nor does he ever lose the dignity of his person, which must always be preserved. Furthermore, in human nature, the ability to resist errors and to seek the path to truth never perishes. Nor does the help of God ever fail man in this regard. Therefore, it can happen that, if someone today...

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - [They] may either lack clarity of faith, or have strayed into false opinions, but may subsequently, enlightened by the light of God, embrace the truth. Indeed, if Catholic men associate with others for the sake of external affairs, who either do not believe in Christ

Translated by churchlatin.ai, a product of Boyne Archives

at all, or do not believe in Him rightly, because they are in error, then truly they can give these [others] either an opportunity or an incentive to be led to the truth. Therefore, it is entirely proper to distinguish between false philosophical tenets concerning the nature, origin, and end of the world and of man, which pertain to economic and social matters, or to the cultivation of the mind, or to the governance of the state, even though undertakings of this kind may derive their origin and impetus from such tenets; for, while the formula of doctrine, once definitely defined, does not change, those undertakings, as they pertain to mutable conditions of things, cannot but be very subject to change. Furthermore, who can deny that, as far as they are in accordance with the precepts of right reason, and refer to just human desires, some good and worthy things may be inherent in these undertakings? For these reasons, it can sometimes happen that assemblies concerning the use of things, which were previously seen as useful in no way, are now truly fruitful, or are foreseen to be so in the future. But to judge whether this has been achieved or not, and furthermore, to determine in what ways and to what degree the benefits of the true name are to be jointly sought in the realm of either economic and social affairs, or of doctrines, or of public administration, all of this can be taught by prudence, the guiding principle of all virtues, by which the life of both individuals and associated men is governed. Therefore, when the affairs of Catholic men are concerned, it pertains most of all to those men who hold the first positions in the community of citizens and in the province of these matters; provided, however, that, in addition to observing the principles of natural law, they also observe the doctrine concerning social matters, which is transmitted by the Church.

[*Latin ed. p. 301*]

Acts of John XXIII, 301, and with the warnings of ecclesiastical authorities, let them comply. For it is the duty of the Church, not only to safeguard the doctrine of faith and morals, but also to exercise its authority among its children in matters pertaining to external affairs, when it is necessary to judge how the same doctrine may be brought to fruition.

67. Indeed, there are not lacking those, adorned with a great spirit, who, when circumstances arise that are either somewhat or in no way in accordance with the principles of justice, strive with all their might to restore everything, and are driven to this with such zeal that it seems as though a certain transformation of public affairs is taking place. We must understand that, by the necessity of nature, all things grow gradually, and therefore, in human institutions, nothing can be brought to a better state unless it is advanced step by step from within. Our blessed predecessor, Pope Pius XII, reminds us of this with these words: "Salvation and justice are not found in the disruption of the old discipline, but in the well-ordered progress of things." For unrestrained passions have always destroyed everything,

Translated by churchlatin.ai, a product of Boyne Archives

never built anything; they inflame desires, never quell them. Finally, since they sow only hatred and ruin, they are so far from reconciling those who are at odds with each other that they rather incite men and political factions to go beyond the walls, dividing them with discord, and hindering the restoration of the former order with the greatest effort.

68. Therefore, it is to be considered that the most important task of great and noble men is to establish new relationships in human society, based on truth, justice, charity, and freedom, as masters and leaders: first, among individual citizens themselves; and then, between citizens and states.

6 7 Ibid., p. 456; cf. Leo XIII, Encyclical Letter *Immortale Dei*, Acta Leonis XIII, V, 1885, p. 128; Pius XI, Encyclical Letter *Ubi Arcano*, A.A.S. XIV, 1922, p. 698; and Pius XII, Address to the Delegates of the International Union of Catholic Women's Organizations gathered in Rome for a common meeting, given on September 11, 1947, A.A.S. XXXIX, 1947, p. 486. Cf. Address to the craftsmen from the dioceses of Italy gathered in Rome, given on the feast of Pentecost, June 13, 1943, A.A.S. XXXV, 1943, p. 175.

68

[*Latin ed. p. 302*]

Acta Apostolicae Sedis - Official Commentary 302; then among nations themselves; and finally, from this, among individual people, families, intermediary bodies, individual nations, and thence the community of all mankind. This is, indeed, a task which no one can fail to consider most excellent, since true peace, according to the order established by God, can thus coalesce. Therefore, it is fitting that We publicly commend these men, who are certainly few in number, but who have rendered marvelous service to the association of men, and at the same time, invite them to further this beneficial endeavor. At the same time, We are encouraged to hope that many others, especially from among the Christian faithful, will join these men, spurred on by a sense of duty and charity. For those who have given their name to Christ, it is most fitting that they become, in this gathering of men, like sparks of light, like nourishment of love, and like leaven for the whole multitude; and this will happen all the more, the more closely each soul is united with God. For certainly, no peace exists in the universal society of men, unless it exists in the soul of each individual: unless, that is, each person maintains within himself the order that God has commanded to be maintained. Concerning this matter, St. Augustine asks man: "Does your mind wish to be fit to overcome your desires? Let it be subjected to the greater, and it will overcome the lesser: and there will be peace within you: true, certain, and perfectly ordered. What is the order of this peace? God commands the mind: the mind commands the flesh: nothing is more ordered." Therefore, considering what We have taught thus far concerning matters that greatly concern human society, and which are most closely connected with the progress of the human community, these matters have

Translated by churchlatin.ai, a product of Boyne Archives

instilled in Our mind that most keen desire, which is known to afflict all men who are endowed with good will: namely, that peace may be established on earth. For those who—although unequal to the task—exercise the vicariate power...

[*Latin ed. p. 303*]

Acta Ioannis P. XXIII 303. We deem it fitting that we, whom that messenger, with prophetic insight, called the Prince of Peace, dedicate our thoughts, our concerns, and our efforts to promoting this common good of all. However, peace is an empty word, unless it is realized in that harmonious arrangement of things, which, with all hope, we have outlined in these Encyclical Letters as a kind of preliminary sketch: we speak of an arrangement founded on truth, established according to the precepts of justice, elevated and fulfilled by charity, and finally, brought about under the auspices of freedom.

70. This matter is so grand and so sublime, that a man, even if endowed with good will and a desire for praise, cannot, by his enough efforts alone, bring it to fruition. Indeed, for human society to resemble the Kingdom of God as much as possible, the help of the heavenly Power is urgently needed. Therefore, it is fitting that, during these sacred days, we address supplications to Him who, through His most bitter sufferings and His death, not only washed away sins, the source and root of discord, of miseries, and of inequalities, but also, through His abundant blood, reconciled the human race with His heavenly Father, bestowing the gifts of peace: for he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh. ... And He came and preached peace to you who were far off, and peace to those who were near.

71. And in the sacred rites of these days, the same message resounds: "Jesus, our Lord, rising, standing in the midst of His disciples, said: Peace to you, alleluia: and the disciples were rejoiced, seeing the Lord." Thus, Christ brought peace to us, leaving peace: "Peace I leave with you: my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled: nor let it be afraid."

72. Therefore, let us embrace this peace, brought to us by the divine Redeemer, from...

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis - Commentarium Officiale. With the most fervent prayers, we beseech [God] that He may cleanse from the minds of men whatever may weaken peace, and that He may make all men witnesses of truth, justice, and fraternal charity. Moreover, may His light illuminate the minds of those who govern peoples, that, together with worthy prosperity, they may bestow upon their citizens the most beautiful gift of peace, secure and lasting. Finally, may Christ inflame the hearts of all men to break down

Translated by churchlatin.ai, a product of Boyne Archives

the barriers that separate them from one another, to strengthen the bonds of mutual charity, to understand one another, and, finally, to forgive those who have done them wrong. Thus, under His guidance and auspices, may all peoples embrace one another in brotherly fashion, and may the most desired peace always flourish and always prevail among them. Foreseeing these things, Venerable Brothers, that such peace may extend to the flocks entrusted to you, through the means of the most humble individuals, who are in need of special assistance and protection, We impart the Apostolic Blessing upon yourselves, upon priests from both rites, upon religious men and women devoted to God, and upon all the Christian faithful, but especially upon those who will heed these Our exhortations with great zeal, in the Lord. To all men of good will, to whom also these Our Encyclical Letters pertain, we implore blessings and prosperity from the Highest God. Given at Rome, at St. Peter's, in the Supper of the Lord, on the eleventh day of the month of April, in the year 1963, in the fifth year of Our Pontificate. IOANNES PP. XXIII.

[*Latin ed. p. 305*]

Year and Volume LV, No. 2, May 1963 (Series IH, Vol. V) - No. 6. ACTA APOTOLICAE SEDIS. Official Commentary. Direction: Apostolic Palace - Vatican City. Administration: Vatican Publishing House. ACTA IOANNIS PP. XXIII. APOSTOLIC LETTERS. I. To the Venerable Handmaid of God, Elizabeth Ann Bayley Seton, foundress of the Institute of the Sisters of Charity of Saint Joseph in North America, Beatification is announced. POPE JOHN XXIII. For the perpetual memory of the matter. — "Thy truth was in my heart, and therefrom arose the fervor of piety": these words, with which Saint Augustine, converted to the Catholic faith, expressed the divine goodness, are fittingly transferred to that most excellent woman, who, having entered the fold of Peter from elsewhere and wounded by the highest love, is today the first, as it were, flower from the United States of North America, to be included among those whom the Church venerates as Blessed and proposes to the faithful as an example; and it is fitting that the glorious fecundity of this Holy Mother be proclaimed, which shines forth, adorned with the sanctity of her children, born "from every nation, and from all tribes, and peoples, and tongues" (Apocalypse 7:9). It is also fitting that the heavenly honors bestowed upon this Handmaid of God are granted at this time, when the Second Vatican Ecumenical Council is being held, which also strives that brothers in Christ, separated from the communion of the Apostolic See, may desire one fold of the Good Shepherd. Elizabeth Ann, whose honors we celebrate, was born in New York (Neo-Eboraci).

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis - An official record from the largest city in Northern America, before the establishment of the United States, on the

Translated by churchlatin.ai, a product of Boyne Archives

twelfth day of the month of August, in the city of Hippo Diarrhytus, as we have mentioned, to the Bishop, in the year one thousand seven hundred and seventy-four, from Richard Bayley, a most distinguished physician, and Catherine Charlton, who, by their reputation and integrity, professed the Episcopal sect, as it is called. According to this rite, a little girl was baptized and carefully educated. The father, having lost his first wife and taken another, from whom he had seven children, spared no effort to ensure that Elizabeth Anne, endowed with a sharp and receptive mind, received the best education. For this reason, she loved him especially, and until his death, she performed all her duties towards him. Although inclined towards piety, this woman diligently practiced the Episcopal doctrine and worship, especially finding delight in prayer and divine writings, and she frequently and eagerly partook of and engaged in the Lord's Supper, and examined her conscience. At the age of twenty-nine, foreseeing in some way the task that was to be assigned to her, she thought of a house where she could gather children of the neighborhood to offer prayers and receive the rudiments of learning, and of places where a life dedicated solely to God could be led. Then, at the age of twenty, Elizabeth Anne, cultivated in finer humanity and adorned with the praise of virtues, was joined in marriage to William Magee Seton, a merchant. She loved this most virtuous husband with all her heart, and as a most prudent mother, she raised and disciplined her children, of whom she had five, with piety. She had already consecrated them to God before their birth, praying that He might rather command them to die than to be stained by sin. Encouraging others to engage in divine worship, she also showed great mercy to the poor and did works with her own hands to alleviate their poverty, so that she was commonly called "the Protestant sister of charity." However, the deaths of her relatives and her father, the adversities of her husband's health, and the decline of his business did not break her spirit, for she was firmly faithful to God. In the year one thousand eight hundred and thirty-three, as her husband's illness worsened, this woman, at the urging of a physician who had advised the sick man to seek a milder climate, accompanied her husband, William Magee Seton, who was suffering from consumption, and her daughter Anne to Leghorn. However, when they arrived at that port in Tuscany, the newcomers were ordered to go to a foul hospital because of the danger of a fever that was spreading. There, amidst many hardships and sorrows, this strong woman and devoted wife gave all the care she could to her husband and raised his spirit to God. After a month had passed, the unfortunate family was finally released, but William Magee Seton died on the twenty-seventh day of the month of December of the same year, in Pisa, while his wife died at night.

[*Latin ed. p. 307*]

Acta Ioannis Pp. XXIII 307: Having arrived and having properly pre-

Translated by churchlatin.ai, a product of Boyne Archives

pared her for the end of her life, she died a pious death. Those who were witnesses to the virtues which the Handmaid of God displayed at that time are said to have exclaimed: "If she were not a heretic, she would surely be called a saint." It is remarkable how much Christian help and solace was provided to American travelers after their arrival in Italy by the excellent brothers Philip and Anthony Filicchi, natives of Eugubio and Liburni, who were engaged in commerce. The former had visited their homeland twice, where he became friends with John Carroll, the Archbishop of Baltimore, who was highly esteemed as the father of the Church of the United States of America, and with William Seton, the father-in-law of Elizabeth Anne. Both, and especially Anthony, showed her the duties of fraternity with benevolence and generosity, and above all with zeal for the Catholic religion, providing her with the help she needed, having come to Italy seeking divine guidance due to domestic troubles, in order to find there the seeds of the greatest fortune, that is, true faith. Deprived of almost all resources, Elizabeth Anne, with her daughter, was received into the very home of Anthony Filicchi after the death of her husband, as if she were a personage of the Savior; where she was deeply moved by the examples of the virtuous life of his family, which perfectly corresponded to the religion she professed, and which flourished with integrity of morals and the praise of charity. Anthony seems to have prudently guided the Handmaid of God, so that she might consider embracing the Catholic faith. Philip, who spoke English, wrote a small treatise in which he explained the essence of Catholic doctrine to her, and also gave her other useful books. Thus, before leaving Italy at the beginning of the year 1837, Elizabeth Anne, who sought the truth with a fervent spirit, had already reached the very threshold of the Church, but she delayed her entrance, heeding the advice of her friends. In order not to undertake the long journey alone with her daughter, Anthony Filicchi joined her with a trustworthy companion. The time of the voyage was spent in learning about the Catholic faith and reading books about the lives of the Saints, and she prayed to God with fervent prayers, that He might cleanse her soul of all blemishes. Upon returning to her homeland and being reunited with her dearest loved ones, she encountered many hardships; for she found that Rebecca, the sister of her husband, whom she had relied upon so intimately, was afflicted with a deadly illness, and she began to suffer greatly in her family affairs, and she was greatly distressed when her relatives, her friends, especially John Hobart, the pastor of the Church of the Holy Trinity, an Episcopal church, to whose religious moderation she had previously entrusted herself, tried with all their might to dissuade her from the Catholic faith. This great internal conflict reduced her to a state of great distress. However, through the counsel of John Car-

Translated by churchlatin.ai, a product of Boyne Archives

roll, the Archbishop of Baltimore,

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Official Commentary and other priests confirmed, with the pious assistance of Anthony Filicchi, strengthened above all by the grace of the divine gift, all obstacles were finally removed: on the day of Ashes, the twenty-seventh day of the month of February in the year one thousand eight hundred and eighty-five, when she entered the Catholic Church of Saint Peter in Neo-Eboraci, "as if a light of security had been infused into her heart, all the shadows of doubt fled"; she renounced the name of the sect and vowed to adhere to the religion which, as she firmly believed, was founded upon the Blessed Peter. This, filled with spiritual joy, she did on the fourteenth day of the month of March of the same year, before Matthew O'Brien, the pastor of the aforementioned church, together with five daughters, who, as she herself wrote, then "entered the area of Saint Peter." The following day, she was baptized under a condition and in secret, as it appears. Shortly after, she received the sacrament of Penance for the sins committed in her past life, and, inflamed with the love of Christ the Bridegroom, she partook of the Eucharistic banquet. Indeed, the dogma, in which it is most certainly believed that Christ is truly present under the species of bread and wine, inflamed her soul with a fervent fire of charity; moreover, faith in the august Sacrament of the Eucharist was the cause and reason why she converted to the Catholic Church. In the following year, on the second day after Pentecost, the twenty-sixth day of the month of May, she eagerly entered the arena of virtues, having received the sacred chrism from Bishop John Carroll. To seek counsel for her life – for, with a few exceptions, they had abandoned her due to her changed faith – she established a small religious house in Neo-Eboraci. As can be gathered from her letters and a memorial book, she devoted all her efforts to pursuing holiness. She neglected nothing that pertained to the education of her children, and she undertook the defense and propagation of the Catholic religion; it is worth noting that she made Cecilia Seton, her husband's virtuous sister, a participant in the work of truth, and for this reason, she incurred great envy. After the departure of Anthony Filicchi, who also generously assisted the Servant of God with money, she, with the support of Valentine Dubourg of the Society of Priests of Saint Sulpice, opened a school in Baltimorae, in order to instruct young girls in the principles of the Catholic religion, and thus brought to fruition the plan that she had conceived earlier. She began to live according to the manner of religious congregations with the companions who joined her. She also inspired young girls born in obscure circumstances and oppressed by poverty to be relieved by maternal care. Therefore, a new institution, founded through the generosity of a certain excellent man, was established

Translated by churchlatin.ai, a product of Boyne Archives

in a healthy location, *Cf.* St. Augustine, Confessions 8, 12.

[*Latin ed. p. 309*]

The acts of Pope John XXIII, page 309, concerning Emmitsburg, commonly called so, because it is the seat of the Congregation of Sisters of Charity of Saint Joseph, of whom Elizabeth Ann was the foundress and mistress. This family, devoted to God, to which John Dubois, a priest from the same Sulpitian Society, rendered most excellent assistance, began its work on the thirtieth day of July, in the year one thousand eight hundred and ninety-nine, in a house which, though modest in size, was ample in the spaces of charity; thus, it sowed the seed in the land of America, which, with divine grace, grew into a flourishing tree. John Carroll, then Archbishop of Baltimore, who greatly favored Elizabeth Ann, permitted the Rule of the Daughters of Charity, disciples of Saint Vincent de Paul, by which this new religious family was bound, to be modified, so that the institution of young girls might take precedence. Anna Seton, the Servant of God, both in body and in the purpose of her religious life, prematurely passed away after having, as the first of this new Congregation, pronounced her sacred vows. At her death, her mother clearly demonstrated how she accommodated herself to the will of God with loving obedience. After the completion of her novitiate, on the nineteenth day of July, in the year one thousand eight hundred and thirty-one, she, together with seventeen sisters, bound herself to the Lord with the bond of vows. Therefore, Elizabeth Ann, a widow, mother of the family, and general superior, governed this family of virgins of Christ and the hope of youth, with great prudence and with that charity which "inclines itself to others, elevates others; mild to some, severe to others, hostile to none, a mother to all." Therefore, it is fitting to include in the praises of the Servant of God the fact that she was the founder of a free school, which they call, and of one open to the poor, which flourishes greatly in the United States of America to this day. When, in the year one thousand eight hundred and twenty-nine, she was elected as the third general superior, Elizabeth Ann signified that this would be her last act before death. Indeed, she was gradually reduced to the very threshold of the final end, and she patiently endured the pains of this illness. Finally, on the fourth day of January, in the year one thousand eight hundred and twenty-one, having received the Sacraments for the passage of life and having encouraged the Sisters to remain faithful daughters of the Church, in that house, dedicated to Saint Joseph, this singular woman, who with an ardent spirit sought the truth and, having found it, enriched America with Catholic discipline and works of charity, passed into the heavenly court, where she beheld that which neither the eye has seen, nor the ear has heard, nor has it entered into the heart of man. In the land of sanctity, [reference

Translated by churchlatin.ai, a product of Boyne Archives

to St. Augustine, De cat. rud., 15. Cf. 1 Corinthians 2:9].

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis - The official record, whose fame grows daily, was seen by God to be confirmed by miracles. Therefore, the process for attributing the honors of the Blessed to her was begun, and after the preliminary investigations, which they call the "process," a commission for the introduction of the cause was established by Pope Pius XII, Our Predecessor of blessed memory, on the twelfth day of the month of February in the year nineteen hundred and forty. Subsequently, a report on the virtues of the Venerable Elizabeth Anne Bayley, widow Seton, was prepared by the historical section of the Congregation of Sacred Rites, which serves in place of the Apostolic Process, and in which all documents, whether pertaining to her life or to her virtues, are examined with critical methods. After all matters were considered, We, having issued a decree on the twentieth day of the month of December in the year nineteen hundred and sixty, declared that she had cultivated the virtues in a heroic manner. Afterwards, the question of miracles, which, at the request of the Servant of God, were granted by God, was investigated, and after all things were carefully examined, We declared on the twenty-fifth day of the month of February in the year nineteen hundred and sixty-three that two were established. Therefore, only one thing remained to be determined: whether the Servant of God would be safely enrolled among the Blessed. This was indeed done. The Cardinals, Prelates, and Consultor Fathers entrusted with the safeguarding of the sacred rites unanimously affirmed that this could be done. With their favorable votes, We decreed on the seventh day of the month of March of this year that the solemn beatification of the Venerable Servant of God, Elizabeth Anne Bayley, widow Seton, could proceed safely. Since these things are so, We, fulfilling the desires of the Sisters of Charity, who have her as their founder, and of the Catholic people of the United States of America, by the force and authority of Our Apostolic letters, grant that the Venerable Servant of God, Elizabeth Anne Bayley, widow Seton, may henceforth be called by the name of Blessed, and that her body and relics, although not to be carried in solemn processions, may be publicly presented for the veneration of the faithful, and that images of the same Blessed may be reproduced. Furthermore, by the same authority, We grant that the Office of the Common of Virgins may be recited annually, with proper readings approved by Us, and that a Mass of the same Common may be celebrated with proper prayers also approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant the recitation of this Office and the celebration of this Mass only in the archdiocese of New York, in which the Blessed was born, and in the archdiocese of Baltimore, within whose boundaries she breathed her last; also, in churches

Translated by churchlatin.ai, a product of Boyne Archives

and chapels throughout the world, in which

[*Latin ed. p. 311*]

The Acts of Pope John XXIII, page 311: Sisters, who originate from the same Blessed [Corbetta], are to be attended to by all the faithful who are obliged to recite the canonical hours, and, with regard to Masses, by all priests, in the churches or chapels in which the feast of the same Blessed is celebrated, provided that it is convenient. Finally, we decree that the solemnities of the Beatification of the Venerable Elizabeth Anne Bayley, Seton, a widow, shall be observed, with all due reverence, as stated above, in the churches or chapels, on days legitimately determined, within one year, after the same solemnities have been completed in the Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, or Decrees concerning the prohibition of cults, or any other contrary provisions. We wish that, even in judicial disputes, the same full faith be given to copies of these Letters, whether printed or not, provided that they are signed by the hand of the Secretary of the Sacred Congregation for Religious Rites and are sealed with the seal of the same Congregation, as would be given to the signification of Our will, expressed in these present Letters. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the seventeenth day of the month of March, the third Sunday in Lent, in the year 1963, in the fifth year of Our Pontificate. HAMLETUS I. Card. CICOGNANI, to the Venerable Servant of God Aloysius Maria Palazzolo, a secular priest, founder of the Institute of the Poor Sisters, announces the Beatification for the public affairs of the Church. POPE JOHN XXIII. For the perpetual memory of this event. — Bergamo, a city of beautiful location, renowned by the memory of past events and artistic works, has become even more illustrious, because it was the mother and nurturer of generous souls, distinguished by their sanctity. For it is there that Alexander and other Martyrs shed their blood for the Christian faith, and where Saints, such as Narnus, Viator, John, and Gregory of Bard, advanced with wise moderation. There, as we learn, the Blessed Teresa Eustochium Verzeri and Paula Elizabeth Cerioli, with care, fostered youth and the works of charity. We give thanks to God with a humble heart, that it is given to Us today, through their singular merit, to bring forth a new star for the Church of Bergamo.

[*Latin ed. p. 312*]

We declare Aloysius Mary Palazzolo, a priest, to be a rival in virtue and a partner in the glory of those who preceded him, a fact rarely presented to the entire faithful. His age is linked to ours, for when we were five years old, he ascended to heaven in a most pious manner. We ourselves remember – and this is the sweetest of memories belonging to our childhood – that the news of his death was brought to us that very evening, on the tenth day of

Translated by churchlatin.ai, a product of Boyne Archives

June in the year one thousand eight hundred and eighty-six, immediately after we had left the church, where the Rosary of the Blessed Virgin had been recited, by our then parish priest, the distinguished man of virtue, Father Francis Rebuzzini. Oh, how we are moved with joy when we mention his venerable name! He who cleansed us with the saving waters of baptism and, through his discipline and example, inspired us as a boy to aspire to the lofty goal of the priesthood, was a fellow student in the seminary, and was intimately connected with us in the spiritual growth of our priestly life, and was modestly associated with us and with many others of the clergy of that time, in pursuing the fervor of religion and in performing pastoral duties. Furthermore, when we were engaged in ecclesiastical duties, we used to visit the tomb of that illustrious man every year with our companions, more to implore his help than to offer prayers for him; for it was the belief of all that his remains were once honored with that reverence which is usually accorded to the relics of the blessed. And from the account of his life, how many invitations did we receive then, which God had foreseen with love for his house! This learned man, a disciple of the Church, was born in Bergamo on the tenth day of December in the year one thousand eight hundred and twenty-seven, and he was the twelfth, and the last, like a flower, of the most honorable family of Octavius Palazzolo and Teresia Antoine, who, endowed with worldly goods, considered domestic virtues to be the greatest riches. The following day, in the parish church of Saint Alexander in Kolomna, he received the name Aloysius Mary in the font of baptism, a name which seems to have been an omen for his life, as he was dedicated entirely to Christ and to his brothers, free from the corruptions of the world. Although his parents were afflicted by the premature death of their children due to ill health, Aloysius Mary, himself frail and prone to illness, was preserved through diligent care, so that he might illuminate the Church with the brilliance of his piety and his works. Like Saint John Bosco, he had his mother as his first guide in the study of religion, and later as a noble helper in his work. When he was ten years old, the boy was orphaned by the death of his father, who was the owner of estates and a bookseller.

[*Latin ed. p. 313*]

Acta Ioannis Pp. XXIII 313 states that he seemed to be refreshed for the first time by the divine banquet. In Bergamo, he was excellently educated in literature and in the schools of the second order, so that he easily excelled; at the same time, he cultivated his soul with Christian wisdom, under the guidance of the priest Peter Sironi, who greatly loved this young man as a son in Christ and fruitfully guided him in the ways of God for twenty years. To this outstanding man was then joined in the same ministry Alexander Valsecchi, a canon and later an auxiliary bishop of the Most Holy Sacrament of Bergamo, who served Aloysius Maria for forty years, until his death, and

Translated by churchlatin.ai, a product of Boyne Archives

after the death of the former, he was a trusted advisor and friend. Thus, God gave two companions and guardians to His Servant, through whose guidance he would ascend to the summit of sanctity. In the year 1841, he was confirmed with the holy chrism by Charles Morlacchi, the Bishop of Bergamo, and was encouraged to eagerly begin the struggle of Christian life. Even then, simplicity of spirit, purity, docility, and a special affection for mercy shone in him, by which he was accustomed to generously give alms to the poor, so much so that his mother had to restrain him, and to relieve the sick lying in the public hospital or at home with acts of charity. Obeying the call of God without delay, Aloysius Maria entered the seminary in the year 1845, in order to prepare himself for the priesthood with piety and learning. Finally, on the twenty-third day of June in the year 1850, the young man, eager for the angelic ministry, was ordained into the order of priests by his bishop, as mentioned above, in the presence of his mother, a truly Christian woman, who had entrusted this only surviving son to the Church, who would be born again in Christ, and who would be a far greater glory to his extinguished lineage than any carnal offspring. Following the example of the Good Shepherd, who leads the sheep and calls them by name, he began to diligently work with the young people in an association, which they called the "oratory," in which he had already practiced as a student of the sacred studies. And so, in the humble and poorest district of the city of Bergamo, and indeed on a street called "Foppa," he greatly assisted the priest Peter Donati, the leader of his group, in the religious instruction of the boys, and also in theatrical games, especially in pastoral plays, and in other honest entertainments, removing them from dangers. From his earliest years, the Servant of God had a natural talent for poetry and music, and he directed these gifts of the mind to the service of the apostolate. This is why so many young people followed him with great love, adhered to him, and were attracted by his...

[*Latin ed. p. 314*]

I 314 Acta Apostolicae Sedis - Commentarium Officiale. It was rendered pleasing; for this reason, the "oratory," which in the year one thousand eight hundred and fifty-five he alone undertook to manage and, having also added a sacred chapel, expanded, flourished greatly and earned the praise of civil authorities. In order to instruct young, inexperienced workers, peasants, artisans, and others engaged in various occupations throughout the day, he opened a school in the evening, foreshadowing in some way the progress of social affairs, grounded in Christian law. However, as gold is tested by fire, so too was the Servant of God afflicted by serious hardships. Because the agreement for the location was rescinded, he was forced to close the "oratory" and to leave the boys, for whom he had been father and teacher. After a few years, with the help of his most pious mother, he founded a new "oratory," a church and buildings raised from

Translated by churchlatin.ai, a product of Boyne Archives

the foundations, which he wished to be dedicated to Saint Philip Neri. After the death of his mother, he withdrew there, so that he might always be among the poor, the little ones. It is also to be noted that there was there the first seat of the Bergamot association of the Catholic Action, to which Aloysius Maria also devoted diligent care. At the urging of the Director of Conscience, he also devoted himself to the care of girls. At first, he offered himself as a member and helper of the work, named after Saint Dorothy and carried out by the excellent Brothers of Lucca and Mark of the Passionist Order, in order to provide spiritual guidance to young girls, especially those of working families; then, in buildings located on the "Foppa" road and purchased with money, he ordered the "oratory," also named after the same Saint Dorothy, to be opened to girls. This work, with the grace of God, grew into a society of pious women, who first received the name from that holy Virgin, and later became known as the Sisters of the Poor, with great fruitfulness. And so, after enduring an illness and, as it were, receiving divine help from Teresa Gabrieli, a teacher of games, the Servant of God began this great undertaking on the twenty-second day of May in the year one thousand eight hundred and seventy-one. Then, before the image of the Sacred Hearts of Jesus and Mary, and the Servant of God, that pious woman pronounced three vows of religion, to which she added a fourth, of particular obedience to the Apostolic See and her Bishop, with the intention of dedicating herself without exception to the spiritual and corporal welfare of all the poor of Christ. On the same day, the Servant of He, rejoicing, received a girl, deformed in body, orphaned by her parents, and abandoned by everyone, and spoke to her these words, which would be the primary reason for the new Institute: "It is very good; it happens at the right time. For I seek out and gather those whom others reject; for when help comes from others, it is more fitting than if it comes from me myself; but when others cannot achieve it,

[*Latin ed. p. 315*]

Acta Ioannis Pp. XXIII 315, "Then, as much as I can, I will do something." And he never deviated from this resolution. In the same year, while residing in Romae, accompanied by the venerable master of piety, Alexandri Valsecchi, who had attained the episcopal dignity, Aloisius Maria was singularly touched by divine grace in the oratory adjoining the church of Sancti Eusebii, where he devoted himself to spiritual exercises; for he resolved to renounce all and to lead a humble life with Christ, so that he might profit all. Then indeed, he reached the summit of sanctity, distributing his vast fortunes, inherited from his family, to the poor, and striving to imitate his master in extreme poverty and grievous trials. With a steadfast and serene spirit, he endured the storm that raged against him and his work at that time, for he and his companions were subjected to the calumnies and objections of the populace. Then he gave a remarkable example of humility

Translated by churchlatin.ai, a product of Boyne Archives

and union with God; for he confessed to Alexandri Valsecchi, the Bishop, that, although his virtue was being tested, he was prepared to abandon any undertaking if that were the divine will. Since the previous dwellings were no longer suitable, he arranged for new ones to be built, in which, along with the Sisters, a large number of orphans, and those afflicted by every kind of misery, were cared for, and also young girls who came to the "oratory." He generously distributed the resources of his inexhaustible charity. He also wrote a rule, full of wisdom, for his religious family to observe, which Caietanus Camillus Guindani, the Bishop of Bergomensis, approved in the year 1886, one month before the death of the Servant of God, and which the Apostolic See approved in the year 1912. "Where there is charity, there is also the fruitfulness of good works": these words of Sancti Laurentii Iustiniani can rightly be applied to this magnanimous priest; for, in order to care for the orphaned children, he took under his paternal care in a rural villa, which he had inherited and which was commonly called "Torneo Boldone," to nurture them. He entrusted them to his faithful servant, Ioanni Baptistae Leidi, a most upright man, to whom other companions joined. Thus, on the fourth day of the month of October in the year 1872, the religious Congregation of the Brothers of the Holy Family was legitimately established, whose purpose was to provide assistance to orphaned children through Christian charity and education, and to whom the Servant of God gave a rule similar to that of the Institute founded by the Beata Paula Elisabeth Cerioli. After overcoming many difficulties, both congregations, and especially the Sisters of the Poor, grew and spread remarkably. We ourselves, when we had been with them for ten years...

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - The official commentary, by the Most Reverend James Mary Radini-Tedeschi, Bishop of the esteemed Church of Bergamo, has frequently recounted that in the houses of the Sisters, where Aloysius Mary Palazzolo had been a beloved father, we came to know the spirit of that man, as if transfused into the daughters, experiencing the vigor and fervor of the Institute. It was his characteristic virtue to humble himself and despise himself, to withdraw from worldly affairs, to obey most religiously the Bishop and other Superments, and to honor the Vicar of Christ on earth with the utmost reverence. To these virtues was added a most ardent charity, which made him a father to orphans, a friend to youth, and a minister to the poor. This same zeal impelled him to preach the word of God to the people in Bergamo and other places, in a simple and candid manner, "descending to the weakness of those who hear," and to diligently offer his ear to those who confessed. He was truly a tireless apostle, deserving of the heavenly reward for his labors: in the year one thousand eight hundred and eighty-six, weakened by a grave illness and tormented by anxieties, he prepared himself to go to Jesus. He called upon Him, and

Translated by churchlatin.ai, a product of Boyne Archives

even as his spirit failed, he spoke of converting sinners to God. Finally, on the fifteenth day of June of that same year, having received the Sacraments of the Church with the greatest piety, he passed from the darkness of this world to eternal light, which will never fade, in Bergamo. On that day, the funeral ceremonies were celebrated, and the entire city, and not only the city, seemed to be stirred as if by the splendor of a triumph; we say a triumph, because the sanctity of this humble priest, especially his charity, which knew no bounds, was proclaimed. Aloysius Mary, at his death, left behind a great legacy, not only the memory of the virtues for which he was called "Holy," but also the example of a life devoted to God, which his work exemplified, and many priests, whom he led from obscurity to the performance of their priestly duties, at his own expense. And the people of Bergamo have never forgotten this man, who, like an angel, "passed through doing good." In the year one thousand nine hundred and twenty-four, his mortal remains were duly transferred from the public cemetery to the sacred chapel of the principal house of the Sisters of the Poor. As the fame of the Servant of God's sanctity grew, and God seemed to confirm it with miracles, the cause for his beatification and canonization was initiated; and after the ordinary proceedings, a Commission for the introduction of the cause was established at the Sacred Congregation of Rites on the twentieth day of November of the year one thousand nine hundred and twenty-three.

[*Latin ed. p. 317*]

Acta Ioannis PP. XXIII, page 317, signed by Us. After the Apostolic investigations were completed, a discussion was held concerning the theological and cardinal virtues of the Venerable Aloysius Mary Palazzolo; and, after all matters had been considered, We decreed, on the fifteenth day of July in the year nineteen hundred and sixty-two, that the Servant of God had cultivated these virtues in a heroic manner. Subsequently, the question of the miracles, which, through the invocation of his name, were said to have been wrought by God, was examined, and all matters were diligently investigated in the aforementioned assemblies; and, on the seventh day of March in the year nineteen hundred and sixty-three, We declared that two of them were established. Therefore, only one thing remained to be determined: whether the Servant of God could safely be reckoned among the Blessed in Heaven. And this was indeed the case. For the Cardinals, entrusted with safeguarding the sacred rites, the Official Prelates, and the Consultor Fathers, affirmed with unanimous agreement that this could be done. With the exception of certain votes, We decreed on the fifteenth day of March of this year that the solemn Beatification of the Venerable Servant of God, Aloysius Mary Palazzolo, priest, could safely proceed. Since these things are so, We, heeding the desires of the diocese of Bergamo and the Congregation of the Poor Sisters, grant, by the force and authority of

Translated by churchlatin.ai, a product of Boyne Archives

these Apostolic Letters, that the Venerable Servant of God, Aloysius Mary Palazzolo, priest, may henceforth be called by the name of Blessed, and that his body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the Christian faithful, and that images of the same Blessed may be reproduced. Furthermore, by the same authority, We grant that the Office of the Saints of Common Veneration, not of the Pontiffs, with proper readings approved by Us, may be recited for him annually, and that Mass of the same Office, with proper prayers approved by Us, may be celebrated according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of Mass may take place only in the diocese of Bergamo, within whose boundaries the Blessed was born and where he died, and also in churches and chapels throughout the world where the Institute of the Poor Sisters is located, by all Christian faithful who are obliged to recite the canonical hours, and, with regard to Masses, by all priests, in the churches or chapels in which the feast of the same Blessed is celebrated. Finally, We grant that the solemnities of the Beatification of the Venerable Aloysius Mary Palazzolo may be celebrated, with due observance of the aforementioned regulations, in the churches or chapels, on days determined by legitimate authority, within one year after the same solemnities have been completed in the Holy Patriarchal Basilica of the Vatican. Notwithstanding the Apostolic Constitutions and Ordinances, and also the Decrees concerning the.

[*Latin ed. p. 318*]

Acts of the Apostolic See - Official Commentary 318, published with due ceremony, and all other contrary matters notwithstanding. We desire that, with regard to copies of these documents, even printed ones, provided they are signed by the hand of the Secretary of the Congregation of Sacred Rites and bear the seal of that same Congregation, the same full faith be given to them, as would be given to these documents signifying Our will. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the nineteenth day of the month of March, in the feast of Saint Joseph, Spouse of the Blessed Virgin Mary, in the year 1963, in the fifth year of Our Pontificate. HAMLETUS I. Card. CICOGNANI. Saint Francis of Paula is declared the principal heavenly Patron of the entire ecclesiastical Province of Calabria. JOHN PP. XXIII. For the perpetual memory of this matter. — The light of Calabria, which is now called Saint Francis of Paula, is venerated by the inhabitants of that region with great devotion and perpetual observance, due to the outstanding holiness of his life and the abundance of favors obtained through his intercession. The principal seat of this religious order is the renowned temple known as Paula, where the most illustrious man was born and where the foundations of his Order were laid. This glorious confessor of the faith and prudent administrator of charity, "who among

Translated by churchlatin.ai, a product of Boyne Archives

other athletes of Christ," as Leo PP. X, Our Predecessor, said, placing him among the blessed in the heavenly host, "by his merits and examples, he has adorned the holy Church itself (with divine grace) in many ways, and has wonderfully illuminated the darkness of our time with the brilliance of his lamp" (Bullarium Romanum, I I I, p. 476), was requested by the Fathers of the Second Provincial Council of Calabria to be declared the heavenly Patron of the region to which that illustrious assembly belonged. With their consent, the Venerable Brother John Ferro, Archbishop of Reggio, offered prayers to Us on this matter, to which We gladly acceded. Therefore, after consulting with the Congregation of Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We declare, by these documents, in perpetuity, Saint Francis of Paula, the Confessor, to be...

[*Latin ed. p. 319*]

The acts of Pope John XXIII, section 319, concerning the ecclesiastical province of Calabria: We establish and declare, before God in Heaven, as the principal heavenly Patron of this place, with all the honors and liturgical privileges that rightly belong to the principal Patrons of regions. Notwithstanding any contrary provisions. We decree, we establish, we determine that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be rightly judged and defined; and that they shall be declared null and void from now on, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the second day of June, in the year 1962, the fourth year of Our pontificate.

HAMLETUS I. Card. CICOGNANI

Titles and privileges of the minor basilica of the cathedral church of Czestochowa are conferred.

POPE JOHN XXIII. For the perpetual memory of this event.

The cathedral temple of Czestochowa, dedicated to the Holy Family of Jesus, Mary, and Joseph, is highly esteemed for its size, the variety of its decorations, and above all, its religion. It was, in fact, one of the first churches to be dedicated to this most august family. This hall of God, which was built in the year 1904, attracts large crowds of the faithful with its pious and lasting invitation, for they, flocking to the noble Czestochowa sanctuary of the Blessed Virgin Mary, also visit this excellent temple. This church is richly furnished with artistic works and sacred furnishings, and is, in all respects, the finest, and is appropriately adorned for the splendor of divine rites.

Translated by churchlatin.ai, a product of Boyne Archives

Considering with a willing heart how to increase and honor this most important house of God, the Venerable Prelate Zdzislaw Golinski, Bishop of Czestochowa, made supplications to Us, so that We might grant it the title and status of a minor basilica. Having gladly accepted these supplications, We, after consulting with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, have decided to...

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - Official Commentary: With the fullness of Apostolic authority, by the force of these Letters and in a perpetual manner, we elevate the church of Czestochowa, dedicated to the Holy Family of Jesus, Mary, and Joseph, to the dignity of a Minor Basilica, granting it all the rights and privileges that rightfully belong to temples of the same designation. Notwithstanding any contrary provisions. We decree, establish, and declare that these present Letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the twenty-second day of the month of June, in the year 1962, in the fourth year of Our Pontificate. HAMLETUS I. Card. CICOGNANI. For the honor and privileges of a Minor Basilica, the parish church of the Blessed Virgin Mary of Nazareth, located in the city called "Sestri Levante," in the diocese of Chiavari, is hereby designated. JOHN PP. XXIII. For the perpetual memory of this event. — By common consent, the city of Segesta Tigulliorum is celebrated, which, commonly called "Sestri Levante," is situated in a pleasant location on the coast, and is washed by the Ligurian Sea; it is also renowned for its excellent temple of the Blessed Virgin Mary of Nazareth, in which religion and art are wonderfully united. In this place, a chapel was built in the 14th century in honor of the most august Virgin Mother of God, to whom the name "of Nazareth" was added, due to devotion to the "Lauretan house." As the crowds of people increased, this sacred building was chosen as the site for a larger temple, which, properly consecrated in the year 1624, became the seat of the parish and an auxiliary cathedral. In it, as reported by Pope Benedict XIV, Our Predecessor, Canons frequently devoted themselves to divine matters, and there are still those who perform this service in the present day. The beauty and magnificence of the temple are not...

[*Latin ed. p. 321*]

In the Acts of Pope John XXIII, page 321, it is written: "For indeed, the very structure, which is called Roman, provides a specimen of the highest

Translated by churchlatin.ai, a product of Boyne Archives

perfection of elegant work; there, gold shines in the ornaments, and images painted with vivid colors illuminate the entire hall with the image of the Virgin Mary." Above all, the altar is most highly praised, adorned with marbles of varied beauty, but of a single preciousness. Upon it is placed the image of the Divine Mother, skillfully sculpted by Francis Schiaffino, an excellent Ligurian artist. Furthermore, the ambo and the sacellum, in which the font of sacred washing is contained, are worthy of mention. However, among all the monuments, the image of Christ crucified stands out, to which the citizens have shown singular piety from ancient times. Moved by this devotion of souls, Pope Leo XIII, Our Predecessor, redeemed that image, in the year 1903, with a solemn rite, presenting it with a golden crown through a legate. To increase the honor of this temple, a beloved son, the archpriest of the same, humbly requested Us to grant it the title and status of a Minor Basilica. These requests, supported by the most serious commendation of the Venerable Brother Francis Marchesani, Bishop of Chiavari, within whose jurisdiction the sacred building is located, and especially by Our beloved son, Alfred, Cardinal Ottaviani of the Holy Roman Church, Secretary of the Supreme Sacred Congregation of the Holy Office, were received with a willing heart. Therefore, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, by the force of these letters, in perpetuity, We elevate the church of the Blessed Virgin Mary of Nazareth, which is located in the city commonly called "Sestri Levante," and which is within the territory of the diocese of Chiavari, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples of the same name. All contrary things notwithstanding. These things We decree, We establish, We ordain, that these present letters shall forever remain firm, valid, and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-second day of the month of June, in the year 1962, in the fourth year of Our pontificate. HAMLETUS I. Cardinal CICOGNANI. ACTA, vol. V, n. 6. — 2-5-1963. concerning public affairs of the Church.

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis - The official commentary states that the parish church dedicated to the Most Sacred Heart of Jesus in the town of "Conewago," in the diocese of Harrisburg, is adorned with titles and privileges as a Minor Basilica. JOHN PP. XXIII. For the perpetual memory of this event. — The town of "Conewago" is rightly considered "most pleasing to Heaven," for it is there that, in the United States of America,

Translated by churchlatin.ai, a product of Boyne Archives

and perhaps throughout all of North America, the first church dedicated to the Most Sacred Heart of Jesus was established, and which is a true home for active Catholic life. In the year 1730, a small chapel was built there, and between the years 1785 and 1787, the church that is now seen was erected in that place, with a structure characteristic of the colonies, and it stands as a most magnificent monument to the Divine Heart and an inexhaustible repository of its benefits. To accomplish this work, members of the Society of Jesus contributed diligently, spreading the Gospel in the surrounding region with abundant fruit. From that time onward, the church gradually grew in size and was enriched with decorations, especially with images, which Francis Stecher depicted with great skill and beauty in vibrant colors; and the stained-glass windows, crafted with exceptional artistry, are truly admirable. Therefore, the church is counted among the most beautiful sacred buildings in that region. Consequently, faithful Christians from all the United States are accustomed to visit this religious center, to perform acts of piety, and to "draw water from the fountains of the Savior" (cf. Is. 12:3). Desiring to promote and enhance this commendable endeavor, and to increase the splendor of this church, the Venerable Brother George Leo Leech, Bishop of Harrisburg, in whose diocese this sacred building is located, requested that we grant it the title and status of a Minor Basilica. These requests, supported by the commendation of the Venerable Brother Aegidius Vagnozzi, Archbishop with the title of Myra, and Apostolic Delegate in the United States of America, were gladly received by us. Therefore, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters, we elevate the church dedicated to the Most Sacred Heart of Jesus in the town of "Conewago," to the honor and dignity of a Minor Basilica, perpetually and in all respects.

[*Latin ed. p. 323*]

The Acts of Pope John XXIII, section 323, with the rights and privileges that rightfully belong to the temples bearing the same name. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall fully and completely produce their intended effects; and that they shall fully and completely apply to those to whom they pertain, now and in the future; and that they shall be duly judged and defined as such; and that they shall be declared null and void from this moment forward, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the thirtieth day of the month of June, in the year 1962, the fourth year of Our Pontificate.

HAMLETUS I. Card. CICOGNANI

Translated by churchlatin.ai, a product of Boyne Archives

Titles and privileges of the Minor Basilica of the Sanctuary of the Blessed Virgin Mary "de Lluch," within the territory of the Majorcan diocese, are conferred.

POPE JOHN XXIII.

For the perpetual memory of this event.

The Blessed Virgin Mary "de Lluch" is deservedly renowned as the glory and protection of the Balearic Islands, whose beautiful image is venerated in the Majorcan temple, built in her honor in the third century, with perpetual devotion and offerings. From ancient times, the faithful have been accustomed to gather before this image, and, inspired by a love of religion, to enrich this sacred sanctuary with gifts. Indeed, Our Predecessors, the Supreme Pontiffs, have adorned this house of the Mother of God with gifts and honors, especially Callistus III, who established a college of priests there, so that the cult of the Blessed Virgin Mary might be celebrated with greater splendor; Leo XIII, who redeemed the aforementioned image through a legate with a golden diadem; and Saint Pius X, who, seeking to promote Marian piety, granted that the old college, which had almost disappeared, be restored by the Missionaries of the Sacred Hearts of Jesus and Mary. And We Ourselves, at the urging of the Bishop of Majorca, have granted the proper Office of the Blessed Virgin Mary "de Lluch" with a Mass. The temple itself is highly commendable for its size, amplitude, and magnificence, adorned with various marbles and golden ornaments.

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - The official commentary is adorned with excellent illustrations. There is also sacred furnishings and precious objects; and the divine rites are said to be solemnly celebrated with due ceremony by the frequent members of the aforementioned Congregation, for whom there are ample buildings there for religious instruction of the youth. Since the chapel, where the venerated image of the Mother of God is located, is being restored with elegant craftsmanship and exceptional work, and this brief monument of piety is being constructed, the esteemed son, the Prior of the College of Santa Maria "de Lluch," signifying also the united wishes of the faithful people who have generously contributed funds for this purpose, humbly requested Us to grant this noble religious seat the title and status of a Minor Basilica. With these requests, supported by the recommendation of the Venerable Father Jesus Enciso Viana, Bishop of Majorca, We have decided, with a willing heart, to grant this. Therefore, after consultation with the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic authority, by the force of these letters, and perpetually, We elevate the Sanctuary of the

Translated by churchlatin.ai, a product of Boyne Archives

Blessed Virgin Mary "de Lluch," located within the territory of the diocese of Majorca, to the honor and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples of the same name: notwithstanding any contrary provisions. We decree, We establish, We ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment forward, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the thirtieth day of the month of June, in the year 1962, the fourth year of Our pontificate. HAMLETUS I. Card. CICOGNANI.

Title and privileges of a Minor Basilica are granted to the cathedral church of Matera.

IOANNES PP. XXIII. For the perpetual memory of this event. — Matera, an ancient seat of kings, a city renowned for its historical events, and even more so for its religion, which has been diligently cultivated through the ages, is...

[*Latin ed. p. 325*]

The acts of Pope John XXIII, page 325, state that Matera is justly renowned as a dwelling place of piety; indeed, in the tenth century, Saint Hilary, an abbot, and Blessed Eugenia, the abbess of the nuns, lived there, and in the eleventh century, Saint John of Matera, by whose name the city is also known, became famous for his virtues; he, the founder of the Pulsan Congregation of the Order of Saint Benedict, set himself the task of restoring religious fervor to his family. Therefore, it is said that monastic life flourished in Matera during that period, its splendor emanating from eight monasteries. Of these, one – which is said to have been located where the present-day cathedral stands – welcomed Urbanus PP. XI, our predecessor, who had come there to stir up zeal for the crusade and to preside over a council in Bari. The ancient seat of Matera, which in the year 1203 was elevated to the rank of archdiocese by Pope Innocent PP. III, also our predecessor, and was united with Acerenza as an equal suffragan see, was separated from it in the year 1954 by Pope Pius PP. XII, and has since been adorned with sacred grandeur and enriched by the efforts of many illustrious prelates, among whom was Bartholomew Prignano, who was later elevated to the highest office of the papacy, and who took the name Urbanus VI. A singular monument to religion stands out in the metropolitan church, dedicated to the Blessed Virgin Mary and Saint Eustachius. This magnificent work of art, which is called Roman-Apulian, was created with abundant ingenuity in the ninth or tenth century and perfected with elegant skill. One cannot help but admire its facade, with

Translated by churchlatin.ai, a product of Boyne Archives

its distinctive round window, its doors adorned with mosaic work, and its beautiful bell tower rising towards the heavens. Inside the temple, to which a "baroque" style has been added, the sculpted and painted images are highly praised, such as the image of the protecting Virgin Mary, to whom celestial beings stand in attendance, and the large Nativity scene of the Infant Christ. The chapel of the Divine Mother, greeted by the Angel, is also highly esteemed. A truly brilliant gem of this magnificent temple is the image of the Blessed Virgin Mary, which was formerly called "of Matera" or "of the bishopric," but is now commonly known as "della Bruna." This image, painted with vibrant colors in the ninth or tenth century, has drawn the hearts of the faithful to itself over the course of time, and continues to do so, as countless groups of pilgrims constantly come to venerate it. The feast day in her honor is celebrated each year with great solemnity, during which the Visitation of the Blessed Virgin Mary is devoutly commemorated, as prescribed by Urbanus PP. VI, formerly the Archbishop of Matera, as mentioned above. Thus, this image of Mary serves as an image and an index of the piety of the people of Matera. Therefore, this effigy is a testament to the commendable devotion of the people.

[*Latin ed. p. 326*]

1. 326 Acta Apostolicae Sedis - Official Commentary, in the year 1843, with the authority of the Petrine Canon, was adorned with a golden diadem. Therefore, due praise must be given to the inhabitants, who are so devoted to the cult of the Mother of God, and it should not be overlooked that Mateola, in the year 1954, was proclaimed "the city of Mary." Furthermore, this cathedral church is adorned with sacred vestments and precious furnishings; and with regard to venerated relics, it preserves the body of Saint John of Matera, whom we mentioned above, enclosed in a silver ark and placed beneath the altar, which shines with a variety of ornaments; to which are customarily added costly honors, approved by the Apostolic See. Moved by all of this, and expressing the sentiments of the sacred clergy and civil authorities, the Venerable Father James Palombella, Archbishop of Matera, made supplications to Us, so that this cathedral church, most worthy of art and religion, might be granted the title and status of a Minor Basilica. Gladly accepting these supplications, We, after consultation with the Sacred Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Apostolic power, hereby elevate the cathedral church of Matera to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to temples of the same name. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; and shall have their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them;

Translated by churchlatin.ai, a product of Boyne Archives

and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void, if anything contrary to these provisions should be attempted by anyone, with any authority, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the second day of July, in the year of Our Lord 1954, in the fourth year of Our pontificate, in the feast of the Visitation of the Blessed Virgin Mary. HAMLETUS I. Cardinal CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 327*]

Acts of Pope John XXIII, 327. LETTER to the most distinguished man, John Dell'Acqua, Rector of the University of Studies of Ferrara, concerning the inauguration of the new building of that Athenaeum. We have learned from your dutiful letters that the new building, lavishly constructed for the University of Ferrara, will be inaugurated next month. In order that this event may be more solemn and joyful, you have most kindly desired that Our Person be present in some way, and that Our good omens be brought. Gladly granting your wishes, We delegate and entrust our Venerable Brother, Cardinal Hamlet John Cicognani, who holds office in the public affairs of the Church, for this most noble purpose, so that his honorable presence may clearly and openly signify that the benevolence and excellent esteem of the Apostolic See towards this distinguished center of learning and the arts will continue and extend into eternity; and not without reason. This was established by Our Predecessor, Pope Boniface IX, in the year 1301, and, with its remarkable growth and progress, it has flourished through merits and praises, so that its fame has become widespread, and it inspires great hope for the future. May God, the Lord of Sciences, the Father of Lights, from whom every good gift and every perfect present descends, protect and safeguard this great Athenaeum, constantly increasing its benefits, so that it may continually meet the expectations of all, and may it be a noble arena of intellects, where learning and the arts, refined humanity, and Christian wisdom may shine as an example and be connected to others in a fruitful bond. Wishing these things with fervent prayers, We impart the Apostolic Blessing, a pledge of abundant and fruitful innovation and unwavering faith, to you, beloved son, to the teachers and students, and to the administrators of the University of Ferrara, and to all who participate in the inauguration of its new buildings. From the Vatican, on the twentieth day of February, in the year 1963, the fifth year of Our Pontificate.

IOANNES PP. XXIII

1 Cf. Jas. 1:17.

[*Latin ed. p. 328*]

Acts of the Apostolic See - Official Commentary 328. ADDRESSES. I. De-

Translated by churchlatin.ai, a product of Boyne Archives

livered in the Vatican Basilica to the Christian faithful who had journeyed to Rome, so that they might participate in the solemn beatification of the Venerable Servant of God, Elizabeth Anne Bayley Seton, widow.

* To the Venerable Brother, beloved sons. The scriptural passage of this Sunday, the third of Lent, brought us the sweet and consoling echo of the words of the Divine Savior: "Beati qui audiunt verbum Dei, et custodiunt illud" – "Blessed are they who hear the word of God, and keep it." This blessedness summarizes the essence of the Christian life, the harmony of faith and works, of thought and action, which, from the seed sown in Baptism, proceeds in perfect and joyous development, until the splendors of eternal life. Tonight, it pleases the humble "Vicar of Christ" to apply these words to her, whom the Church venerates from this day forward in the glory of the blessed: Elizabeth Anne Bayley Seton. Truly blessed, because she heard the voice of God and put it into practice. The Lord has granted us to enjoy another instance of His benevolent Providence, and while our soul pours forth in deeply moved gratitude, raising the hymn of thanksgiving on the notes of the Te Deum.

Always wondrous are His ways with His saints. God kindles upon humanity, which journeys towards Heaven, rays of new splendor. The mind loves to dwell upon the gentle and strong figure of the blessed, presented as a universal example of heroic virtue, in order to draw from it light of instruction, of encouragement, and of good inspiration.

The First Flower of Holiness in the United States. Elizabeth Seton is the first flower – officially recognized – of holiness that the United States of America offers to the world. A true daughter of that nation, she lived from 1774 to 1821, just as the young republic was establishing itself among the nations, demonstrating its inexhaustible possibilities in every field. Moreover, on March 17, 1963. Luke 11:28. Psalm 67, 36.

[*Latin ed. p. 329*]

Acta Ioannis Pp. XXIII 329: In questo decennio, la gerarchia cattolica si costituiva, e sulla solida roccia della fede cristiana si ponevano le basi sicure di un meraviglioso sviluppo di opere cattoliche, quale oggi si dispiega in tutta la sua efficienza. Il primo pensiero di singolare incitamento è dunque rivolto alla terra di origine della novella beata. Negli Stati Uniti, agli eroi delle più nobili imprese umane sono riservate in vita e in morte acclamazioni e simpatia. È piacevole riconoscere che non minore attenzione, rispetto e amore vi riscuotono uomini e donne, che si sono votati a Cristo, al Suo Vangelo, alle attività di assistenza squisitamente evangelica, e anche alla più rigida disciplina ascetica, nella crescente fioritura degli Ordini contemplativi. Cittadini americani hanno solcato i mari e i cieli; compiuto imprese eccellenti; dato larga ospitalità e lavoro a uomini provenienti da ogni terra. L'America ha continuato a superare coraggiosamente, di epoca in epoca, le susseguentisi difficoltà, e a dare alla sua legislazione — che

Translated by churchlatin.ai, a product of Boyne Archives

discende dai principi della morale cristiana — un contenuto sempre più rispondente alla dignità della persona umana. Ci dà tanto conforto rendere tale testimonianza a quella illustre nazione, in augurio di ulteriore slancio di spirituali affermazioni.

Prodigio di grazia celeste: In questa terza domenica di Quaresima 1963, è la prima volta che sopra l'altare della Cattedra di San Pietro appare in gloria l'immagine di un'eroina degli Stati Uniti d'America. Nel vario concento della santità della Chiesa, una nuova nota dunque si aggiunge, portandovi l'elemento proprio di quel popolo, poiché, come dice S. Ambrogio, la Chiesa è un unico corpo regale, che si compone di genti di varia provenienza: "regina plane, cuius regnum est indivisum, de diversis et distantibus populis in unum corpus assurgens." Così tutta la Chiesa, qui rappresentata da uomini di diversa origine e stirpe, rende omaggio di venerazione a Elisabetta Seton!

Guardiamo da vicino colei, che si è levata oggi nella gloria dei beati: Elisabetta Seton è prodigio di grazia celeste. Dio condusse questa donna a molte esperienze e a profonde decisioni di vita spirituale, affinché la fede le divenisse abituale, come il respiro della sua vita; e la fece oggetto dell'amore del suo prossimo, particolarmente...

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - Commentarium Officiale. In una hora dolorosissima della sua esistenza, desiderava toccare con la mano la presenza di Dio, qui consolatur humiles. Pensiamo all'apostolato, pieno di delicatezza, che la famiglia Filicchi svolse nei suoi confronti, con cui Elisabetta fu in contatto nel 1803, in occasione del suo viaggio in Italia. A Livorno, in quell'anno, le morì il marito. Quella famiglia livornese, strumento docile alle ispirazioni celesti, e veramente saggia nel saperle attuare, fu esempio limpidissimo di fedeltà alla Chiesa, presentando agli occhi della fervente episcopaliana – quale era allora Elisabetta – il quadro ideale di un cattolicesimo vissuto, dal quale essa si sentì attratta. La novella beata, come può dirsi di altri insigni personaggi del secolo decimonono, giunse al cattolicesimo non attraverso la rinnegazione del passato, ma piuttosto come a mèta provvidenziale di studio, di preghiera, di esercizio di carità, a cui la preparava tutto l'orientamento della sua vita precedente. Un passo dopo l'altro, essa si trovò in seno alla Chiesa cattolica: fu per lei un arricchire il patrimonio, che già possedeva, un aprire lo scrigno chiuso, che stava nelle sue mani, un penetrare nella conoscenza della verità piena, presso la cui dimora essa s'era sempre trovata dai giovani anni. Le vie del Signore sono munite: prope es tu, Domine: et omnes viae tuae veritas. Venerabili Fratelli, diletti figli: non precorriamole con l'animo impaziente, nell'attesa di quell'incontro con tanti fratelli nostri, che l'estrema preghiera del Salvatore Divino invoca con accenti sovrumani: ut omnes unum sint! Ci basta alzare gli occhi, pieni di confidenza, verso la novella beata, che

Translated by churchlatin.ai, a product of Boyne Archives

dalla sua figura irradia incanto di spirituale attrattiva sulle anime, sicuri della sua potente intercessione. Ed esortiamo al tempo stesso i Nostri diletti figli della universale famiglia cattolica, affinchè, col loro esempio di fedeltà all'ideale altissimo proposto da Gesù Cristo – uniti a Lui, per Lui uniti al Padre, e nella Santa Chiesa uniti al Successore di San Pietro, capo visibile della compagine cattolica – siano anch'essi strumenti di salvezza e di vera letizia!

II. Elisabetta Seton, che fu oggetto di speciale amore di Dio e del prossimo, diede a sua volta impulso e slancio alla carità.

4 2 Cor. 7, 6.

5 Ps. 118, 151.

6 Io. 17, 21.

[*Latin ed. p. 331*]

Aiota Ioannis Pp. XXIII 331 The name and symbol of charity became the program of her interior life and her external activity; this impulse expanded from the family, according to nature, to the wider family of her brothers and sisters, as well as to all those who belong to the beatitudes announced by Jesus: the poor, the persecuted, the weak, the sick, the suffering. Light and program of heroic life. With the founding of the religious family of the Sisters of Charity of Saint Joseph, four years after her encounter with Catholicism, she wished to dedicate herself to every form of charity, through the willing practice of spiritual and corporal works of mercy. Alongside the countless provisions made in favor of orphans and the needy, her work for the education of youth holds a prominent place, for which she is rightly considered one of the pioneers of the parish school system, which has yielded and continues to yield abundant fruit in the United States, offering to the Church and the nation legions of fervent Catholics and exemplary citizens. The figure of Elizabeth Seton lives on in the dedication of her spiritual daughters, who, in each of them, continue to benefit countless adults and children, both in body and in spirit. And the gaze loves to linger upon all the Sisters of Charity. With different habits, and rules adapted to the climates and customs of the various countries, they renew the deeds of Saint Vincent de Paul and Saint Louise de Marillac. From the tireless activity of each, moved by the love of God, rises throughout the world, in manifold application, the hymn of Saint Paul, perennial in its freshness and its attractiveness: "Charity is patient, is kind: charity is not envious, . . . it does not seek its own, it is not easily provoked, it thinks no evil; it rejoices not in iniquity, but rejoices in the truth; it bears all things, believes all things, hopes all things, endures all things." We nourish a paternal affection, admiration, and gratitude for all the religious; and we are certain that they, particularly in this year of the Council, will be like the wise virgins of the Gospel. That is to say, ready to receive every indication from the hierarchy for a service that is ever more responsive, in all fields,

Translated by churchlatin.ai, a product of Boyne Archives

to the needs and exigencies of our time. 1 Corinthians 13, 4-7.

[*Latin ed. p. 332*]

332 *Acta Apostolicae Sedis. Commentarium Officiale* concerning testimonies of faith and works. The present glorification of a heroine of charity aims to instill new zeal for dedication, not only in these meritorious religious women, but also in all members of the Church, clergy and laity, old and young, so that in charity they may give that testimony of love and works that the world awaits. O blessed Elizabeth Seton, who shine forth today before all nations for your fidelity to the promises of Baptism, look with a look of favor upon your people, who glory in you as their first flower of sanctity! Obtain from God the grace to preserve the sacred heritage of the call to the Gospel, firmness in faith, and ardor in charity, so that they may joyfully correspond to their particular vocation. And extend your protection over the entire Church, offering it as an example the fire of generosity and love that spurred you on, step by step, until this present glorification! Venerable Brothers, beloved sons. To complete the joy of this holy day, may the abundant favors of the Lord descend upon you, to whom is "honor, glory, and power in the ages of ages." The Apostolic Blessing, which we wholeheartedly bestow upon each of you, upon the pilgrims from the United States of America, Canada, and other countries, and upon all men and women who faithfully preserve the legacy of Mother Elizabeth Seton, is a pledge and reflection of the heavenly delights. *Fiat! Fiat!* To the Most Eminent Cardinals of the Sacred College, Dean and other Purple Fathers, auspicious greetings are offered as the day of the celebration of the feast of Saint Joseph approaches, whose devotion we love so much to commend to the clergy and the faithful. *Most Reverend Cardinal Dean, you have nobly expressed the sentiments that We hold in our heart as the feast of Saint Joseph approaches, whose devotion we love so much to commend to the clergy and the faithful; and you have presented to Us...* 2 Corinthians 3:18. Revelation 5:13. *On March 17th of the year 1963.*

[*Latin ed. p. 333*]

From the Apostolic Letter *Ioannis Pp. XXIII*, paragraph 333: The Cardinal College, with amiable simplicity and priestly unction, expresses its wishes. All of this is a cause of edification for the Catholic faithful; it is also for non-Catholics, as it encourages the fervor of the good and the righteous will of many men, concerning whom we believe that the grace of Heaven acts. Oh! Yes, We observe that the mysterious voice of the Lord is increasingly heard in consciences, and the number of those who, in perfect adherence to the holy doctrine, are ready for concordant work, and reaffirm the preeminence of supernatural values over every other activity, however necessary and commanded. What you have said, Your Eminence, resounds with the most genuine notes of the Catholic Church: a Church

Translated by churchlatin.ai, a product of Boyne Archives

that first of all prays, that contemplates the divine mysteries, that teaches revealed truths, and that accompanies men on the paths of perfection. This is indeed its eminently priestly purpose: to serve as a bridge between earth and Heaven. Fifty years have passed, vivified by constant effort for the sanctification of the clergy and the Christian people, from the exhortation *Haerent animo* of Saint Pius X, a true flame that passed over our youthful heads, to the repeated teachings of Pius XI, Our immediate Predecessor of so dear memory. "Ecclesia orans et docens" [The Church praying and teaching]. The fruits have not been lacking, and Catholic sensitivity has become more attentive than ever. It is within this framework that the gentle and venerable figure of Saint Joseph is placed. In the fulfillment of the mysteries of the Nativity of Jesus and of His infancy, he is present in a discreet yet active manner, humble and authoritative. There is such distinction in his manner that it is to be imitated by priests and laymen of all times. And We believe that We can say that devotion to the Holy Patron of the universal Church, increasingly kindled in these last decades, has had beneficial repercussions on individual persons invested with authority, and on religious and civil institutions. The amiable and august serenity that radiates from the foster father of Jesus, indeed invites us to approach His figure more closely, with holy confidence, in order to apply His teachings, imparted with such discretion. Saint Joseph speaks little, but lives intensely, not shirking.

[*Latin ed. p. 334*]

• Acta Apostolicae Sedis - Official Commentary 334 to any responsibility, which the will of the Lord imposes upon him. He offers an example of attractive willingness to the divine calling, of calmness in every event, of complete trust, drawn from a life of superhuman faith and charity, and from the great means of prayer. The ineffable examples of Saint Joseph! How tender it is to recall the few episodes, known to us through the brief accounts of the Gospel! Saint Joseph remains silent before his grave trials, and, because he is just, he does not judge, nor does he inconsiderately anticipate the course of the will of God; and when the Lord warns him through the ministry of the Angels, he listens and obeys in silence. It is to him that falls the honor of giving to Jesus the blessed name, which will be praised throughout the ages. He is a strong support for the Virgin Mary in the poverty of Bethlehem; in the heart of the night, he takes Jesus, joins himself to Mary, and departs, facing the unknown. At the appointed time, warned by the Angel, he is ready to return, and to resume his life as a humble artisan in the house of Nazareth. The evangelical accounts, which speak of him, are well suited to the ascetic applications that have been made of them throughout the centuries. He who has faith does not tremble, does not hasten events, nor does he discourage his neighbor. Venerable Brothers and beloved Sons: this particular aspect of the spiritual character of Saint

Translated by churchlatin.ai, a product of Boyne Archives

Joseph is familiar to us, and it gives us courage. The serenity of our soul, as humble servant of the Lord, draws continuous inspiration from this; and it does not originate from ignorance of men and history, nor does it close its eyes to reality. It is a serenity that comes from God, the most wise orderer of human vicissitudes, both in reference to the extraordinary event of the Ecumenical Council, and to the ordinary and grave service of the universal government of the Church. Continued activity for souls in the light of God: Missionary action, a well-trained clergy educated in its function as *sal terrae* and *lux mundi*; a non-distressing, but clear presence of Catholics at all levels of social and civil order: all these problems must be seen in their complexity, yes, but above all in the light of God, the Provident and good Father, whose wisdom reaches... to the end. Matth. 1, 19. Cf. Matth. 5, 13, 14 Sap. 8,1. fortiter et disponit omnia suaviter.

[*Latin ed. p. 335*]

To Our Venerable Brothers and beloved Sons, Greetings. We firmly believe in the action of God in the conscience of individuals, in His presence in history; We believe in His love. This certainty is rooted in the constant assistance of Jesus, the Founder of the Church, who walks serenely upon the waves of the sea, saying: "And immediately Jesus spoke to them, saying: Be of good heart: it is I, fear ye not." When these sacred words first resounded, the Apostles and disciples – we know this well – constituted a small group; yet, the invitation of Jesus knew no hesitation: "Nolite timere, nolite timere!" This maintains in the man of faith humility, the foundation of every solid building; it preserves a healthy balance, Christian indifference to the judgments of the world; and then it fosters in each one the conviction of being an instrument, and nothing more, docile and ready, but an instrument and collaborator of that God, who, through His mercy, associates His creatures with the designs of eternal splendor, which reflect on earth the radiance of grace and peace. "A faithful friend is a strong defence." For this fidelity of humble collaboration to the divine plan in our humble lives, we need, along with that of the Virgin Mother, the protection of Saint Joseph, a most efficacious intercessor: "Amicus fidelis, protectio fortis!" To this diligent friend, who guarded Jesus during the days of His mortal life, and who protects the Mystical Body of Christ from Heaven – "Christi defensor sedule, familiarum columen, protector Sanctae Ecclesiae," as we invoke Him in His Litany – we entrust, with confident prayer, the present and future concerns of the governance of the Church, rejoicing to see beside Us, in fervent competition of holy emulation, the distinguished members of the Sacred College, and all Our collaborators. It has been said to Us, and we have felt deep joy, that before and after the general congregations in Saint Peter's, during the days of the ongoing Ecumenical Council, a beautiful group of Fathers was observed praying at the altar of the Saint. Oh! the emotion of the entire assembly; oh! the edification of the Christian

Translated by churchlatin.ai, a product of Boyne Archives

people who became aware of it! Accept the vow that We make and offer to you, Cardinals, that...

[*Latin ed. p. 336*]

Acts of the Apostolic See - Official Commentary 336 concerning the altar – which we shall bless next Tuesday – may it be a goal of pious pilgrimage, and may it also be a source of comfort and of heavenly favors. And now, to attest to Our gratitude for the delicate promise of prayers and devotions, with which you pleased to comfort Our spirit in anticipation of Our feast day, We bestow upon all of you, with fervent affection, the propitious Apostolic Blessing. III To the faithful, and to the diocese of Bergamo, to many who were present in the Basilica of Saint Peter at the solemn beatification of the Venerable Servant of God Aloysius Mary Palazzolo. * To Venerable Brothers, beloved children. The exercise of the pontifical ministry and teaching involves many concerns, not without some anxieties, but often enlivened by consolations, which seem, as it were, more heavenly than earthly. One of these is the promotion and advancement of the Pope in the glorification of the Blessed and Saints of the Lord, called before the world to participate in a worship that is at the same time praise to God the Father Almighty, homage to the wonders of His grace, invoked and lived for the edification of souls, and a sublime school of universal sanctification, throughout the centuries. A wondrous itinerary of the Saints! Oh! What beauty is this of the Church militant and the Church triumphant, in the splendor of every age, in the variety of all regions of the world, called to contribute a precious and incomparable offering! What consoles those who were called to the Christian life, and those who offered this life to God joyfully from their young years, without regret and without any desire for anything else, is the thought that they have not embarked on a purposeless adventure; it is the certainty of reuniting, in an ideal continuity of thoughts and works, with the generations of the elect of the past; it is the comforting awareness of leaving a strong encouragement. * March 19, in the year 1963.

[*Latin ed. p. 337*]

Acts of Pope John XXIII, 337, to the new generations, who ascend the succession of time, and may continue on the good path, serving: the precepts of Your Lord, O Lord, wondrously achieved! The stages of this wondrous ascent know no pause. Just two days ago, on the third Sunday of Lent, the faithful of the old and new worlds were united with the Pope in venerating with Him the blessed Elizabeth Seton, a true daughter and the first flower of sanctity of the great nation of the United States of America. Two months prior, on January 20th, this Vatican basilica had gathered the moved vibrations of an immense multitude around the newly declared saint, Vincent Pallotti, a Roman priest. A priest of the same diocese, of which the humble Pope who speaks to you is the Bishop in the succession of the Apostle Peter.

Translated by churchlatin.ai, a product of Boyne Archives

A priest who, in difficult years, from the ancient heritage of doctrine and pastoral zeal, was able to grasp with genius the indication of the modern apostolic needs: readiness to dare, to dedicate oneself, and to spend oneself even to the point of death, so that this holy City might be stirred by a vigorous fervor. The new Blessed speaks to the Pope, his fellow countryman. This evening, another figure is added to the crown of the blessed and the saints, uniting Heaven and earth in the supreme bond of charity. You can imagine the tumult of memories and feelings that stirred in Our heart; it did not overwhelm it, but softened it. It is Luigi Maria Palazzolo, a priest from Bergamo, who lived from 1827 to 1886. From the glory of beatification, he speaks to the Pope, his fellow countryman, whose name he first heard venerated when he was five years old; and then always, always, from the years of the seminary, and after becoming a priest and a bishop, he hoped for this day, which Providence has granted him to live as Bishop of Rome. Therefore, the Blessed Luigi Maria speaks to his fellow Bergamasco priests of the generations of priests who have succeeded him since 1886, the year of his holy death; he speaks particularly to the religious women who received their name and spirit from him: we speak of the Sisters of the Poor. It is all a poem of humility, of self-effacement, of sacrifice, which is brought fully to light by the supreme teaching of the Church. Venerable Brothers, beloved children: this intertwining of heavenly graces and human correspondence deserves some reflections.

1. *Resp. ad Matut. Comm. pl. Mart. extra temp. pasch. 22 - AoTA, vol. V, n. 6. — 2-5-1963.*

[*Latin ed. p. 338*]

338 *Acta Apostolicae Sedis* - Commentarium Officiale I. The newly Blessed, whose heroic virtues were decreed on July 15, 1962, is therefore a priest of the secular clergy. He belongs to the company of souls entirely consecrated to the Lord, who offer themselves to their own diocese with absolute dedication, in the hands of the bishop, for the service of the Christian people. And during this service, which often extends for decades in a small parish or a modest institution, they seek nothing other than the practice of virtue – *quis ascendet in montem Domini?* – and aspire to ascend that holy mountain, the name of which is summarized in the theological virtues: faith, hope, and charity, and in the cardinal virtues: prudence, justice, fortitude, and temperance. The holy mountain of the theological and cardinal virtues. In his studies and preaching, in the guidance of his apostolate, and in the vicissitudes of civil events, the Blessed Luigi, whose intelligence was superior to the common, saw everything *sub specie aeternitatis*. He possessed faith in God, clear, unwavering, and jealously guarded; hope that is a foretaste of heaven, until the renunciation of every earthly desire; and charity without bounds, like that which led Saint Francis of Assisi to embrace the leper. This charity does not presume to judge times and

Translated by churchlatin.ai, a product of Boyne Archives

men, laws and traditions, but in all things, it deposits the leaven of the evangelical novelty, and precedes every civil and social progress, of which we are also pleased, but it precedes it with a sure step, with a far-sighted intuition. Prudence, justice, fortitude, temperance! Those who have had to and were able to investigate, even to the point of expressing judgments *ex officio*, on every aspect of this privileged soul, have paused to admire four distinctive characteristics of his character, which are identified with the four cardinal virtues. Palazzolo was prudent in his steps, leading him to the height of heroic obedience to his spiritual director, chosen from among the first and best of the Bergamo clergy; obedience in the smallest things, without discussion or hesitation, in accordance with the will of the Lord, which was manifest to him. He was just in his dealings of duty and courtesy with his neighbor, in the constant effort not to detract anything from anyone, nor from his most pious mother, whom he surrounded with reverent affection, nor from his confreres, nor from his fellow citizens. He was just in economic matters, in judgments, in the life he lived, and in the discipline he demanded. *Cf.* Psalm 23:3.

[*Latin ed. p. 339*]

Acta Ioannis Pp. XXIII 339. From his very adolescence, in every manifestation of his personality, which he sought to emulate in the divine model, the Crucifix. A life of austerity and penance, with acts of rigor inconceivable to those who are worldly-wise! Yet, he was cheerful, content, radiating an optimism that spread and uplifted the spirit of those who approached him. The Blessed Luigi Maria was a man of temperance, and he lived the highest splendor of this virtue through angelic purity, heroic chastity. This is the man whom the Church proposes as an example for the clergy and the people: he lived only 59 years; he rarely left the boundaries of his diocese, and only for reasons of charity; he was a scion of a distinguished family, who, with determined preference, dedicated himself to the cause of the poor and the most miserable, a true imitator of Saint Joseph Benedict Cottolengo. Prodigious activity of the Church in the 19th century. It is natural that this evening, the golden treasury of this holy priest will reveal, as never before, the secret of the survival of his work. In the last century, Christendom was as if seized by a tremor of pastoral renewal in the exercise of evangelical charity, the same that now imprints its character on the Vatican Ecumenical Council. Very numerous were the priests in the 19th century who, through the establishment of schools, the education of youth, missions to the people, and works of assistance, sought once again to reveal to the world the bright face of the Church, which is always pleasing to greet with youthful ardor, as befits her, *Mater et Magistra*, light of the nations. The Blessed Luigi was one of many; one who, because of the singular traits of his spiritual character, and for the immense good that he continues to do through the Institute he founded, deserves today's praise. The Blessed

Translated by churchlatin.ai, a product of Boyne Archives

Palazzolo was a very fertile originator of works. Some he initiated; others he planted the seed for. This would later give magnificent flowering within the Congregation of the Poor. As he offered it, prodigiously, first in the diocese of Bergamo, and then, little by little, with the certainty of a seed that develops into a flourishing tree, in Italy, in France, Luxembourg, Belgium, Switzerland, and finally to the vast missionary horizon of Mahdia, where, for eleven years now, all works of spiritual and corporal mercy are in operation. The Congregation of the Sisters of the Poor marks its act of birth on May 22, 1869, when the Blessed was 42 years old. The concise, simple, evangelical program was dictated by the founder with words stripped of all emphasis, which move one to tears: "I seek..."

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - Commentarium Officiale. x – diceva – e raccolgo il rifiuto di tutti gli altri, perché dove altri provvede, lo fa assai meglio di quello che io potrei fare; ma dove altri non può giungere, cerco di fare qualcosa io, così come posso." Questa è l'intonazione: da qui l'esplosione del canto della carità in tutte le sue manifestazioni.

Un pensiero particolare merita ancora di essere posto in evidenza; un pensiero che è fulgore di spirituale letizia per i sacerdoti e per le anime consacrate. Agli albori del secolo – nel 1904 – la cristianità si commosse alla glorificazione del Curato d'Ars, beatificato da San Pio X. L'umile parroco di un villaggio francese apparve come astro luminoso particolarmente ai suoi confratelli di tutto il mondo. Chi ne parla ora conserva sempre negli occhi e nel cuore la tenerezza di averne veduta l'immagine glorificata nella gloria del Bernini, dove oggi contempliamo la figura del nostro beato Luigi Palazzolo. Altre figure di sacerdoti e di prelati si aggiunsero alla costellazione dei santi; e di moltissimi di questi uomini, che hanno fatto onore al sacerdozio cattolico, sono felicemente avviati i processi informativi. Il prete bergamasco, don Luigi Palazzolo, che ci sta dinnanzi, eccolo prendere ora il suo posto tra quella schiera di candide stole, in atto di seguire la direzione segnata in tanti secoli da grandi e modeste figure sacerdotali, tutte protese all'adempimento del divino mandato: *a ciascuno il compito personale suo: posui vos, ut eatis et fructum afferatis, et fructus vester maneat*.

Ininterrotte schiere di eccelse figure sacerdotali.

Questo divino comando per sé non impone novità geniali, né la realizzazione di fatti straordinari. Si tratta della linea direttiva del sacerdozio santo e santificatore, che il buon prete di tutti i tempi incentra nella vita di preghiera orientata alla lode di Dio, quale è ispirata dall'Ufficio Divino, dalla Santa Messa, e nel servizio pronto e disinteressato delle anime. È esercizio di obbedienza, di povertà, di nascondimento; è distacco dalla famiglia e parentela, dagli interessi e dalle competizioni terrestri; è amore alla Chiesa e al popolo cristiano, a questa famiglia universale, di coloro che San Paolo chiama *cives sanctorum et domestici Dei*.

Translated by churchlatin.ai, a product of Boyne Archives

Io. 15, 16. Eph. 2, 19.

[*Latin ed. p. 341*]

The acts of Pope John XXIII, page 341, concerning the blessed Palazzolo – although, as is often the case, there may have been disagreements among his contemporaries regarding the practical aspects of his charitable ministry – there was unanimous agreement and praise regarding that which constitutes the nobility of the priest: simple and profound piety, crystalline purity, and a most zealous ardor in ministry, which is expressed in that sculpted phrase from the Book of Ecclesiasticus: "pro iustitia agoni5 zare pro anima tua, et usque ad mortem certa pro iustitia": to strive for justice – that is, for sanctification – for the sake of your soul, and until death, for the triumph of the Kingdom of God, as long as there are strength and breath. Rest will come in the next life, in the blessedness that beholds the Lord face to face.

Union of hearts in the rejoicing of a distinguished diocese.

Behold, Venerable Brothers and beloved sons, how Our heart has desired to pour forth in this moment of great joy for the entire Church, and for its visible Head. Allow, beloved sons, Our gaze to lovingly contemplate the cherished representatives of the beloved native diocese, rejoicing in holy joy because the eye of God has once again turned with particular favor upon their strong, simple, and generous land. Our thoughts turn to the more than four hundred parishes of the vast diocese, to the temples, some modest, others splendid, but all the object of the people's love; the eye revisits the districts of the plains and the mountains traversed from end to end in Our youthful priesthood, and then in the annual returns until 1958: and the ear seems to hear in this serene evening the powerful voices of a thousand and a thousand bells.

A great hour of grace passes over our heads, gently confirming to us how the sowing of holiness of the ancient Christian tradition, renewed by Saint Charles Borromeo, by Saint Gregory Barbarigo, and by zealous and ardent bishops and priests, continues to yield abundant fruit with joy.

O blessed Luigi Maria, who shines with immortal light, radiate upon your native diocese, which is also Ours, and upon the entire Church, your examples of charity, of zealous solicitude, and of humble service. Heavenly intercessor, obtain from God that the current of holy ardor may be kept alive in the Christian people, especially in the young clerics, and in Eccli. 4, 33.

[*Latin ed. p. 342*]

The Acts of the Apostolic See - Official Commentary 342, the furrow opened in the centuries continues to pour forth its promising shoots! May the Lord accept your prayer for the consecrated virgins of the Institute to which you have marked out broad paths of heroic dedication.

Translated by churchlatin.ai, a product of Boyne Archives

Through divine grace, may your example attract priests, religious men, and religious women scattered throughout the world, to the honor of ever-renewing apostolic commitment; and thus may they bring light to those who are in the house of the Father 6, and become most fervent co-operators in that hoped-for spiritual progress, which the Church of the present age, renewed in the Ecumenical Council, desires to accomplish for the good of humanity. Glory to the "Protector of the Holy Church" and Patron of the Council. Venerable Brothers, beloved sons: the ceremony of this vespers was truly a delight, a solace, and an encouragement to Our souls. Upon entering the basilica – the first touch of heavenly favor – we blessed the image of Saint Joseph at his altar. It was Our desire to perform this act of piety towards the most chaste Spouse of Mary, the Guardian of Jesus, and thus to crown the vow of Our heart for the kindling, even in the greatest temple of Christianity, of devotion to Saint Joseph, protector of the Holy Church, protector of the Vatican I Ecumenical Council. The coincidence of Our feast day and the 38th anniversary of Our episcopal consecration could not have been more touching and significant. From the eternal splendors, the blessed Luigi Maria Palazzolo certainly rejoices in this intertwining of happy circumstances, which has taken place today around his name. And now, may Our propitious Apostolic Blessing descend upon you, gathered here, and upon your loved ones, that "the grace of Our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit may be with you all. Amen." 6 Cf. Matth. 5, 15. 7 2 Cor. 13, 13. 7

[*Latin ed. p. 343*]

Acta Ioannis PP. XXIII, 343, IV. Ad Excellentissimum Virum Feridun Cemal Erkin, in Turcarum Natione ab exteris negotiis Administrum.

Monsieur le Ministre,

C'est avec un plaisir tout particulier que Nous accueillons aujourd'hui au Vatican le Ministre des Affaires Etrangères de la République Turque. Votre Excellence ne saurait ignorer les liens anciens et inoubliables qui Nous attachent à sa belle Patrie. Évoquer les rives fleuries du Bosphore, c'est, pour Nous, faire revivre le souvenir de l'hospitalité, empreinte de courtoisie, que Nous y avons reçue; c'est rappeler à Notre esprit une série de rencontres sereines et pacifiques, échelonnées au long des années qui précédèrent le bouleversement de la seconde guerre mondiale. Lorsque celle-ci fut déclarée, la Turquie se trouvait – et entendait rester – en dehors du conflit armé. Grâce à cela, elle put accomplir, dans le domaine de l'assistance, de la transmission de messages au bénéfice des familles et de l'intérêt actif à l'égard de tant de victimes de l'immense fléau, une œuvre qui mérite d'être rappelée.

Ce que Nous voudrions également mentionner, car c'est tout à l'honneur de Votre Pays, c'est le geste que fit le Gouvernement Turc à l'occasion de l'ouverture du Deuxième Concile Œcuménique du Vatican : une mission

Translated by churchlatin.ai, a product of Boyne Archives

pontificale fut invitée à visiter les lieux, si chers au peuple chrétien, où se tinrent les quatre premiers Conciles : Nicée, Constantinople, Ephèse, Chalcédoine. Nous n'avons pas besoin de redire ici, devant Votre Excellence, combien le Saint-Siège apprécia cette initiative. Le Gouvernement Turc voulut la compléter, en quelque sorte, par une émission spéciale de timbres commémoratifs : nouveau geste hautement significatif, qui allait bien au-delà de la simple courtoisie.

Située sur deux continents, l'Europe et l'Asie, ouverte vers un troisième : l'Afrique, votre Patrie est particulièrement qualifiée, au plan international, pour des rencontres à tous les niveaux. Nous savons par ailleurs qu'elle est prête à s'associer à tout ce qui se fait, dans le concert des peuples, en faveur des nations en voie de développement.

Avec l'aide du Tout-Puissant, Nous souhaitons qu'elle contribue, pour sa part, dans le monde d'aujourd'hui et de demain, à la consolidation de la paix et à son bienfaisant rayonnement.

Die 20 Martii mensis a. 1963.

[*Latin ed. p. 344*]

Acta Apostolicae Sedis - Official Commentary 344. RADIO ADDRESS given to all nations to aid the project v. "Campaign against hunger," presented by the Assembly for the nourishment of people in Washington. * With the desire to remain faithful to the doctrine of Christ – and following in this the purest tradition of the Church – We were pleased to encourage, when it was inaugurated in 1960, the Campaign against hunger, so commendably promoted by the Organization of the United Nations for Food and Agriculture. As the World Week against hunger is about to open within the framework of this vast campaign, and as the World Food Congress approaches, We wish to state how much We consider these new initiatives to be opportune, and how much We desire that they benefit from universal collaboration. Indeed, it is a matter of mobilizing human energies on a very large scale. In the thought of its authors, this noble undertaking does not only aim – which would already be meritorious and worthy of respect – to provide temporary relief to the deficiencies of developing peoples. Rather, it intends to provoke a unanimous effort, from all those who are in a position to do so, to teach man the full use of the abundant gifts that the Creator has placed at the service of humanity. How many expressions of admiration are there in the Holy Scripture, before the wonders of creation, before the goodness of God who has entrusted to man the supreme dominion, "crowned with glory and splendor, and established upon the work of his hands." x This dominion of man over nature, evoked by the inspired author, is revealed each day to be more extensive. Modern means of investigation reveal the treasures still almost unexplored that are hidden in the depths of the earth and the oceans. It is up to man to put into practice the gifts of intelligence and will that he has received, in order to apply himself to

Translated by churchlatin.ai, a product of Boyne Archives

develop these immense riches. But it is also the duty of society, with the resources at its disposal, to provide concrete assistance to those of its * March 14, 1963. Ps. 8, 6.

[*Latin ed. p. 345*]

The acts of Pope John XXIII, page 345, speak of individuals who are deprived of the necessities essential for the proper development of their personality. The warning of Saint Paul to the Galatians remains valid, and is more relevant than ever: "Bear ye one another's burdens, and so you shall fulfill the law of Christ." 2. Given the prodigious increase in transportation and mobility in the modern world, it can no longer be said that the hunger and malnutrition that prevail in certain regions of the globe are solely due to the insufficiency of the natural resources currently available, since these resources are abundant in other regions. What is lacking is the coordinated effort of intelligence and organized will capable of ensuring a just distribution. On the other hand, for developing peoples, it is necessary to fully utilize their own resources. May this World Week for the Fight Against Hunger – and soon the World Food Congress in Washington – be a call and a stimulus for all men of good will! May they strive to accelerate agricultural development programs, and to hasten – in accordance with the conclusions of the recent Geneva Conference – the application of science and technology in favor of less developed regions. May they endeavor, in a word, to promote everywhere a better use and a better distribution of human and material resources. In doing so, they will surely attract the praise and recognition of all good men, and merit the abundance of divine blessings. We invoke them with all our heart, for our part, upon the organizers of these meritorious initiatives, and upon all – individuals and institutions – who will participate in them or benefit from them. 2. Galatians 6, 2.

[*Latin ed. p. 346*]

Acts of the Apostolic See - Official Commentary 346 \ ACTS OF THE HOLY CONGREGATIONS, SACRED CONSISTORY, I. OLINDENSIS ET RECIFENSIS - NAZARENSIS IN BRASILIA - CARUARUENSIS - PESQUEIRENSIS. DECREE Concerning the alteration of the boundaries of dioceses, for the greater good of souls. The Most Reverend Father Armand Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in Brazil, having consulted the favorable opinion of the Most Reverend Ordinaries of the Ecclesiastical Province of Olinda and Recife, requested that the Apostolic See consider altering the boundaries of the archdiocese of Olinda and Recife and the dioceses of Nazaré in Brazil, Caruaru, and Pesqueira, so that they might be more suitably arranged. This Holy Congregation, having determined that such alterations would be beneficial to the eternal salvation of souls, and with the power specially granted to it by Our Most Holy Father John, by the Divine Providence,

Translated by churchlatin.ai, a product of Boyne Archives

Pope XXIII, has deigned to grant the request. Therefore, with the consent of those who are, or are presumed to be, concerned, the following Decree is issued:

1. From the archdiocese of Olinda and Recife, the following are separated:

a) The entire territory of the municipalities commonly known as Pau d'Alito and Gloria do Gioita, as currently defined by civil law, which are permanently assigned to the diocese of Nazaré in Brazil;

b) The entire territory of the municipality of Gravata, as currently defined by civil law, which is permanently annexed to the diocese of Caruaru.

2. From the diocese of Nazaré in Brazil, the following are separated:

a) The entire territory of the municipalities of Taquaretinga do Norte and Toritama, as currently defined by civil law, which are annexed to the diocese of Caruaru.

[*Latin ed. p. 347*]

The Sacred Congregational Council, furthermore, assigns that portion of the territory of the municipality of Riacho das Almas which lies within the boundaries of the diocese of Nazaré, to the same diocese of Caruaru, so that the entire territory of the aforementioned municipality of Riacho das Almas, as presently defined by civil law, remains under the jurisdiction of the Bishop of Caruaru; c) it assigns the territory of the civil district of Aragoiaba to the archdiocese of Olinda and Recife, so that the entire territory of the municipality of Igaragu, as presently defined by civil law, belongs to the archdiocese of Olinda and Recife. 3. It separates from the diocese of Caruaru that portion of the territory of the municipality of Brejo da Madre de Deus, which lies within the boundaries of that diocese, and permanently attaches it to the diocese of Pesqueira, so that the entire territory of the aforementioned municipality of Brejo da Madre de Deus, as now defined by civil law, belongs to the diocese of Pesqueira. The Sacred Congregational Council, having thus established the boundaries of the aforementioned archdioceses and dioceses, orders that the documents and all acts pertaining to these territories, from the curia from which they are separated, be delivered to the curia of the diocese to which they are newly assigned; and with regard to the clergy, it decrees that, as soon as the present Decree is put into effect, the priests of the Church are thereby considered to be assigned to the diocese in whose territory they legitimately hold a benefice or office; and that the other clergy of the Church remain incardinated in the territory in which they legitimately have a domicile. For all of these matters, the aforementioned Sacred Congregational Council has deemed it fitting to entrust the execution to the Most Reverend Father Armandus Lombardi, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical

Translated by churchlatin.ai, a product of Boyne Archives

office, the task of submitting to the aforementioned Sacred Congregation, as soon as possible, an authentic copy of the act of execution completed. These matters are governed by the present Consistorial Decree, as if it had been issued with Apostolic Letters sealed with the lead seal. Contrary provisions notwithstanding. Given in Rome, from the offices of the Sacred Congregational Council, on the 20th day of the month of August, in the year 1962. CAROLUS Card. CONPALONIERI, Secretary. L. S. Franciscus Carpino, Archbishop of Serdica, Assessor.

[*Latin ed. p. 348*]

Acts of the Apostolic See - Official Commentary 348. AUGUSTODUNENSIS DECREE. Concerning the granting of the title to the Abbey of Cluny. The Cluniac monastery, which had previously been inhabited by members of the Benedictine Order and had shone with the splendor of virtue, divine wisdom, and human learning, having fallen into disuse due to grave changes in times and circumstances, had lost its former name. In order that the memory of this ancient monastery might not be extinguished, the Most Reverend Lord Lucian Lebrun, Bishop of Augustodunum, recently presented humble petitions to the Apostolic See, requesting that the title of the aforementioned Abbey of Cluny be granted to the Bishop of Augustodunum for the time being. Furthermore, Our Most Holy Lord John, by Divine Providence Pope John XXIII, having considered the favorable opinion of the Most Reverend Lord Paul Bertoli, titular Archbishop of Nicomedia and Apostolic Nuncio in Gallia, and with the willing assent of the Reverend Lord Bennone Gut, Primate Abbot of the Order of Saint Benedict, graciously accepting the petitions, and by the fullness of Apostolic power, decreed that, henceforth, unless otherwise provided, the Bishop of Augustodunum for the time being may also be called Abbot of Cluny, and may enjoy that title. Concerning these matters, the same Holiness ordered that a Consistorial Decree be issued, which shall be valid as if Apostolic Letters had been dispatched under the seal. Contrary opinions notwithstanding, and with special mention deserving. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 15th of December, 1962. CAROLUS Card. GONFALONIERI, Secretary. L. © S. f Franciscus Carpino, Archbishop, Secretary, Assessor.

[*Latin ed. p. 349*]

The Holy Congregation for the Propagation of the Faith 349. THE HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH, LOS ÁNGÈLES - ARAUCA. DECREE Concerning the Alteration of Boundaries. Since the ecclesiastical boundaries between the Diocese of Los Ángeles, subject to the Sacred Consistorial Congregation, and the Apostolic Vicariate of Arauca, entrusted to the Order of the Friars Minor Capuchin and subject to this Holy Congregation for the Propagation of the

Translated by churchlatin.ai, a product of Boyne Archives

Faith, appear no longer to adequately respond to the present needs of the apostolate in the Republic of Chile, it has been deemed fitting to proceed with a partial alteration of the boundaries between the aforementioned ecclesiastical jurisdictions. Therefore, this Holy Council, for the Propagation of the Christian Name, after mature deliberation, with the consent of the Ordinaries concerned, and after hearing the favorable opinion of the Most Reverend and Illustrious Cardinal Charles Confalonieri, Secretary of the aforementioned Sacred Consistorial Congregation, as well as the Most Reverend and Illustrious Monsignor Caietan Alibrandi, Archbishop in title of Binda and Apostolic Nuncio in the Republic of Chile, exercising the special faculties granted to it by the Most Holy Pope John, by the Divine Providence, XXIII, has decided to amend the boundaries between the aforementioned ecclesiastical jurisdictions in such a way that the territory of the Diocese of Los Ángeles, situated to the south of the river commonly called "Chaquilvin," shall henceforth belong to the Apostolic Vicariate of Arauca, and has ordered that this present Decree be drawn up and promulgated. Given at Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the 5th day of the month of March in the year of Our Lord 1963. GREGORY P. Card. AGAGIANIAN, Prefect. L. © S. f. Peter Sigismondi, Archbishop in title of Neapolitan in Pisidia, from the Secretariat.

[*Latin ed. p. 350*]

Acta Apostolicae Sedis - Official Commentary 350

SACRED CONGREGATION FOR RITES

PHILADELPHIA, OR BUDWEIS.

Concerning the beatification and canonization of the Venerable Servant of God, John Nepomucene Neumann, of the Congregation of the Most Holy Redeemer, Bishop of Philadelphia, founder of the Congregation of the Sisters of the Third Order of St. Francis of Philadelphia.

ON A QUESTION: Concerning which miracles are to be considered in this case, and to what effect.

The Holy Spirit has placed bishops to govern the Church of God (cf. Acts 20:28), and therefore, by the power they have received, they are necessarily bound to exercise the perfection of Christian virtues, so that each one may justly claim the words of the Apostle: "Be ye followers of me, as I also am of Christ" (cf. 1 Corinthians 4:16).

Among the number of bishops who have acquired a reputation for holiness and who have deserved well of the Catholic cause, the Venerable Servant of God, John Nepomucene Neumann, is rightly to be included.

Translated by churchlatin.ai, a product of Boyne Archives

He was born in Prachaticii in Bohemia on March 28, 1811, and received the first rudiments of learning in the public school of the city. At the age of twelve, he was sent to Budweis, where he diligently studied first the humanities, and then, in the diocesan seminary and in the University of Prague, the theological disciplines. He received the clerical tonsure and the minor orders from his bishop in 1832; but, increasingly inflamed by the desire for the sacred missions to foreign lands, he was duly dismissed by the Bishop of Budweis, and he set out for North America; where he was most graciously received, approved, and promoted to the sacred orders by the Bishop of New York. A new worker in the vineyard of the Lord and devoted to sacred expeditions, the Servant of God preached the Gospel of Christ with great zeal and patience to the people of the region near Niagara. However, the plan for embracing a life of greater perfection, which he had conceived in Rochester through a holy conversation with the Alfonsian religious, was finally carried out. For in the year 1840, he put on the habit of the Congregation of the Most Holy Redeemer, and, after a two-year novitiate, on January 16, 1842, he pronounced his religious vows. A most observant religious, a missionary...

[*Latin ed. p. 351*]

The Sacred Congregation of Rites, number 351, noted that he was an assistant to the Provincial Superior until the year 1852, when the Bishop of Philadelphia, unexpectedly, was elected by the Supreme Pontiff, and in the same year was consecrated and immediately presented himself to his diocese. Performing his pastoral office for Christ, he became the soul of the flock. The reputation for holiness, which John Nepomucene Neumann had acquired in life, after his death, which occurred on January 5th, 1860, became increasingly clear and widespread. For this reason, it was considered that a cause for the introduction of the proceedings for the beatification and canonization should be instituted for him. Therefore, observing the laws that must be observed, it came to pass that the Decree for the introduction of the Cause was issued on December 15th, 1896; and then, on December 11th, 1921, Pope Benedict XV decreed that the aforementioned Servant of God had, in a heroic manner, practiced the theological and cardinal virtues, and other virtues that accompany the heroes. Thus, the way was prepared for the examination of miracles, which, with the venerable Servant of God pleading, were reported to have occurred divinely, and which confirm his sanctity. Two miraculous healings were presented to this Sacred Congregation by those involved in the Cause, which, as true miracles, have been legally recognized, and are approved by the authority of the Supreme Pontiff through the promulgation of this Decree. A brief exposition of these is as follows:

I. Eva Benassi, a girl twelve years old, in May of the year 1923, in the Institute of St. Joseph, in the town called Sassuolo, located within the bound-

Translated by churchlatin.ai, a product of Boyne Archives

aries of the diocese of Reggio, in Emilia, suddenly began to experience violent abdominal pains and headaches, accompanied by a high fever. The nuns, believing it to be the pains with which children are often afflicted, gave her a cathartic; but the pains did not subside, but became more severe. The doctor, Accitus, prescribed certain remedies and enemas, but to no avail, for the illness increased, with vomiting and a swollen abdomen filled with air, and with a high fever, to which a heart defect gradually also added. Having been diagnosed with tuberculous peritonitis, the doctor predicted that the girl would soon die. Then the nuns began to offer prayers, that through the intercession of the Venerable Servant of God, the girl's health would be restored. And it was not in vain, for in the middle of the night, the sick girl felt herself perfectly healed. The healing, which surpassed the powers of nature, was testified to by the doctor and by others.

II. The second miracle concerns the healing of the young man, James Kent Lenaham. On July 8th, 1949, while driving a car, with his feet pressed against the pedals and his hands grasping the steering wheel, he was thrown against a pole, illuminated by a street lamp. He was immediately lifted by his companions,

[*Latin ed. p. 352*]

The Acts of the Apostolic See, Official Commentary, reports that a certain individual was admitted to a hospital, suffering from a condition that left him deprived of his senses, where doctors found him in a very serious state and predicted a fatal outcome. For the three days that followed, the unfortunate young man's condition worsened, and the doctors attributed to him only a few hours of life. On the afternoon of July 12th, the sick man was anointed with holy oil; his mother then applied the relic of the Venerable John of Nepomuk to her son and offered fervent prayers to obtain healing. The merciful God heard the prayers, for suddenly the fever subsided and the patient's condition improved, and in the following days he was fully restored to health. This healing was immediately declared to be supernatural. In the ecclesiastical courts of Reggio in Emilia, in the year 1924, and in Philadelphia, in the year 1959, apostolic processes were initiated regarding these two healings, of which a decree was issued on January 27th of the year 1961. A session of the medical council of the Sacred Congregation for Rites was held on December 13th of the year 1962, in which both healings were carefully and thoroughly discussed, with a favorable outcome. Subsequently, a preparatory meeting was held at the Vatican on July 24th of the year 1962, which the General Secretary followed, and then the Congregation, before our Most Holy Pope John XXIII, was held on February 19th of this year, in which the undersigned Prefect of the Sacred Congregation for Rites and Promoter of the Cause, proposed the following question for discussion: Whether and concerning which miracles there is evidence in this case, and to what effect. All those present, both the Reverend Cardinals,

Translated by churchlatin.ai, a product of Boyne Archives

those in charge of safeguarding the sacred rites, and the Official Prelates and Consultor Fathers, gave their affirmative vote. The Most Blessed Father, however, postponed expressing his opinion according to custom, seeking meanwhile the light of divine inspiration in this matter of such importance. Today, after having most devoutly celebrated the Eucharistic sacrifice, he ordered the undersigned Cardinal, as well as the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, and myself from the Secretariat, to be summoned, and solemnly declared: that there is evidence of two healings, namely: first, the instantaneous and perfect healing of the girl Heva from peritonitis; second, the instantaneous and perfect healing of Benassi from very serious and potentially fatal fractures, as well as from multiple wounds; and also of the healing of the young man James Kent from a severe traumatic fracture of the skull, through the intercession of the Venerable Neumann, and of the healing of the acute and widespread illness, and of the young man James Kent, through the intercession of the servants of God, John and Nepomuk.

[*Latin ed. p. 353*]

The Sacred Congregation of Rites, having considered the case of certain other parts of the body, including the pleuropulmonary regions, affected by disease, and 353 cases associated with hemopneumothorax, has decreed that this document shall be published and included in the Acts of the Sacred Congregation of Rites. Given in Rome, on the 25th day of February, in the year of Our Lord 1963. ARCADIUS M. Card. LARRAONA, Prefect. *S. f. Henricus Dante, Archbishop of Carpasia, Secretary II BALTIMOREN.* Concerning the Beatification and Canonization of the Venerable Servant of God, Elizabeth Anna Bayley, widow Seton, foundress of the Congregation of the Sisters of Charity of Saint Joseph in America. REGARDING THE QUESTION: Whether, with the existing evidence of her virtues and two miracles attributed to her, the Venerable Servant of God may proceed safely to beatification. The Catholic Church has fostered many outstanding women in all ages. These women, guided by the Holy Spirit, have merited great favor through their works of charity. Elizabeth Anna Bayley, widow Seton, achieved great renown among the various peoples of the United States of America. Inspired by a remarkable zeal, she devoted herself to alleviating every kind of suffering, and she founded a society of women under the name of the Sisters of Charity of Saint Joseph, who, constantly dedicated to educating young girls and caring for the sick, have justly earned the admiration of the citizens. An imitator of the heroic virtues of Saint Vincent de Paul, she spared no effort to alleviate the needs of the suffering. Indeed, this woman, most eager to acquire perfection, avoided human praise, constantly increased the glory of God, and diligently sought the salvation of others. It is indeed true that it is the law of divine wisdom that those who cultivate humility more deeply are filled with greater grace and are made

Translated by churchlatin.ai, a product of Boyne Archives

illustrious in the sight of men; for "But the foolish things of the world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong" (1 Corinthians 1:27). This certainly happened to Elizabeth Anna. 23 - ACITA, vol. V, n. 6. — 2-5-1963.

[*Latin ed. p. 354*]

Acts of the Apostolic See - Official Commentary 354, because God, the most excellent and most merciful, who deigned to create all things for His glory, bestowed such great magnanimity upon His most humble and faithful handmaid, that she was able to accomplish arduous and outstanding deeds among her people. The first star of the United States, which shines in the firmament of the Church, was born in York on August 28th of the year 1774, to Anglican parents. At the age of twenty, she married William Magee Seton, a man devoted to commerce, and she followed him with ardent love, along with their five children. In the year 1803, she came to Italy with her family, so that her husband might regain his health; however, she lost him in Pisa. Received with the utmost kindness and piety by the family Filicchi at the hospice of Liburni, she admired the examples of the Catholic religion. Returning to her homeland in 1804, she bid farewell to the faith of her ancestors in York and embraced the Catholic faith. In 1809, in Baltimore, at the urging of the Archbishop, she founded the Institute of the Sisters of Charity of Saint Joseph. Finally, on January 4th, 1821, at the age of forty-seven, filled with merits and virtues, she peacefully departed for the higher realms. Concerning the fame of her sanctity, with which she had also been honored in life, legal inquiries were carried out in the years 1907-1911, and on January 15th of the year 1936, a decree was issued based on the presented documents, to proceed further, and finally, on February 28th, 1940, the cause for her beatification was introduced before the Congregation of Rites. In the following year, on July 16th, it was declared that obedience had been rendered to the decrees of Pope Urban VIII. When the order of the cause was requested by the historical section, due to the lack of witnesses with eyesight, that section, having critically examined the documents and testimonies collected from all sides, prepared a comprehensive report, so that it could fulfill its assigned duty of promoting the faith without any impediment. Therefore, having observed all that must be observed by law, the heroic virtues of the Servant of God were presented before the Preliminary Committee, before the Most Reverend Cardinal Clemente Micara, Bishop of Velletri, the Promoter of the Cause, on October 6th, 1959; in the Preparatory session on November 24th of the same year; and finally, before the General Congregation before our Most Holy Lord Pope John XXIII on December 15th of the following year. On the 20th of the same month, the same Most Holy Lord decreed that the heroic virtues of the Servant of God were established. Concerning two alleged miracles, obtained by the

Translated by churchlatin.ai, a product of Boyne Archives

grace of God through the intercession of the Venerable Servant, legal inquiries were carried out in the Courts of New Orleans and Baltimore, and on November 24th, 1961, a decree was issued concerning the validity of these. After being subjected to the examination of the Medical Section of the Congregation of Rites on July 4th, 1962, all the experts declared them to be beyond the natural.

[*Latin ed. p. 355*]

The Sacred Congregation of Rites has proven 355 laws to have been fulfilled; afterward, on November 29th of the same year, a decision was made in the Preparatory Congregation, and finally, on February 19th of this year, before the General Congregation, in the presence of the Most Holy Lord. Furthermore, His Holiness graciously deigned to declare that the two miracles proposed were sufficient on the 25th of the following month. Finally, this one matter remained to be discussed: whether, after the approval of the virtues and the two miracles, it was safe to proceed with the beatification of the Venerable Servant of God, Elizabeth Anna Bayley Seton, a widow. An affirmative answer was given in writing by the Most Reverend Cardinals, the Most Reverend Prelates, and the official theological consultants, thereby confirming that, after mature deliberation, it was safe to proceed with the solemn beatification of the Servant of God, Elizabeth Anna Bayley Seton. This Decree was to be made public and recorded in the Acts of the Sacred Congregation of Rites, and it was ordered that Apostolic Letters, sealed with the Fisherman's Ring, be written regarding the solemnities of the beatification to be celebrated whenever desired in the Patriarchal Basilica Vaticana. Given in Rome, on March 7th, in the year 1963. ARCADIUS M. Card. LARRAONA, Prefect. H. DANTE, Archbishop of Carpasia, Secretary III BERGOMEN. Concerning the beatification and canonization of the Venerable Servant of God, Aloysius Mary Palazzolo, a secular priest, founder of the Institute of the Poor Sisters. ON THE QUESTION: Whether, with the demonstrated virtues and the approval of two miracles, it is safe to proceed with the beatification of the Venerable Servant of God. The words of the Prophet Isaiah: "Break the bread to the hungry, and bring the poor and needy into your house, when you see the naked, cover him, and do not hide yourself from your own flesh" (Is. 58:7-8) were considered by many in the Catholic Church to be directly addressed to them, and therefore, among the stars of charity before God, they shone with inextinguishable light, continue to shine, and will shine eternally, according to the same Prophet: "When you shall pour forth your soul to the hungry..."

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Commentarium Officiale: "Your foot shall break forth into liberty, and the everlasting light shall be upon your head" (Is. 58, 10). This was fulfilled in the past century by that hero of charity

Translated by churchlatin.ai, a product of Boyne Archives

who, in order to help the poor and the wretched, and to support the needy, worked tirelessly with all his strength, namely Aloysius Maria Palazzolo, a distinguished member of the clergy of Bergamo, the founder of the Institute of the Poor Sisters, who was able to see the humble work he began beyond the boundaries of Bergamo, extended for the good of the Church and of society. Born in Bergamo on December 10, 1827, he progressed so much in science and piety under pious priests as teachers, that on June 23, 1850, he was ordained to the priesthood. He soon began to burn with zeal for souls, especially for the poorer youth, for whose benefit he opened an oratory and schools. In 1867, he also founded the work now called the Institution of St. Dorothy, to care for Christian girls; and two years later, on May 22, he founded the Institute of the Poor Sisters, to care for orphans and widows. Inspired by a burning love of charity, he also diligently worked in the apostolic ministry, becoming an example to all of outstanding charity and humility. Widely renowned for his holiness, on June 15, 1886, at the age of 59, he peacefully rested in the Lord. Due to the ever-increasing fame of his holiness, legal proceedings were prepared in the Bergomensis Curia and sent to Rome. On June 19, 1929, a decree was issued based on the writings and information collected, so that further proceedings could take place, and on November 20, 1958, the Supreme Pontiff John XXIII graciously signed the Commission for the introduction of the Cause. Furthermore, it was established that obedience was given to the decrees of the Most Holy Pope Urban VIII, on April 25 of the following year. Later, in the same Bergomensis Curia, Apostolic Processes concerning virtues and miracles were prepared, and on January 27, 1961, a decree was issued regarding their validity. After all that is to be observed by law had been observed, the heroic virtues of the Servant of God were discussed in the Preparatory Congregation on January 9, 1962, in the Preparatory Congregation on May 22 of the following month, and finally in the General Congregation before the Most Holy Lord on July 10 of the same year. The same Holiness was pleased to declare that the heroic virtues were established on the 15th day of the same month and year. Concerning two asserted miraculous healings, attributed to the intercession of the Venerable Servant of God, Apostolic Processes were conducted in the Calaritana and Bergomensis Curias, the validity of which was recognized on October 5, 1962. Submitted to the judgment of the Medical Congregation of Holy Rites on December 22 of the same year, all of them were unanimously declared to be outside the laws of nature.

[*Latin ed. p. 357*]

The Sacred Congregation for Seminaries and Universities has confirmed that this has occurred (357). Afterwards, this matter was discussed in the Preparatory Congregation on February 12th of this year, and finally, on the 5th of this month, before the Most Holy Lord, it was decided that it

Translated by churchlatin.ai, a product of Boyne Archives

consisted of two miracles (7). Only one matter remains to be discussed: the approval of the two miracles, so that the venerable Servant of God may proceed safely to the solemn process. Therefore, after a positive response regarding the virtues and beatification, given in writing by the Most Reverend Cardinals, entrusted with safeguarding the sacred rites, by the Most Reverend Officials, and by the theological consultants, and having declared that the same Holiness may safely proceed to the solemn beatification of the venerable Servant of God Aloysius Mary Palazzolo, it has deigned to issue this decree. Furthermore, it has commanded that this decree be made public, and that it be recorded in the acts of the Sacred Congregation of Rites, and that Apostolic Letters, bearing the Fisherman's Ring, be written regarding the solemn celebration of the beatification of the same venerable one, whenever it may be held, in the Patriarchal Basilica of the Vatican. Given in Rome, on March 15, 1963. ARCADIUS M. Card. LARRAONA, Prefect. Henricus Dante, Archbishop of Carpasia, Secretary.

SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES. DECREE. The Theological Faculty of the Studium Generale of Saint Thomas Aquinas, located in Bologna, shall be incorporated into the Theological Faculty of the Pontifical Athenaeum "Angelicum" of the City. The members of the Order of Preachers so highly valued the cultivation and promotion of the sacred doctrine that they established residences there for teaching and learning theological disciplines, thereby fostering the houses of that Order. This especially occurred in Bologna, where, under the direction of...

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Official Commentary on the Blessed Reginald of Orleans, a Parisian Master, a Theological College was founded within the buildings of the Brothers, distinguished by the guidance of renowned professors, among whom Paul of Hungary, Guerric of Saint-Quentin, and Roland of Cremona justly and deservedly stand out. He also contributed significantly to the promotion and fostering of the University of Bologna, among the four "General Studies" of the Dominican Order, which were highly esteemed in the year 1446. Through his efforts and dedication, the statutes of the same University of Bogonia were completed in the year 1453, at the command of Pope Innocent IV, with the assistance of the most illustrious Archdeacon of Bologna. Furthermore, the laws and regulations of the newly established Theological Faculty of that illustrious Athenaeum were promulgated within the years 1366 and 1369, by order of the Academic Authorities. Moreover, from the year 1386, the esteemed Faculty of Law of the University held its own schools and lectures within the Dominican Priory of Bologna, and the Theological Faculty itself was duly renewed and expanded, flourishing with just growth within the same Dominican center of learning until the sixteenth century. Thus, for almost

Translated by churchlatin.ai, a product of Boyne Archives

three centuries, the Dominican Studium of Bologna was a seminary of learned masters in Bologna, dedicated to the transmission of theological doctrines. From the year 1400 until the year 1650, it reached its greatest splendor, and studies flourished within the sacred relics of the Founder of the Dominican Order, which are worthily preserved within the very same Priory of Bologna, celebrated by many illustrious men, among whom it is fitting to mention: Peter Maldura of Bergamo, Dominic of Flanders, Jerome Savonarola, Michael Ghislieri, who was elevated to the pinnacle of the papacy as Pope Pius V, and was inscribed in the Book of Saints. Afterwards, it was interrupted by fierce disturbances caused by seditious individuals, and on the ninth of May of the year 1940, the blessed memory of Father and Bishop Stanislaus Gillet, Master General of the Order of Preachers, restored it with renewed splendor and wise counsel. At present, in order that it may continue to bear more abundant fruit, it has been repeatedly requested by the Apostolic See that the esteemed Dominican Studium be ordered to confer the academic degrees of Bachelor and Licentiate in Sacred Theology, and to be incorporated into the Pontifical Athenaeum "Angelicum" of the City, in accordance with the sacred canons. After mature and diligent consideration of all these matters, the Sacred Congregation for...

[*Latin ed. p. 359*]

The Sacred Congregation for Seminaries and Universities, justly responding to the earnest supplications and prayers, and desiring that the active will of the aforementioned Theological Studies be increased with worthy praise, for the greater increase of piety, for the honor and growth of the Christian name, and for the progress of sound doctrine, decrees by these present letters that the Theological Faculty of the Pontifical Athenaeum "Angelicum" of the City [Rome] shall admit and incorporate the Theological Studies of Saint Thomas Aquinas, existing in Bologna, and declares that it does so, granting to the students of the Order of Preachers alone the academic degrees of Bachelor and Master of Sacred Theology, in the name and by the authority of the same Theological Faculty of the Pontifical Athenaeum "Angelicum" of the City, strictly observing the norms of the Apostolic Constitution "Deus scientiarum Dominus" and the attached "Ordinationes," together with the special statutes which have been approved by the same Sacred Congregation; and preserving all rights, honors, privileges, functions, and offices which customarily pertain to such studies. All other laws remaining in force, and nothing to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Congregation, on the fifteenth day of the month of November, in the feast of Saint Albert the Great, Bishop, Confessor, and Doctor of the Church, in the year of Our Lord 1962.

[Signature]

Translated by churchlatin.ai, a product of Boyne Archives

† I. Card. PIZZARDO, Bishop of Albano, Prefect.

L. © S. f Dinus Staffa, Secretary.

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Official Commentary i ACTS OF THE SACRED ROMAN ROTA

Editorial Citations

I. BROOKLYN. Nullity of Marriage (Me Clean - Me Kenzie)

Since the actual place of residence of the Lady Joanna Me Kenzie is unknown in the aforementioned case, we cite her to appear, either in person or through a lawful procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - ROMA), on the 8th of June, 1963, at the eleventh hour, to agree upon or sign the following doubt: Does a cause for the nullity of the marriage exist in this case?

Ordinary pastors and others who have knowledge of the aforementioned Lady's place of residence are to ensure that she is duly informed of this citation.

* Franciscus Brennan, Secretary

From the Chancery of the Tribunal of the Sacred Roman Rota, on the 6th of March, in the year 1963.

Marius F. Pompedda, Notary

* It is unknown where Madame Jeanne Me Kenzie, the defendant in this case, currently resides; therefore, we cite her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (ROMA, Palazzo della Cancelleria) on June 8, 1963, at 11 o'clock, to agree upon or sign the following doubt: Does a cause for the nullity of the marriage exist in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of said Jeanne Me Kenzie must, insofar as possible, inform her of this citation.

[*Latin ed. p. 361*]

Sacra Romana Rota 361 II MEDELLEN. Concerning the nullity of marriage and dispensation (Valencia - Charbonnier). Since the actual place of residence of the aforementioned Mr. George Charbonnier, party to this suit, is unknown, we summon him to appear, either in person or through a duly appointed legal representative, before the Sacred Roman Rota (Rome, Piazza della Cancelleria), on May 28, 1963, at eleven o'clock and a half, in order to resolve the following doubts: 1. Does the nullity of the marriage in this case exist? And, if not: 2. Should the Most Holy Father be consulted regarding a dispensation from rato et non consummato in this case? The Ordinary authorities of the place, the parish priests, and all others who have knowledge of the aforementioned Mr. George Charbonnier's place

Translated by churchlatin.ai, a product of Boyne Archives

of residence, are to take care to ensure that he is duly informed of this summons.

Lucianus Anne,

From the Chancery of the Tribunal of the Sacred Roman Rota,

March 12, 1963.

Marius F. Pompedda,

Notary.

It is unknown where Mr. Georges Charbonnier, defendant in this cause, currently resides; therefore, we summon him to appear, either in person or through a legally constituted representative, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on May 28, 1963, at 11:30 AM, to resolve the following doubts: 1) Does the nullity of the marriage exist in this case? And, in the negative case: 2) Should the Holy Father be consulted regarding a dispensation from *rato et non consummato* in this case? The Ordinary authorities of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Georges Charbonnier, should, insofar as possible, inform him of this summons.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - Official Commentary _ III FLORENTINA Concerning the Nullity of a Marriage (Papini - Guarducci) Since the actual place of residence of Mr. Conrad Guarducci is unknown, in this cause, we summon him to appear, either in person or through a legitimate procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on June 27, 1963, at the eleventh hour, for the resolution of the following doubt: Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, and all others who have knowledge of the aforementioned Mr. Conrad Guarducci's place of residence, are to take care that he is duly informed of this edictal citation.

* Franciscus Brennan,

Chancellor of the Tribunal of the S. Rota,

March 26, 1963.

Marius F. Pompedda,

Notary

* It is unknown where Mr. Conrad Guarducci, defendant in this cause, currently resides; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on June 27, 1963, at 11 o'clock, to resolve the doubt reported below: Does a nullity of marriage exist in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of

Translated by churchlatin.ai, a product of Boyne Archives

said Mr. Conrad Guarducci, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 363*]

Diarium Romanae Curiae 363. DIARIUM ROMANAE CURIAE. Saturday, April 6, 1963. The Holy Father, Pope John XXIII, received, in a solemn Audience, His Excellency, Dr. SIMON DESVARIETJX, Extraordinary and Plenipotentiary Ambassador of the Republic of Haiti, for the presentation of his Credentials. The Holy Father, Pope John XXIII, in his blessed reign, deigned to establish a COMMISSION FOR THE REVISION OF THE CODE OF CANON LAW, composed as follows: PRESIDENT: The Most Reverend and Illustrious Cardinal: Peter Ciriaci, Prefect of the Sacred Congregation of the Council. MEMBERS: The Most Reverend and Illustrious Cardinals: Eugene Tisserant, Prefect of the Sacred Congregation Ceremonial. Giuseppe Pizzardo, Prefect of the Sacred Congregation for Seminaries and Universities. Benedetto Aloisi Masella, Prefect of the Sacred Congregation for the Discipline of the Sacraments. Amleto Giovanni Cicognani, Secretary of State of His Holiness. Achille Liénart, Bishop of Lille. Giacomo Luigi Copello, Chancellor of the Holy Roman Church. Gregorio Pietro Agagianian, Prefect of the Sacred Congregation "de Propaganda Fide". Francesco Spellman, Archbishop of New York. Ernesto Ruffini, Archbishop of Palermo. Valerio Valeri, Prefect of the Sacred Congregation of Religious Orders. Fernando Quiroga y Palacios, Archbishop of Santiago de Compostela. Paolo Emilio Léger, Archbishop of Montreal. Giovanni Battista Montini, Archbishop of Milan. Giovanni Urbani, Patriarch of Venice. Paolo Giobbe, Datary of His Holiness. Fernando Cento, Penitentiary Major. Carlo Confalonieri, Secretary of the Sacred Congregation Consistorial. Giulio Döpfner, Archbishop of Munich and Frisinga. Paolo Marella, Prefect of the Sacred Congregation of the Reverent Fabric of Saint Peter. Gustavo Testa, Secretary of the Sacred Congregation for the Oriental Church. Ildebrando Antoniutti. Leone Giuseppe Suenens, Archbishop of Malines-Bruxelles.

[*Latin ed. p. 364*]

Acts of the Apostolic See - Official Commentary 364. Alfredo Ottaviani, Secretary of the Most Holy Sacred Congregation of the Holy Office. Francesco Roberti, Prefect of the Supreme Tribunal of the Apostolic Signature. Andrea Jullien. Arcadio Larraona, Prefect of the Sacred Congregation of Rites. Guglielmo Teodoro Heard. Agostino Bea, President of the Secretariat "for fostering the unity of Christians." Michele Browne. SECRETARY. The Most Reverend and Reverend Monsignor: Giacomo Violar do. SECRETARY OF STATE BY ORDER OF THE HOLY FATHER. By letters from the Secretariat of State, the Holy Father John XXIII, may He happily reign, has deigned to appoint: March 28, 1963. The Most

Translated by churchlatin.ai, a product of Boyne Archives

Reverend Monsignor Aluflfi Pentini Mario, Under-Secretary of the Sacred Congregation of Ceremonies. The Reverend Monsignor Lovelli Arturo, Secretary of the Sacred Apostolic Penitentiary, for the Section of the Tribunal. April 1. The Most Eminent and Reverend Cardinal Léger Paolo Emilio, Member of the Sacred Congregation Consistorial. By letters from the Secretariat of State, the Holy Father John XXIII, may He happily reign, has deigned to appoint: Honorary Chamberlain to His Holiness: May 19, 1962. Monsignor Borosak Giuseppe (Zagreb). August 25. Monsignor Chiarini Pietro (Teramo). September 8. Monsignor Forster Carlo (München und Freising). Monsignor Genewein Eurt (München und Freising). Monsignor Knott Giuseppe (München und Freising). Monsignor Poll Guglielmo (München und Freising). Monsignor Zistl Massimiliano (München und Freising). September 21. Monsignor Gamache Giovanni Carlo (Hauterive). Monsignor Gendron Donato (Hauterive). Monsignor Alvarez González Giuseppe (Orense). Monsignor Ferreira de Moráis Francesco (Sobral).

[*Latin ed. p. 365*]

Diarium Romanae Curiae 365, 28 September 1962.

Most Reverend Simone Francesco (Altamura).

Most Reverend Andrea Marxen (Hildesheim).

Most Reverend Emanuele Moreira Neto (Porto).

Most Reverend Sebastiano Alemanno (Rome).

October 6:

Most Reverend Guglielmo Giuseppe Forster (Boston).

October 20:

Most Reverend Bruno Guarnieri (Florence).

Most Reverend Rino Marsiglio (Padova).

Most Reverend Girolamo Balsano (Palermo).

Most Reverend Anselmo Carrubba (Palermo).

Most Reverend Vincenzo Cirrincione (Palermo).

Most Reverend Lorenzo Bauer (Sioux City).

Most Reverend Lorenzo Hoffman (Sioux City).

Most Reverend Geraldo Kelly (Sioux City).

October 29:

Most Reverend Cirillo Contant (Alexandria).

Most Reverend Gioacchino Peñalosa (San Luis Potosí).

Most Reverend Gioacchino Rodríguez Silva (San Luis Potosí).

November 10:

Most Reverend Gerardo Cascone (Castellammare di Stabia).

Most Reverend Ernesto Esposito (Castellammare di Stabia).

Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Manfredo Manfredi (Civita Castellana).
Most Reverend Giacomo Rouillard (Nicolet).
Most Reverend Giovanni Marco Vallières (Nicolet).
Most Reverend Enrico Nobile (Novara).
Most Reverend Vittorio Piola (Novara).
Most Reverend Pacifico Stagnoni (Novara).
Most Reverend Delfo Gioacchini (Orte).
Most Reverend Dante Bernini (Viterbo).
Most Reverend Francesco Zarletti (Viterbo).
Most Reverend Alberto Zanotti (Rome).
November 13:
Most Reverend Stefano Conte (Agrigento).
November 24:
Most Reverend Damiano Barcellona (Cefalù).
Most Reverend Luigi Brocato (Cefalù).
Most Reverend Giuseppe Cirincione (Cefalù).
Most Reverend Salvatore Guercio (Cefalù).
Most Reverend Stefano Quagliana (Cefalù).
Most Reverend Giuseppe Soares (Maceió).
Most Reverend Giuseppe Ciampa (Muro Lucano).
Most Reverend Mauro Zaccardo (Muro Lucano).
Most Reverend Myles Bourke (New York).
Most Reverend Giacomo Cox (New York).
Most Reverend Giovanni Doherty (New York).
Most Reverend Francesco Duffy (New York).
Most Reverend Stefano Fitzgerald (New York).
Most Reverend Roberto Gallagher (New York).
Most Reverend Giovanni Harrington (New York).
Most Reverend Cristoforo Kane (New York).
Most Reverend Edoardo Mitty (New York).
Most Reverend Giovanni Mulroy (New York).
Most Reverend Arturo Nugent (New York).

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Official Commentary, November 24, 1962.
Monsignor O'Flaherty, Patrick (New York).
30. Monsignor Potter, Philip (New York).
Monsignor Alfonzo Rivas, Osvaldo (Caracas).
Monsignor Heredia, Bernard Anthony (Caracas).

Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Monroy Jiménez, Frederick (Caracas).

Monsignor Scarzello, Sebastian (Joinville).

Monsignor Di Stefano, Italo Severino (Resistencia).

Monsignor Heinemann, George (Resistencia).

Monsignor Rodríguez Soler, Emmanuel (Resistencia).

December 1. Monsignor Kenney, Vincent (New York).

15. Monsignor Angelucci, Renato (Santo André).

Monsignor Moráis Costa, Joseph (Lamego).

Monsignor Perin, John (Padova).

Monsignor Monteiro Sampaio, Anthony (Parnaiba).

20. Monsignor Faloci, Ernest (Gubbio).

Monsignor Ottaviani, Pasquale (L'Aquila).

Monsignor Ros, John (Vittorio Veneto).

January 12, 1963. Monsignor Benatti Alves, Vincent (Carpi).

Secret honorary chamberlains of the sword and cape of His Holiness, November 10, 1962.

Mr. Dreesmann, William G. R. (Rotterdam).

24. The Marquess Fantauzzi, Franco (Rome).

28. Mr. Risi Ferreyros, Adelmo (Lima).

Honorary chamberlains in peacock blue of His Holiness, November 25, 1961.

Monsignor Aznar, Cleofé Joachim (Zaragoza).

Monsignor Martínez Garcia, Francis (Zaragoza).

Monsignor Pina Lanci, Augustine (Zaragoza).

March 10, 1962. Monsignor Palm, Ludger (Aachen).

Monsignor Flórez Cuadrado, Anthony (Zaragoza).

31. Monsignor Boonen, Philip (Aachen).

April 14. Monsignor Aragiusto, Nicholas (Sant'Agata de' Goti).

August 3. Monsignor Grell, Ferdinand (Salzburg).

September 28. Monsignor Páparo, Matthew (Acireale).

October 6. Monsignor Giampapa, Sebastian (Acireale).

29. Monsignor Pelluzza, Francis (Acireale).

Monsignor Randazzo, Paul (Acireale).

Monsignor Catania, Biagio (Acireale).

November 24. Monsignor Catalano, Anthony (Acireale).

Monsignor Lo Giudice, Edward (Acireale).

Monsignor Dattero, Felix (Muro Lucano).

Monsignor Gallucci, Louis (Muro Lucano).

Monsignor Luongo, Vito (Muro Lucano).

Translated by churchlatin.ai, a product of Boyne Archives

Honorary chamberlains of the sword and cape of His Holiness, September 21, 1962.

Mr. Stoppa, Lambert (Rome).

October 20. Mr. Felicetta, Cesare (Rome).

29. Mr. Bianchini, Peter (Rome).

[*Latin ed. p. 367*]

Diarium Romanae Curiae 367, November 24, 1962. Mr. Focárdi Mario (Rome). Mr. Pancrazi Vittorio (Rome). Mr. Ravaioli Giuliano (Forlì). Mr. Gianni Giuseppe (Rome).

HONORS: With Apostolic Briefs, the Holy Father John XXIII, reigning happily, deigned to bestow:

The Grand Cross of the Order of Saint Pius: December 28, 1962. Upon His Excellency, Dr. Peralta Páez Benjamín, Minister of Foreign Affairs of Ecuador.

February 26, 1963. Upon His Excellency, Dr. Vitetti Leonardo, Ambassador of Italy, President of the Italian Committee for the Second Vatican Ecumenical Council.

March 12. Upon His Excellency, Mr. Erkin Feridun Cemal, Minister of Foreign Affairs of Turkey.

The Grand Cross of the Order of Saint Sylvester: September 4, 1962. Upon General Romulo Carlo, President of the University of the Philippines.

February 4, 1963. Upon Professor Della Porta Glauco, Mayor of Rome.

With Letters from the Secretariat of State, the Holy Father John XXIII, reigning happily, deigned to bestow:

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: March 11, 1963. Upon His Excellency, Mr. Shaikh Shakhbut bin Sultan (Arabia). Upon His Excellency, Mr. Shaikh Isa bin Sulman al Khalifa (Arabia).

The Knighthood of the Order of Saint Gregory the Great, civil class: October 20, 1962. Upon Mr. Cudahy Francesco (Sioux City). Upon Mr. Fitzgibbons Leone (Sioux City). Upon Mr. Gill Franklin (Sioux City). Upon Mr. Gleason Enrico (Sioux City). Upon Mr. Kennedy Francesco (Sioux City). Upon Mr. Meinhardt Giuseppe (Sioux City). Upon Mr. Meyer Vincenzo (Sioux City). Upon Mr. Murphy Cornelio (Sioux City). Upon Mr. Stilwill C. Federico (Sioux City). Upon Mr. Thielen Giuseppe (Sioux City). Upon Mr. Tierney Edmondo (Sioux City). Upon Mr. Vitt Federico Edoardo (Sioux City). Upon Mr. Pifferi Ermanno (Grosseto).

[*Latin ed. p. 368*]

Acta Apostolicae Sedis - Commentarium Officiale 368 r Al sig. Sirna Gaetano (Grosseto). 29 October 1962. To the Most Reverend Nardi Arcangelo (Gubbio). To the Most Reverend Maitre Stefano (Besançon).

Translated by churchlatin.ai, a product of Boyne Archives

10 November. To the Most Reverend Pourchet Luigi (Besançon). To the Most Reverend Daleggio d'Alessio Eugenio (Esarcato Ap. Grecia). To the Most Reverend de Waele Giuseppe (Netherlands). To the Most Reverend Garavaglia Luigi (Porto e Santa Rufina). 30. To the Most Reverend Gleason Giuseppe L. (United States of America). 8 December. To the Most Reverend Bernardo Silvio (Crotone). The Grand Cross of the Order of Saint Sylvester: 15 May 1959. To the Most Reverend Klaus Giuseppe (Salzburg). To the Most Reverend Tschiggfrey Giovanni (Salzburg). The Commander's Cross with Plaque of the Order of Saint Sylvester: 15, 2, 6, 20 1959. To the Most Reverend Baeck Alfredo (Salzburg). To the Most Reverend Donnenberg Giovanni (Salzburg). To the Most Reverend Obermoser Giovanni (Salzburg). October 1962. To the Most Reverend Fall Cheikh (Senegal). To the Most Reverend Captain Fall Idrissa (Senegal). To the Most Reverend Thiam Habib (Senegal). To the Most Reverend Farbmacher Giovanni (Salzburg). To the Most Reverend Ballerini Giovanni (Italy). To the Most Reverend Giunchi Giuseppe (Italy). To the Most Reverend Marottoli Giuseppe (Italy). To the Most Reverend Masarich Alfredo (Italy). To the Most Reverend Pellegrini David (Italy). To the Most Reverend Lieutenant Colonel Tassoni Bruno (Italy). To the Most Reverend Viola Giovanni (Italy). 29. To the Most Reverend Agresti Vito (Rome). To the Most Reverend Douglas-Scotti Paolo (Rome). 15 December. The Plaque of the Order of Saint Sylvester: 20 October 1962. To the Most Reverend Costa Mario (Italy). To the Most Reverend Nevóla Saturno (Italy). 29. To the Most Reverend Ponzi Domenico (Rome). 10 November. To the Most Reverend Ferri Plinio (Ancona). 12 January 1963. To the Most Reverend Lazzaro Ermilio (Rome).

[*Latin ed. p. 369*]

Year and Volume LV, May 1963 (Series III, Volume V) - No. 7, ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana.

ACTA OF POPE JOHN XXIII. DECRETAL LETTERS.

To the Blessed Peter Julian Eymard, Confessor, the highest honors of the Saints are conferred.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE.

The radiant crown of holiness, with which Christ willed to adorn the Church founded by Him, seems to shine even more brightly when the honors of the celestial Saints are bestowed upon their earthly counterparts.

Translated by churchlatin.ai, a product of Boyne Archives

And since this has happily occurred today with the Blessed Peter Julian Eymard, the entire community of the faithful rejoices and is, at the same time, drawn to celebrate the Holy Sacrifice of the Altar, which provides nourishment for immortality and eternal life (St. Cyril, in John, P. Gr. 73, col. 582), to which this holy priest devoted himself with ever greater zeal, and he diligently sought to foster love for the Eucharist in the hearts of individuals, and to stir up devotion in religious communities, so that, without any interruption of day or night, all might adore Jesus Christ, enthroned on high.

Indeed, considering the sacred Banquet, Blessed Peter Julian was constantly moved by the divine promises of Christ, expressed in these words: "He who eats my flesh and drinks my blood will abide in me, and I in him" (John 6:57), and "Behold, I am with you always, until the end of the age" (Matthew 28:20).

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis - Official Commentary: And with this unspeakable ardor of the mystery, he learned to constantly endure insults and accusations, to always obey his superiors with the utmost obedience, to patiently endure bodily and mental suffering, and to act with the utmost kindness towards all, but especially towards the common people and the poor. Furthermore, inflamed with a burning love for the most holy Body of Christ, he desired to inflame all the faithful, and especially the priests, with the same love; for he considered that the priests, in particular, should present to the faithful the Bread of Angels, the pledge of eternal salvation. Therefore, throughout his life, his conduct and the discipline of his manners demonstrated the sincerity of his piety towards God, hidden beneath the veils of the Eucharist, and this piety was especially effective in forming true worshippers, who would adore the Father in spirit and in truth (cf. John, IV, 23). To make this clearer, it will suffice to briefly recount his deeds. Peter Julian Eymard, of Gallus nationality, was born in the town of Gratianopolitan diocese, now called La Mure d'Isère, on the fourth day of February, in the year one thousand eight hundred and eleven, to pious parents. The following day, he was cleansed with the waters of Holy Baptism. He endeavored, with remarkable devotion, to approach the fount of this saving laver until a very advanced age. Even as a boy, with the help of his most pious mother and his older sister, he was introduced to the practice of prayer before the sacred tabernacle of the Sacrament, and he contemplated the most grievous sufferings of our Redeemer. This is why, by some divine instinct, from the very beginning of his life, he perceived how closely bound together were the heavenly banquet prepared by Christ for mankind and the extreme sorrows endured in his earthly life. Peter Julian, a boy of keen intellect and lively spirit, was also good and gentle, steadfast and just, and he never deviated from divine precepts, keeping

Translated by churchlatin.ai, a product of Boyne Archives

the virtue of chastity, which pertains to morals, perfectly intact. Therefore, it is not surprising that, after a childhood as rigorous as was customary at that time, he prepared himself to receive the Eucharist, inflamed with piety, and he sought to frequent the Holy Mass as often as possible. For, with the best of youthful hopes, although he diligently worked for his father, he did not cease to desire to undertake the sacred duties of a priest. Indeed, this desire to enter the priesthood became even stronger as it opposed his father's wishes. Finally, he entered the novitiate of the Oblates of the B. M. V. Immaculate, in Massiliae, when he was already twenty-nine years old, and after a few months, suddenly...

[*Latin ed. p. 371*]

Acta Ioannis Pp. XXIII 371. He, too, was afflicted by the same grave illness, and was compelled to return home. Restored to health, not without a singular divine aid, although he was unable to return to Massiliam due to his weakened constitution, he went to the sacred Seminary in Gratianopolitanum, to be initiated into the priesthood. On the twentieth day of July, in the year one thousand eight hundred and thirty-four, he received the sacred ministry, first as a vicar, and then as a curate, performing his duties with great zeal and diligence; in this office, he considered it his duty to instill the minds of those entrusted to him with the evangelical law, to care for the young with watchful diligence, to visit the sick, to assist the poor, and to lead those who had strayed from the path of virtue back to righteousness. Among all the labors undertaken for the sake of the Christian cause, he also devoted himself to himself, for he placed himself especially in the sacred disciplines, and constantly, day and night, he persevered in prayer, and afflicted his body with penances, seeking to put off the old man, according to the exhortation of the Apostle Paul, and to put on the new man, who is created according to God in justice and holiness of truth (Ephesians 4:24). In order to serve God more perfectly, he obtained permission from the Most Reverend Bishop of Gratianopolitanum to join the Society of Mary in Lugduni. It is easily understood by all that, upon being received into that Society, he pronounced the sacred vows and was completely devoted to fulfilling the duties entrusted to him by the superiors. These duties, which grew heavier each day, he accepted with a spirit all the more submissive as they were more demanding. Moreover, it is worthy of note that he increased his works, since he always readily undertook the priestly duties for the salvation of the faithful in every way. The head and, as it were, the cornerstone of his solicitude for the Christian people, as was fitting, was that Jesus Christ should be devoutly worshipped by all, both by the faithful and especially by the priests, in the august Sacrament. And he knew, by divine inspiration, how this was to be accomplished. At the beginning, in the temple of the Blessed Virgin Mary in Lugduni, while praying, the thought was instilled in him by Christ Jesus, that he should propose the Sacrament

Translated by churchlatin.ai, a product of Boyne Archives

of the altar for wider and wider public and perpetual worship, and that he should found a Society of Priests, who would be especially inflamed with their own and the holiness of the faithful through the Eucharist. But his plan, outside the Society of Mary, did not seem to lead to a successful outcome, as it did not agree with the counsel of his superiors, who did not want to let go of such a promising member in any way. With their consent, he set out for Lutetia, Paris, and began the Congregation of Priests of the Most Holy Sacrament, on the sixth day of January, in the year one thousand eight hundred and fifty-seven. And first, he did what he had promised the Archbishop of Parisiensi.

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - Official Commentary _ 7: — she had promised, and she considered it her duty, to attract to herself young boys, already of adult age, who were often in need and straying from the right path, so that not only would she provide for their bodily necessities, but she would also teach them the elements of Christian doctrine and care for their first introduction to the heavenly banquet. Although she labored greatly due to the poverty of the buildings and the members, the Congregation gradually grew, so that it was duly approved by the Apostolic See, by decree, sealed with the Fisherman's ring; this took place on the tenth day of the month of March, in the year one thousand eight hundred and sixty-three. Furthermore, as the number of those who adored the Sacrament in Aoste increased daily, with the help of Margaret Guillot, she founded a Congregation of Handmaids of the Most Holy Sacrament, and also a group, which she called the Aggregation of the Most Holy Sacrament. Therefore, already with great eagerness desiring to dedicate the remainder of her life to prayer before the Eucharistic throne of Christ, and having considered that the work she had founded no longer needed her direct guidance, she conceived the plan of relinquishing her office as the highest director. But the members of the Congregation, convened for the first and most solemn meeting for this purpose, designated Peter of Giugliano in Campania as the highest and perpetual superior by the unanimous vote of all. When he understood this as a duty assigned to him by God, he accepted it with equal humility and firmness, and faithfully fulfilled it. In the final years of her life, she experienced hardships, due to the continuous illnesses of her body and mind, due to the need to provide for religious men in the house, due to financial difficulties, and finally, due to some defections from both Congregations. She bore all these things with singular patience, content to suffer everything for Christ. For does not Jesus Christ say: "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it brings forth much fruit" (John 12:24)? Therefore, considering these words of the Divine Master, she considered it her duty to strive until the end of her life to spread the Kingdom of Christ

Translated by churchlatin.ai, a product of Boyne Archives

throughout the entire world. Finally, when her bodily strength failed, she was forced to return to her birthplace, where she had first seen the light, in order to regain her health, and there, fortified by the Sacraments, she peacefully passed away on the first day of the month of August, in the year one thousand eight hundred and sixty-eight, at the age of fifty-seven. Immediately after her death, as the fame of her sanctity spread more and more in the mouths of all, she was considered worthy of the honors of the Blessed in Heaven.

[*Latin ed. p. 373*]

The proceedings concerning John XXIII were begun, and, after the customary canonical procedures were completed, the commission for introducing the cause of Saint Pius X, Our Predecessor, signed by his own hand on the twelfth day of August, in the year nineteen hundred and eighty. Furthermore, after the preparatory and pre-preparatory investigations, which were held, a general congregation was finally convened to discuss the virtues of the Servant of God, Peter Julian Eymard, whose heroic virtues were solemnly declared by Pope Pius X, Our Predecessor, on the eleventh day of June, in the year nineteen hundred and twenty-two. After these matters were concluded, the question of two miracles was raised, which, according to the same Servant of God, were said to have been worked by God. After diligent investigations by the Sacred Congregation of Rites, the same Predecessor, on the ninth day of May, in the year nineteen hundred and twenty-five, decreed that two miracles had indeed occurred through the intercession of the venerable Peter Julian Eymard, namely, the instantaneous and complete healing of Lucinda Cifuentes from cancer in the stomach, and the healing of the girl, Renée Foucherau, from gonarthritis, or arthrosis, in the left knee, of a tuberculous nature. On the second day of June, in the same year, it was determined that it was permissible to proceed with the beatification of Peter Julian Eymard, and the solemn celebrations for this purpose were held on the twelfth day of July, in the year nineteen hundred and twenty-five, in the Basilica of Saint Peter, according to the customary rites. Then, after the novena in honor of the Blessed, it was again said that miracles had been worked by God, and the cause was resumed in order to obtain canonization, and new apostolic investigations were instituted concerning two miraculous healings, which were obtained through his intercession. Concerning each healing, after it was discussed in the preparatory meetings of the Sacred Congregation of Rites, a decision was made, either before Pope Pius XI, Our immediate Predecessor, or before Us, on the tenth day of July, in this very year. In this general congregation, Our venerable Brother, Benedict, Cardinal Aloisi Masella, of the Holy Roman Church, Bishop of Palestrina, and Relator of this cause, raised a question as to which miracles, after the veneration of the Blessed Peter Julian Eymard had been granted, were established

Translated by churchlatin.ai, a product of Boyne Archives

in the case and for the purpose in question, and all those present, both Cardinals and Official Prelates, and Fathers Consultors, affirmed that the proposed healings were to be considered true miracles. We, however, before expressing Our opinion on this matter of such importance, deemed it necessary to implore the light of the Most High God, and finally, on the fifteenth day of the same month and year, We decreed that there had been a sudden and complete healing, through the intercession of the Blessed, of Charles Eugene Verdier from chronic tuberculous osteitis with a fistula in the left foot, and of Mariadora Christina Bartels.

[*Latin ed. p. 374*]

374 — Acta Apostolicae Sedis - Official Commentary — 'He died of angina pectoris with myocardial sclerosis. However, after two miracles were proven, one matter remained to be examined, namely, whether the honors of the Blessed among the Saints could be conferred upon him. Regarding this matter, after prayers were offered to God, by decree, given on the twentieth day of the preceding month of September, we decreed that it was safe to proceed with the solemn canonization of Blessed Peter Julian Eymard. Then, the Sacred Consistory, which we had announced, was held on the fifteenth day of the preceding month of November in the Vatican Basilica, at which our beloved Son, Arcadius, Cardinal Larraona of the Holy Roman Church, Prefect of the Congregation for Sacred Rites, demonstrated that it was fitting that the memory of that Blessed one should be honored with the highest honors, and he earnestly requested that this be accomplished as soon as possible. Therefore, having received the votes of all those present, the Most Reverend Cardinals and sacred Prelates, we clearly determined that that Blessed one was considered by them to be one who should be adorned with the brilliant diadem of the Saints, and we set the date for his canonization for the ninth day of the next month of December. On that day of great solemnity, we descended into the Petrine Basilica, amidst a very large number of the faithful and sacred dignitaries, from all over the world, who were gathered in Rome for the celebration of the Second Vatican Ecumenical Council. Then, our beloved Son, Arcadius, Cardinal Larraona, with the eloquent Camillo Corsanego, Advocate of the Consistorial Hall, earnestly, more earnestly, and most earnestly requested that Peter Julian Eymard, together with Anthony Mary Pucci and Francis Mary of Camporubeo, be declared Saints. To that Consistorial Advocate, we responded, through our beloved Son Hamlet Tondini, from our Letters to the Princes, that we were already prepared to grant such a request. Therefore, having implored the abundance of the light of the divine Paraclete, while performing the office of the supreme teacher of the Catholic Church, as we function in the chair of Saint Peter, we solemnly proclaimed: For the honor of the Holy, individual, and Christian religion of the Trinity, for the increase, for the edification, by the authority

Translated by churchlatin.ai, a product of Boyne Archives

of the faith of our Lord Jesus Christ, and after mature deliberation and with divine inspiration, we declare the venerable Brothers, our Saints, Peter Julian Eymard, Anthony Mary Pucci, and Francis of Camporubeo, to be Saints, and we add them to the catalogue of the Saints, establishing that their memory shall be celebrated each year, specifically on the twelfth day of August for Peter Julian, and on the first day of January for

[*Latin ed. p. 375*]

The Acts of Pope John XXIII, addressed to Anthony and Mary, Confessors, and pious individuals, dated the seventeenth of September, which are to be kept for devotion. In the name of the Holy Trinity, Father, Son, and Holy Spirit. Amen. Then, after giving thanks to Almighty God, and with those present, we invoked the patronage of those Saints, and spoke of their wondrous virtues. Therefore, having considered all that was to be considered, with certain knowledge and by our apostolic authority, as mentioned above, we decree that these documents, whether copies, or even those printed, should be given the same credence as these, provided they are delivered by the hand of an apostolic official, bearing the seal and signature. Given in Rome, at Saint Peter's, on the ninth day of the month of December, in the year of Our Lord nineteen hundred and sixty-two, in the fifth year of Our pontificate. I, JOHN, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Porto, and of Saint Rufina. Cardinal TISSERANT, Dean of the Sacred College. I, CLEMENS, Bishop of Velletri. Cardinal MICARA. I, JOSEPHUS, Bishop of Albano. Cardinal PIZZARDO. I, BENEDICTUS, Bishop of Praeneste. Cardinal ALOISI MASELLA, Chamberlain of the Holy Roman Church. I, HAMLETUS JOHN, Bishop with the title of Tusculum. Cardinal CICOgnANI. I, JOSEPHUS, Bishop with the title of Sabina and Mandelensis. Cardinal FERRETTO. I, JAMES ALOISIUS, with the title of Saint Lawrence in Damasus, Priest. Cardinal COPELLO.

[*Latin ed. p. 376*]

Acts of the Apostolic See - Official Commentary 376. I, GREGORY PETER, holding the title of Saint Bartholomew in the Island, Priest, Cardinal AGAGIAN. I, VALERIUS, holding the title of Saint Sylvester in the City, Priest, Cardinal VALERI. I, PETER, holding the title of Saint Praxedis, Priest, Cardinal CIRIACI. I, PAUL, holding the title of Saint Mary in Vallicella, Priest, Cardinal GIOBBE, Secretary of State of the Holy Roman Church. I, FERDINAND, holding the title of Saint Eustachius, Priest, Cardinal CENTO. I, CHARLES, holding the title of Saint Mary in Porticu, Priest, Cardinal CHIARLO. I, CHARLES, holding the title of Saint Agnes outside the walls, Priest, Cardinal CONFALONIERI. I, PAUL, holding the title of Saint Andrew the Apostle of the Gardens, Priest, Cardinal MARELLA. I, GUSTAVUS, holding the title of Saint Jerome of Illyria, Priest, Cardinal TESTA. I, ALOISIUS, holding the title of Saint

Translated by churchlatin.ai, a product of Boyne Archives

Andrew of the Valley, Priest, Cardinal TRAGLIA. I, JOSEPH, holding the title of Saint Prisca, Priest, Cardinal da COSTA NUNES. I, HILDEBRAND, holding the title of Saint Sebastian at the Catacombs, Priest, Cardinal ANTONIUTTI. I, EPHRAEM, holding the title of the Holy Cross in Jerusalem, Priest, Cardinal FORNI. I, ALAPRID, of Saint Mary in Domnica, Deacon, Cardinal OTTAVIANI. I, ALBERT, of Saint Pudentiana, Deacon, Cardinal Di IORIO. I, FRANCIS, of Saint Caesarius in the Palace, Deacon, Cardinal BRACCI. I, FRANCIS, of Saint Mary in Cosmedin, Deacon, Cardinal ROBERTI. I, ANDREW, of Saint George in Velabro, Deacon, Cardinal JULLIEN. I, ARCADIUS, of the Most Holy Saints Blaise and Charles at the Catacombs, Deacon, Cardinal LARRAONA. I, FRANCIS, of Saints Cosmos and Damian, Deacon, Cardinal MORANO. I, WILLIAM THEODORE, of Saint Theodore in the Palace, Deacon, Cardinal HEARD. I, AUGUSTINE, of Saint Saba, Deacon, Cardinal BEA. I, ANTHONY, of Saint Eugene the Pope, Deacon, Cardinal B ACCI. I, JOACHIM ANSELM, of Saint Apollinaris, Deacon, Cardinal ALBAREDA. I, MICHAEL, of Saint Paul in Harenula, Deacon, Cardinal BROWNE. JAMES A., Cardinal COPELLO, Secretary of State of the Holy Roman Church. ARCADIUS, Cardinal LARRAONA, Prefect of the Apostolic Chamber. Francis Tinello, Regent of the Apostolic Chamber. In the Apostolic Archives, table, volume CX, number lk. Caesar Federici, Apostolic Protonotary. Joseph Rossi, Apostolic Protonotary.

[*Latin ed. p. 377*]

Acta Ioannis PP. XXIII 377 APOSTOLIC CONSTITUTIONS I. ANTEQUERENSIS - ANGELORUM (TEHUACANIENSIS). Certain territories are detached from the Archdioceses of Antequera and Angelorum, and a new diocese is established, to be called "Tehuacaniensis."

IOHANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Just as, with the return of spring, the trees are adorned with the splendor of their foliage, blossoms, and branches, so too, the holy Church, by the grace of God, is constantly renewed, and rejoices in the birth of new dioceses, as it were, from its very branches. Therefore, when the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus, and Apostolic Delegate in the Territory of Mexicana, proposed that a new ecclesiastical district be established in that place, by dividing the very extensive Archdioceses of Antequera and Angelorum, and we, considering that this could contribute to the spread of the Christian name, with a just mind approved his plan, and, with the agreement of the venerable Brothers, Our Cardinals, Prefects of the Consistorial Affairs of the Holy Roman Church, we have decreed and ordered the following. From the Archdiocese of Antequera, we separate the district called Tehuacan, which includes the following municipalities: Chapulco, Tepango de López, Santiago Miahuatlán, Nicolas Bravo (San Felipe), Tehuacán, San Antonio

Translated by churchlatin.ai, a product of Boyne Archives

Canada, Vicente Guerrero (Santa Maria del Monte), Zapotitlán (Salinas), San Gabriel Chilac, Altepexi, Ajalpán, Zinacatepec, Eloxochitlán, Zoquitlàn (San Pablo), Tlacotepec de Diaz, Caltepec, San José Miahuatlán, Coxcatlán, and Coyomeapan Santa Maria; and from the Archdiocese of Angelorum, the following municipalities: Talcotepec (Santa Cruz), Atexcal (San Martin), Yehuaìtepec, Xochitlan (Todos Santos), Coyotepec (San Vicente), Ixcaquixtla (San Juan Bautista), Atenayuca (Juan N. Méndez), Cañada Morelos, and Palmar de Bravo. We establish a new diocese within these territories, which shall be called the Tehuacaniensis diocese, and its boundaries shall be the same as those of the municipalities mentioned above. The new Church will be bordered by...

[*Latin ed. p. 378*]

378 By the authority of the Apostolic See, we establish a metropolitan archdiocese, Angelorum, located to the east of the sun; an archdiocese, Verae Crucis, also known as Ialapensi, located to the south; an archdiocese, Antequerensi, and a diocese, Huajuapanensi, located to the west; and finally, the archdiocese of Angelorum. We establish the episcopal seat and the residence of the Prelate in the city of Tehuacán; we deem it fitting that the cathedral be located in the church of the Blessed Virgin Mary Immaculate, which is in the same city, and we grant it all the rights and privileges pertaining to cathedral churches. Furthermore, we decree that this new diocese shall be a suffragan of the metropolitan See of Angelorum; likewise, its Bishop shall be subject to the sacred authority of that metropolitan Archbishop. We order that a college of canons be established, for this will greatly contribute to the glory of God through the splendor of the sacred ceremonies, and it will also provide benefits to the Bishop, who will have the assistance of a group of prudent men. However, until canons are elected, the Bishop shall choose advisors from among those who are about to retire from office, to serve in the place of the canons. They shall provide for the expenses: the revenues of the Curia, the provisions for the people, and a suitable portion of the goods, which, according to canon 1500 of the Code of Canon Law, shall be allocated to the See of Tehuacán. We also command that the Bishop construct a minor seminary as soon as possible, according to the regulations of common law and the Sacred Congregation for Seminaries and Universities; and that those young men whom God has called to the priesthood should devote themselves to philosophy and theology, and that the best among them should be sent to Rome to be educated at the Pontifical College for Latin America. With regard to the clergy, we decree that priests of the Church shall be assigned to this newly established diocese, in which they hold a benefice or office; the other clerics and seminarians shall be assigned to it, in which they legitimately reside. Finally, all acts and documents pertaining to this newly founded diocese and its members must be promptly sent to its Curia, and they must be

Translated by churchlatin.ai, a product of Boyne Archives

carefully preserved in the religious archives. Finally, we deem it fitting that our venerable brother, Aloysius Raimondi, or someone he designates, carry out these decrees, after obtaining the necessary authorizations. Once these matters have been completed, he will cause these documents to be drawn up, and he will send true copies of them to the Sacred Consistorial Congregation. We intend these decrees to be effective now and in the future, so that those to whom they pertain shall observe them religiously, and thus they shall have full force. Nothing, of any kind, shall be able to impede the effectiveness of these decrees, since by these same decrees we abolish all that is contrary to them. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared null and void. Furthermore, no one is permitted to alter or corrupt these documents expressing Our will; rather, copies of these decrees, or excerpts from them, or printed versions thereof, shall be

[*Latin ed. p. 379*]

The acts of Pope John XXIII, whether printed or handwritten, which bear the seal of the person holding the highest ecclesiastical office and are also signed by a public notary, shall have the same validity as if they were presented. Whoever, in general, disregards or in any way condemns Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the orders of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the thirteenth day of the month of January, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate. James A. Cardinal Copello, Secretary of the Sacred Roman Edict. Charles Cardinal Confalonieri, Secretary of the Sacred Congregation of Consistory. Francis Tinello, Regent of the Apostolic Chancery. Caesar Federici, Apostolic Protonotary. Joseph Rossi, Apostolic Protonotary, at the place designated. In volume CX, number 28, of the Apostolic Chancery records.

II. OF BELLOHORIZONTE AND OTHERS (JUICIFORENSIS, DE POUSO ALEGRE, UBERABENSIS). From the ecclesiastical province of Bellohorizontina, certain seats are separated, and three new ecclesiastical provinces are established: Juiciforensis, de Pouso Alegre, and Uberabensis.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

We, who, like Peter, the prince of the Apostles, have been raised to the highest heights of the Holy Church, and who have taken upon ourselves, with paternal charity, the burden of tending the Christian flock, have nothing more sacred in our minds than to transmit the most sacred religion of Christ to all peoples, and to make it flourish, so that this flame, this light

Translated by churchlatin.ai, a product of Boyne Archives

that the Son of God brought to the earth, may remain with us in our hearts.

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - The official commentary shall be kindled in men, and may it shine with great and lively brilliance. For this reason, when the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in Brazil, requested that, in order to better serve the good of the people and to promote ecclesiastical discipline, new archdioceses and provinces be established by dividing the ecclesiastical provinces of Bellohorizontina, Adamantina, and Marianensis, We, after careful consideration and in accordance with the request of our venerable Brothers, the Most Holy Cardinal Prefects of the Consistorial Congregations, and having heard the opinion of the Ordinary Prelates concerned, decree and order the following. From the ecclesiastical province of Bellohorizontina, we separate these dioceses: Uberaba, Patos de Minas, Uberlândia, and Guaxupé; and from the province of Mariana, these: Juiz de Fora, Leopoldina, São João del Rei, Pouso Alegre, and Campanha. Finally, from the province of Adamantina, we separate the Prelature of Paracatu, which today is elevated to the dignity of a diocese. To all these dioceses, we establish three new ecclesiastical provinces, namely: Juiz de Fora, Pouso Alegre, and Uberaba, reducing the aforementioned churches to the order of archiepiscopal sees, with all the rights and privileges due. These metropolitan churches will have the following suffragan churches in order: Leopoldina and São João del Rei, to Juiz de Fora; Campanha and Guaxupé, to Pouso Alegre; Patos de Minas, Uberlândia, and Paracatu, to Uberaba. Furthermore, we deem it fitting that the diocese of Governador Valadares be separated from the province of Adamantina and permanently added to that of Mariana as a suffragan. Therefore, the boundaries of the provinces of Mariana, Adamantina, and Bellohorizontina will be the same as those of the churches that constitute each, namely: the first, the churches of Mariana, Caratinga, and Governador Valadares; the second, Adamantina, Montes Claros, Arassuai, Januária, and Otonópolis; the third, Bellohorizontina, Luz, Oliveira, Sete Lagoas, and Divinópolis. Moreover, by these letters, we decree that the cathedral churches and collegiate churches be raised to the archiepiscopal and metropolitan rank, with the just rights and privileges. We wish that the venerable Brother Gerald Maria de Morais Penedo be appointed Metropolitan Archbishop of the See of Juiz de Fora, who has hitherto been the Bishop of the same Church; that the venerable Brother Joseph d'Angelo Neto, hitherto a priest of the same diocese, be appointed Bishop of the See of Pouso Alegre; and that the venerable Brother Alexander Gonçalves do Amaral, who is still the Bishop of the same Church, be appointed Bishop of the See of Uberaba. All of these will enjoy the rights that other Metropolitans throughout the world enjoy,

Translated by churchlatin.ai, a product of Boyne Archives

such as wearing the pallium and carrying the cross before them.

[*Latin ed. p. 381*]

The acts of Pope John XXIII, page 381, concerning sacred ceremonies, after which, however, they shall be obtained in a public Consistory by Us. Furthermore, all these things which We have ordered, the venerable Brother Armandus of Lombardy will strive to carry out, or someone whom he has delegated, having obtained the necessary powers for this purpose. After the matters have been carried out, he will cause the documents to be drawn up, and will send true copies thereof to the Sacred Congregation of the Consistory. We wish these letters to be effective now and in the future, so that those to whom they pertain may religiously observe what has been decreed through them, and thus obtain their full force. No prescriptions of any kind whatsoever can be contrary to the effectiveness of these letters, since through these letters We abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall be held to be entirely valid, just as if they were presented. Whoever disregards Our decrees in general, or in any way rejects them, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the fourteenth day of the month of April, in the year of Our Lord one thousand nine hundred and sixty-two, in the fourth year of Our pontificate.

JAMES A. Cardinal COPELLO, Prefect.

CHARLES Cardinal CONFALONIERI, of the Sacred Congregation of the Consistory, Secretary.

Francis Tinello, Apostolic Secretary.

Regem Loco C¡ Plumbi In Ap. Cane, vol. CX, n. 22.

Bernardus De Iosephus Rossi, Felicis, Protonotary Apostolic.

[*Latin ed. p. 382*]

382 Acta Apostolicae Sedis - Official Commentary concerning the PARACATUENSIS Prefecture "of nullius" of Paracatu, which is elevated to the rank and dignity of a diocese, with the same name and boundaries.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of that ship's governance, whose duty it is to guide all mortals who believe in Christ from the ports of this fragile life to the immortal regions of heaven, and having known the storms of the great sea, and the most brilliant days in which the ship of Christ rejoices through the waves. And indeed, this day seems to be one that should be counted among

Translated by churchlatin.ai, a product of Boyne Archives

those in which a new diocese is established: the venerable Prater Armandus Lombardi, Archbishop with the title of Caesariensis Philippi and Apostolic Nuncio in the Federated States of Brasiliae, requested that, considering the great increases that have upon the religious field and in the civil region, which the people of Minas Gérais call, we elevate the Prefecture "of nullius" of Paracatu to the order of dioceses; which the civil authorities also desired, concerned for the good of the citizens.

Therefore, after consulting with our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, and by Our supreme authority, We have decided as follows:

We elevate the Prefecture "of nullius" of Paracatu to a diocese, with the same name and the same boundaries. Its seat will be in the city of Paracatu, where the Bishop will reside; and the cathedral will be established in the same temple of St. Anthony of Padua, which is located there, which We elevate to the dignity of a cathedral, with all due honors and privileges.

We make this new diocese a suffragan of the metropolitan See of Uberaba, which was elevated to the rank of a metropolitan Church on this very day, and the Bishop of Paracatu will also be subject to the Metropolitan. He will, indeed, take care to establish a College of Canons in his diocese, in order to enhance the splendor of the ceremonies and to have the assistance of learned men. However, if this cannot be done immediately, he will establish diocesan consultors for the time being, who will be of assistance to him with their work and counsel.

He will provide for the episcopal table, which is said to be supported by: the revenues of the Curia, offerings from the faithful, and the goods that previously belonged to the Prefecture. He will also build at least a small seminary.

[*Latin ed. p. 383*]

The Acts of Pope John XXIII, number 383, impose a grave obligation, in accordance with common law and according to the regulations established by the Sacred Congregation for Seminaries and Universities. Furthermore, when the young men have reached the appropriate age, those who are the best should be sent to Rome, to the Pontifical College of the Brazilian Pianos, for studies in philosophy and sacred theology. Finally, by these letters, the diocese is established, so that the priests residing within its territory are, by this very fact, added to the diocese as its own clergy, possessing a legitimate domicile. Moreover, the venerable Brother Armandus of Lombardy will bring these letters to their conclusion, either personally or through a representative, having completed the necessary preparations. Once the matter has been carried out, he will cause the necessary documents to be drawn up, and he will promptly send true copies of these documents to the Sacred Consistorial Congregation. We wish these letters to be effective now and in the future, so that those to whom they pertain will

Translated by churchlatin.ai, a product of Boyne Archives

religiously observe what has been decreed in them, and thus they will have full force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the tenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate.

IACOBUS A. Card. COPELLO

8. R. E.

Cancellarius

CAROLUS Card. CONFALONIERI

8. Congr. Consistorialis

a Secretis

Francis Tinello

Apostolic Cancellary Regent

© Plumbi

In Ap. Cane, tab., vol. CX, n. 19.

Franciscus H. Ferretti,

Albertus Serafini,

Proton.

Proton.

Apost.

Apost.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Official Commentary S.H.H. IV AREQUIPENSIS - CARAVELIENSIS (CHUQUIBAMBENSIS) After certain territories were taken from the archdiocese of Arequipa and from the "nullius" territorial prelature of Caravelí, a new "nullius" prelature is established, named "Chuquibamba."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of Christ's charity, by which this Apostolic See is

Translated by churchlatin.ai, a product of Boyne Archives

guided, leaves nothing undone so that "the word of God may run and be glorified" (2 Thessalonians 3:1) on earth, employing all means, both temporal and those which seem to contribute to this end. We have therefore gladly received petitions from the venerable Brother Romulus Carboni, Archbishop with the title of Sidon and Apostolic Nuncio in the Republic of Peru, who, having heard from the venerable Brother Leonardo Ioseph Rodriguez Ballon, Archbishop of Arequipa, and the beloved Son Frederick Kaiser, Prelate of the "nullius" prelature of Caravelí, requested that, after dividing the territories of the Churches of Arequipa and Caravelí, a new "nullius" prelature be established from them. Therefore, using our supreme authority, and with the consent of those who have some right in this matter, or who believe themselves to have such a right, we decree the following. We separate from the archdiocese of Arequipa the territories of the civil provinces known as Castilla and Camaná; and from the "nullius" prelature of Caravelí, the territories known as Unión and Condesuyo; and from these, we establish a new "nullius" prelature, to be called Chuquibamba, and to be bounded by the same limits as the aforementioned civil provinces, taken together.

Therefore, the new "nullius" prelature will have the following boundaries: to the north, the "nullius" prelature of Caravelí; to the east, the diocese of Abancay and the "nullius" prelature of Sicuani; to the south, the archdiocese of Arequipa; and finally, to the west, the Pacific Ocean. The Prelate will establish the seat of the prelature in the city called Chuquibamba, and he will erect a cathedral in the existing curial temple there, dedicated to Saint Anne, Blessed Virgin Mary, which we elevate to the dignity of a prelatic temple.

[*Latin ed. p. 385*]

The Acts of Pope John XXIII, section 385, with rights and honors. Furthermore, the ecclesiastical Superior, as is fitting, shall enjoy all those rights and privileges with which Prefects of his rank throughout the world are endowed, and shall undertake appropriate duties. Moreover, the "nullius" Territorial Prelature of Chuquibamba, and its Superior, shall be subject to the Metropolitan See of Arequipa and its Ordinary. In the new Church, at least a small seminary shall be constructed, to receive boys who are called by the grace of God to the priesthood; this shall be done according to the norms of common law and according to the regulations of the Sacred Congregation for Seminaries and Universities. When the young men have reached the age at which they must devote themselves to philosophy and sacred theology, the most worthy of them shall be sent to Rome, to the Pontifical College for Latin American youth. A prelate's table shall be established, consisting of the revenues of the curia, collections from the faithful, the sums to be given by the civil government, and that part of the assets which accrues to the Prelature, according to canon 1500 of the

Translated by churchlatin.ai, a product of Boyne Archives

Code of Canon Law. Concerning the clergy, we decree as follows: that priests shall be assigned to the Church in which they hold a benefice or office; other clerics and seminarians, however, shall be assigned to the one in which they have a legitimate domicile. The governance of the Church, its administration, the election of the capitular vicar, in the event of a vacancy, and all other matters of this kind shall be governed entirely by canonical law. Finally, documents and records pertaining to the new Prelature shall be sent immediately to its prelate's curia, to be kept with great care in the religious archives. Furthermore, the venerable Brother Romulus Carboni, whom we have mentioned, shall strive to carry out what we have commanded in these letters, either by himself or through another, taking the necessary steps and providing the necessary means; and when the matter has been completed, he shall strive to draw up the documents and send true copies of them promptly to the Sacred Consistorial Congregation. If, at that time, another person is performing the duties of Apostolic Nuncio in the Republic of Peru, he shall carry out what we have ordered. We intend these letters to be effective now and in the future; so that what has been decreed in them may be religiously observed by those to whom it pertains, and thus obtain their full force. Nothing, of any kind, shall be able to oppose the effectiveness of these letters, since by these letters we derogate from all things. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We order that it be considered entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents expressing Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were the original, as if they were.

[*Latin ed. p. 386*]

Acts of the Apostolic See - Official Commentary, page 86, show this. Whoever, in any way, shall despise or reject Our decrees in their entirety, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fifth day of the month of June, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman Rota. CHARLES Cardinal CONFALONIERI, Secretary of the Sacred Congregation of the Consistory. Francis Tinello, Regent of the Apostolic Chancery. Bernard De Felicis, Joseph Rossi, Protonotaries Apostolic. In the Apostolic Chancery, at Plumbi, in the Cane, table, volume CX, number 15. APOSTOLIC LETTERS: Saint Joseph, Spouse of the Blessed Virgin Mary, is established as the principal heavenly patron of the archdiocese of Hartford. JOHN PP. XXIII, for the perpetual memory of the matter. It is known to Us that, as We have learned,

Translated by churchlatin.ai, a product of Boyne Archives

a particular piety towards Saint Joseph, the Spouse of the most holy Virgin Mother, has long existed in the hearts of the clergy and the faithful of the archdiocese of Hartford. This is testified to by eleven parish churches, and by the very cathedral church, recently built with elegant craftsmanship, which are dedicated to the Nourishment of Jesus Christ. Wishing to strengthen this fervent devotion and to promote its growth, the Venerable Brother Henry Joseph O'Brien, Archbishop of Hartford, requested Us to declare that illustrious heavenly patron as the principal patron of his archdiocese before God. These requests, gladly received, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We declare by these Letters, in perpetuity, Saint Joseph, Spouse of the Blessed Virgin Mary, as the patron of the entire archdiocese of Hartford.

[*Latin ed. p. 387*]

The Acts of Pope John XXIII, 387: "We establish and declare this archdiocese to have the principal celestial Patron, with all the honors and liturgical privileges that rightly belong to the principal Patrons of dioceses or places. Notwithstanding any contrary provisions. We decree these present Letters to be firm, valid, and efficacious, and to remain permanently; to have and obtain their full and complete effect; and to be fully and completely observed by those to whom they pertain, now and in the future; and to be rightly judged and defined as such; and to be declared void from this moment and null, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted."

Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fourth day of the month of August, in the year 1952, in the fourth year of Our Pontificate.

HAMLETUS I. Card. CICOGNANI, concerning the public affairs of the Church.

The Most Blessed Virgin Mary, called the Immaculate Conception, is declared the principal Patron of the diocese of Villa María, and Saint Joseph, the Worker, and Pope Pius X are declared secondary Patrons.

POPE JOHN XXIII. For the perpetual memory of this matter.

Villa María, which was established some years ago as a sacred head of jurisdiction in the Republic of Argentina, is joined by a most sweet bond of piety and love with the Most Holy Mother, as can be gathered from the very name of the place. Furthermore, the greatest temple of this diocese is adorned with the illustrious title of the Immaculate Conception, and attracts frequent multitudes of the faithful to honor and venerate the celestial Mother, as if it were a gymnasium of genuine religion. For these reasons, since the holy institutions of the Church, especially those that are recent, deserve the greatest heavenly patronage, it is certainly fitting and probable

Translated by churchlatin.ai, a product of Boyne Archives

to consider the counsel of choosing the Virgin, free from the first taint, as the Patron of the entire diocese.

Furthermore, in order to make this heavenly crown even more complete, two other co-Patrons are sought: Saint Joseph, the Worker, and Saint Pius X, in whom no Christian in that region does not place trust and devotion. These desires are expressed by the Venerable Father Alberto Deane, Bishop of Villa María, in the name of himself and of all the priests and pious associations to the Apostolic...

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - Official Commentary. With a willing spirit, We have decided to favorably respond to the petition, being certain that the intercession of these Saints will bring countless benefits to the Catholic cause. Therefore, after consultation with the Sacred Congregation of Rites, and with full knowledge and mature deliberation of Our Apostolic authority, by the force of these letters and perpetually, We establish and declare the Most Blessed Virgin Mary, called the Immaculate Conception, as the principal patroness of the diocese of Villa María, before God; and the Saints Joseph the Carpenter, the Spouse of that Virgin, and Pope Pius X as the secondary patrons of the same diocese, with all the liturgical rights and privileges that properly belong to the patrons, whether principal or secondary, of a diocese. All contrary provisions to the contrary notwithstanding. We decree, establish, and declare that these letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that they shall fully support those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given at Rome, at St. Peter's, under the Fisherman's ring, on the fifteenth day of the month of October, in the year 1962, in the fourth year of Our pontificate. HAMLETUS I. Card. CICOGNANI. The Most Holy Virgin Gemma Galgani, Virgin, is chosen as the principal celestial patroness for the diocese of Dodoma in Tanganyika. POPE JOHN XXIII. For the perpetual memory of the matter. — "Pios Dominicae Passionis" (Pious Observances of the Lord's Passion), which was instituted by Our Predecessor, Pope Pius XI, of blessed memory, together with the honors of the Saints of Heaven, in the year 1940, is the name given to Gemma Galgani, Virgin of Lugo, who was truly a "gem" of that religious family to which she was devoted, namely, the Clerics of the Most Holy Cross and the Passion of Our Lord Jesus Christ. These, two years after her Beatification, by the same Pope Pius XI, of blessed memory, in the year 1933, having been made propagators of the Christian Faith in the region of Eastern Africa, now called "Dodoma," have continuously fostered

Translated by churchlatin.ai, a product of Boyne Archives

devotion to the Blessed Gemma.

[*Latin ed. p. 389*]

The Acts of Pope John XXIII, page 389, state that they cherished it, indeed, the territory of that recent "mission," which was then a Prefectural Apostolic Vicariate, and later a Vicariate, and now, almost ten years ago, was elevated to the dignity of a diocese, was entrusted to the patronage and protection of the same Holy Virgin. However, so that this pious will of the faithful might not lack Apostolic authority and sanction, the Venerable Brother Anthony Jeremiah Pesce, Bishop of Dodoma, added his prayers, so that the same Holy Virgin might be declared the Patroness of the entire diocese by Us. And We, concerned for the spiritual good and the increase of Christian life, readily deemed it fitting to grant such requests. Wherefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, and perpetually, We confirm, or rather declare, establish, and proclaim that Saint Gemma Galgani, Virgin, is the principal Patroness before God of the entire diocese of Dodoma, with all the honors that properly belong to the principal patrons of places, notwithstanding anything to the contrary. These things We decree, establish, and ordain, so that these present letters shall forever remain valid and effective; so that they shall have and obtain their full and complete effect; and so that they shall fully suffice for those to whom they pertain, now and in the future; and so that they shall be rightly judged and defined; and so that, from this moment, anything to the contrary, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of October, in the year 1962, in the fifth year of Our pontificate. HAMLETUS I. Card. CICOGNANI.

Beata Maria Virgo "salutata ab Angelo" is chosen as the principal Patroness of the entire diocese of Los Angeles.

POPE JOHN XXIII.

For the perpetual memory of the matter.

— The Blessed Virgin Mary, greeted by the Archangel with most human words, is truly and singularly cherished with piety in the diocese of Los Angeles, which We recently established as a Chilía by Apostolic Constitution. That heavenly message...

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis - An official record whereby heaven and earth are united, which flourishes with great honor and sweet remembrance among the faithful and industrious people who inhabit that region, and

Translated by churchlatin.ai, a product of Boyne Archives

who, following a natural inclination, love the heavenly Mother, as it were, in the manner of children, and, confident in her protection, have her as their Patroness. For these reasons, the Venerable Brother Emmanuel Sánchez Beguiristain, Bishop of that diocese, has sent us most courteous letters, requesting that, by a public decree, we declare a day commemorating this important event as a feast in the Church's liturgy for the entire diocese, to be celebrated with solemn rites. We, who are eager to promote the cult of the Most Holy Virgin in every way, and who are concerned with strengthening the sacred institutions of heavenly patronage, have decided to favorably receive this request, made in the name of the entire clergy and people. Therefore, after consultation with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters and perpetually, we confirm, establish, and declare the Most Blessed Virgin Mary, greeted by the Angel, as the principal Patroness of the entire diocese of Los Ángeles before God, with all the honors and liturgical privileges that rightly belong to the principal Patrons of a place, and with the faculty of celebrating the feast of this patronage annually on the twenty-fifth day of the month of March, on the feast of the Annunciation. Provided that nothing contrary should hinder. These things we decree, establish, and ordain, declaring these letters to be firm, valid, and efficacious, and to remain and endure forever; and to have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null and void, if anything contrary to these things should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of October, in the year 1962, the fifth year of Our Pontificate. HAMLETUS I. Cardinal CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 391*]

Acta Ioannis PP. XXIII 391 V. The title and privileges of the Minor Basilica Cathedral Church of Mondoñedo are conferred.

IOANNES PP. XXIII. For the perpetual memory of the matter. — The principal church of Mondoñedo is declared to be a temple of noble religion and work, which, sacred to the Blessed Virgin Mary received among the stars, was built in the early thirteenth century according to the excellent Gothic style, and is distinguished by its size, its paintings expressed with the finest colors of the fifteenth century, and other magnificent decorations. For these reasons, this church, a distinguished seat of bishops from ancient times, rightly merits being numbered among the public monuments of the Spanish nation. It is also highly praised for its chapel, decorated with

Translated by churchlatin.ai, a product of Boyne Archives

painted panels, and its quadrangular portico, remarkable for its structure, which imitates the best methods of building of the ancients. Furthermore, there is carefully preserved and cultivated there the image of the Blessed Virgin Mary, to which the appellation "Virgin of England" has been added, since, as the records of the annals state, the image was brought from the cathedral temple of the city of London, at a time when Henry VIII was opposed to the Catholic faith.

Considering all these things, and desiring with all my heart to enhance this pious dwelling with dignity, the Venerable Brother Hyacinthus Argaya Goicoechea, Bishop of Mondoñedo-Ferrol, made supplications to Us, so that We might confer upon the aforementioned temple the title and the rights of a Minor Basilica. Gladly fulfilling these requests, We, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in every respect, elevate the Cathedral Church of Mondoñedo, consecrated to God in honor of the Blessed Virgin Mary assumed into heaven, to the rank of a Minor Basilica, with all the liturgical rights and privileges that properly belong to sacred buildings of the same name.

Notwithstanding any contrary provisions.

These things We decree, We establish, We decide, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be null and void from this moment, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly.

Given at Rome, at St. Peter's, under the Fisherman's ring, on the seventh day of the month of November, in the year 1962, in the fifth year of Our pontificate.

HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 392*]

Acts of the Apostolic See - Official Commentary 392 ADDRESSES I To the Most Reverend Delegation gathered at the Apostolic See, on Thursday of Holy Week, in the "Cena Domini," after the Eucharistic Sacrifice celebrated in the Sistine Chapel by the Supreme Pontiff. * Your Excellencies and dear Gentlemen, The ceremony of Holy Thursday, in its simplicity, is one of the most moving of the entire liturgy of the Church. The very hour at which it takes place makes it even more suggestive: for it is in the evening, as the Evangelists say—*vespere autem facto*—that Christ, having arrived on the eve of His death, sat down with His disciples: *dis-

Translated by churchlatin.ai, a product of Boyne Archives

cumbebat cum duodecim discipulis suis*. This solemn occasion, among all those in the Catholic liturgy, is the anniversary of the first Holy Thursday, celebrated each year with fervor by Christians throughout the world, and always rich in beneficial consequences for all the peoples of the earth. Of all the teachings contained in the mystery of this celebration, We would like to highlight three principal ones. Holy Thursday is, first of all, the day on which the most perfect adoration was rendered to God, thanks to the institution by Christ of the definitive sacrifice. The holocausts of the Old Covenant are now fulfilled in the spotless Victim who will be offered tomorrow on the Cross, and who, even this evening, is placed beneath the symbols previously foretold of bread and wine: *Melchisedech, sacerdos Dei summi, obviavit Abrahae...* offering bread and wine. It is the bread and wine that provide the Sovereign Priest, according to the order of Melchisedech, the matter for the marvelous Sacrament which He institutes on this day: the Eucharist, the true sacrifice, in which all others find their fulfillment. In the person of Christ, the first duty of man, which is adoration, is fulfilled in the most eminent manner: it is the Word made flesh, the God-Man, *Die U Aprilis mensis a. 1963. 1 2 8 Matth. 26, 20. Cfr. Hebr. 7, 1: "For this Melchisedech was king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him." et Gen. 14, 18. Cfr. Ps. 109, 4.

[*Latin ed. p. 393*]

Acts of Pope John XXIII, 393, which render the most perfect homage to the Almighty and Immortal King of the Ages. Holy Thursday is also the day on which, on the verge of death, Christ left his supreme instructions to his Church. The meal is finished; the Apostles have partaken of the sacrament newly instituted by their Master. He then opens his heart to them, and in a moving discourse, the substance of which the Evangelist Saint John has preserved, he prepares them for their future mission. Three thoughts, above all, three rays of light, will illuminate their path when he has left them: charity, unity, and readiness for sacrifice. From this will flow a new method of spreading the truth: a method entirely special to the Church, and which will have no equal in any earthly society. Indeed, it is with purely spiritual means that the Apostles will face all perils and spread throughout the world, at the cost of their blood, the message of truth and life of which they are the custodians. The Church continues to spread this message throughout the ages, and by the same methods. Today, as yesterday, she tirelessly calls men to unity in charity. And this is what we wished to reiterate – in a language which, we hope, will be heard and understood by all – in the encyclical *Pacem in terris*. It pleases us that it should appear on this day when the divine words fell from the lips of Christ: "Love one another." Indeed, above all, it is a great call to love that we have wished to address to the men of this time. May they willingly recognize their common

Translated by churchlatin.ai, a product of Boyne Archives

origin, which makes them all brothers, and may they unite! May, through the charity that penetrates hearts, a new energy animate the rulers; may it help them to believe in the presence of God in history, and to accept his law, even to its logical consequences, to its concrete applications! May they thus be led to do absolutely everything, everything, in a spirit of obedience to a duty that transcends them, that transcends the lives of individuals! And may, in this spirit, they neglect nothing that can favor the development of the human person and ensure here on earth a life in society with solid foundations of truth, justice, peace, and freedom! We have had no other desire, no other design, in this solemn document of our teaching, than to be the humble echo of John 13:16, John 13:34.

[*Latin ed. p. 394*]

Acta Apostolicae Sedis - Commentarium Officiale 394 concerning the testament of Christ, the interpreter of the divine and moving confessions of Holy Thursday. Third lesson: the example given by Christ. The liturgy to which you have just attended, when solemnly celebrated by the Bishop in his cathedral, includes an additional ceremony, particularly suggestive and rich, also, in a very high teaching: it is that of the washing of feet: the practical application of the example given by the divine Master — *Exemplum dedi vobis* — and reported by the Evangelist Saint John in terms of unparalleled simplicity and beauty. "When the meal was finished, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from the table, and taking off his outer garment, he girded himself with a towel. Then he poured water into a basin and began to wash the feet of his disciples, and he wiped them with the towel." 6 What a spectacle, dear gentlemen, and what an example: Christ kneeling at the feet of his disciples, rendering them the most humble of services! The Church has gathered this precious lesson: it is repeated even today in all the cathedrals of the world, where the successors of the Apostles, adorned with liturgical vestments, renew the gesture of their Master. But more than the gesture, it is the spirit that counts, and the lesson is not only for religious leaders: every command, every exercise of authority is a service. The Pope likes to call himself *Servus servorum Dei*: he feels and strives to be the servant of all. May God grant that those upon whom the responsibility of the human community rests will also, with good hearts, receive this last and greatest lesson of Holy Thursday, and may they know that their authority will be all the more accepted by their people the more they exercise it in a spirit of humble service and total dedication to the good of all. These are, Excellencies and dear gentlemen, the thoughts that We are inspired by this evening's gathering. If it is always pleasing to Us to see the distinguished Representatives of the nations gathered around Us, this meeting in the light of the liturgical celebration of Holy Thursday seems to have a character of intimacy and trust even more

Translated by churchlatin.ai, a product of Boyne Archives

touching than usual. Your presence brings the countless multitudes of men to whom Christ repeats in this place, *Io. 13, 3-5*.

[*Latin ed. p. 395*]

On the 395th day of Our pontificate, through Our voice, We make known Our call to love and humble service to Our brothers. And We have no greater desire, as you know, than to see the entire great human family, obedient to this call, finally united in union and in peace. To you, Excellencies and dear Gentlemen, We offer Our best wishes for joyous and holy Easter celebrations, enriched by the graces that We earnestly invoke upon you, upon those dear to you, and upon all the peoples that you so worthily represent before Us. Thus be it! On the feast of the Resurrection of Our Lord Jesus Christ, before the Supreme Pontiff imparted the Apostolic Blessing to the City and to the World, the citizens of Rome and pilgrims were present in the square before St. Peter's Basilica. * Beloved sons. This is the hour of affectionate greeting and of great blessing, which you, Romans and pilgrims of every language and origin, have come to seek from the humble successor of St. Peter, as you exchange with him, children with the Father, the most joyous greetings. Bright eyes and palpitating hearts express a surge of love and trust, which rises from this incomparable square, as from all the cathedrals of the world, in a festive echo to the Paschal "Hallelujah." But the gaze expands to wider horizons through radio and television connections, which simultaneously gather peoples near and distant. Christ is risen, Our hope! There is no salvation in anyone else: Our hope is that He has risen; there is no salvation in anyone else. We are with the risen Christ; let us remain with Him. From this firm certainty, which radiates from the mystery of the Resurrection, flow indications of great encouragement. Christian peoples exchange the same announcement today, which for almost two thousand years has been the principle of faith, a gift of heavenly grace, and a stimulus for consistent activity. Christ is risen: everything and everyone must reflect His light: man and family, laws and customs, and the various forms of life. * On April 14th of the year 1963. Cf. Acts 4:12. 1

[*Latin ed. p. 396*]

Acta Apostolicae Sedis ^ Commentarium Officiale 396 unitaria delle nazioni. Quoniam Christus peccatum et mortem superavit, novum ordinem in relationibus hominis cum Deo instituens, nihil iam ab imperio eius divino exemptum esse potest: « Sicut Christus resurgit a morte ad gloriam Patris, ita nos ambulamus in novitate vitae. » 2 Surrexit Christus, alleluia! Saluto dicit programma radiosum: non mortem, sed vitam; non divisiones, sed pacem; non egoismos, sed caritatem; non mendacium, sed veritatem; non quod deprimit, sed triumphum lucis, puritatis, et mutualis reverentiae. Et quia hoc constitue salutem, ministerium, et honorem Christiani, hoc sit testimonium vestrum, nunc et semper, carissimi

Translated by churchlatin.ai, a product of Boyne Archives

filii! In hoc die Paschali, verbum desit in cantu magnae Benedictionis, quam nos sentimus movendos dare cum grande amore. Primum, ipsa descendit super vos, fideles dioecesis Romae. Bene meruistis praesentiam vestri Episcopi in diversis parochiis durante dominicis Quaresimae. Illa concilia spontanea, commoventia, serenitatem diffuderunt, proposita revivificaverunt, et voluntates bonas fortificaverunt. Quid spectaculi inoblivi! Cum vos, juvenes patres familias, filiolos vestros suscipientes, velletis dicere: — Ecce Roma cras —. In illis instantibus, brachia nostra patebant, sed vox non potuit plene exprimere teneritatem cordis. Carissimi filii Romae, et totius mundi. Haec dies quam fecit Dominus! Pascha gloriam Divini Resurrecti exaltat: Oh! ita vos continue elevate parvos vestros; et simul, ad caelum vertentes spes vestras, intentiones, labores, et consolationes, quae intertextae sunt existentia quotidiana. Resonabunt et diffundantur in aere et cordibus verba apostoli Pauli, quae nocte illa in Missa vigiliae Paschalis recitatae sunt: Si resurgistis cum Christo, quaerite ea quae sunt sursum, non ea quae sunt de terra. Nam mortui estis, et vita vestra abscondita est cum Christo in Deo. 3 Carissimi filii! Perseverate in fide in Iesu. Nihil facite umquam, quod sit in contraditione cum Evangelio eius; quod affligat fratres, perturbet conscientiam eorum, repellant justas aspirationes eorum. Letitia Paschalis irradia ex verbis et operibus vestris, ut vis animantis Christianismi se propaget in omnibus gradibus vitae, et vos afferat fermentum renovatoris justitiae et caritatis. 2 3 Rom. 6, 4. Cfr. Col. 3, 1-3.

[*Latin ed. p. 397*]

Acts of Pope John XXIII, 397. May all things and all people, concerning the multitudes in this square, and those in the churches, in the houses, in the hospitals, or pilgrims on the road, like the disciples of Nicopolis, be spiritually present at this peaceful gathering of souls. May the blessing of peace, kindled by the immense affection of Our heart, descend upon you, which We love to repeat in the various languages familiar to you: "Blessing and peace, alleluia!" To those who attended the first Congress held in Rome by the Association commonly called "Association Internationale de Médecine des accidents et du trafic." * Dear Gentlemen. In the Roman liturgy, this second Sunday after Easter bears a very suggestive name: it is the Sunday of the "Good Shepherd." You certainly know the passage in which the Evangelist Saint John recounts the touching words by which Jesus defines Himself as the Shepherd of souls. This account has not ceased, throughout the centuries, to guide the pastoral action of priests; it has inspired many artists, giving them the opportunity to express, through their talent, a reflection of heavenly things; and, above all, for almost two thousand years, an incalculable number of men and women from all countries have drawn from it the courage and love necessary to dedicate themselves to the service of their brothers. The very object that has brought you together

Translated by churchlatin.ai, a product of Boyne Archives

in an "Association Internationale de Médecine des accidents et du trafic," dear gentlemen, can rightly claim to be inspired by the parable of the Good Shepherd. Following the example of the Good Shepherd, you bend down to the sheep wounded by the dangers of the road, and it is your charitable zeal that has led you to Rome, for your first Congress, from all horizons: truly, from one end of the world to the other. You have wished to share your clinical experiences, and thus to advance the medicine of accidents, the necessity of which appears today to be of ever-increasing importance. Let us, before anything else, take advantage of your presence. Then, the Most Blessed Father, after reciting the prayers appropriate to the Paschal festivities in Italian, French, English, Spanish, Portuguese, German, Dutch, Polish, Greek, Russian, Arabic, Albanian, Bohemian, Croatian, Slovenian, Slovak, Hungarian, Romanian, Ethiopian, Turkish, Japanese, China, and finally in Latin. * April 28, 1963.

[*Latin ed. p. 398*]

Acta Apostolicae Sedis - Commentarium Officiale 398, concerning Us, in order to reaffirm with you the sacredness of all human life. The true physician always considers it his duty and honor to protect, preserve, and develop it at all stages of its existence. By acting in this way, he recognizes the imprescriptible value of a moral order that transcends him and expresses the greatness of man himself. It is this noble attitude – We know this, and We commend you for it – that animates your conduct and brings so much honor to your labors. It is also the same understanding of the dignity of the human person that inspired Us when We published, just under two years ago, the Encyclical *Mater et Magistra*. When, throughout the pages of that document, We encourage unions to improve the material and moral well-being of workers, when We express Our satisfaction that social security systems allow men to face the future with greater peace of mind, when We call for improvements in medical care and housing in rural areas, and when We finally emphasize the right of man to all forms of assistance, Our thought is guided, as is yours, by the conviction of the greatness and dignity of human life. But Our concerns more closely mirrored yours, Dear Gentlemen, whenever We had to remind road users of the laws of prudence, and to warn against the disastrous consequences resulting from their transgression. In particular, on August 9, 1961, We encouraged the campaign conducted by the competent Italian organizations in favor of the protection of traffic. We recalled that "never before, as in our time, has such perfection been achieved in effective and rapid means of travel on land, sea, and air. But it is also equally frequent and painful, We added, to have to note that the drama of travel too often ends in tragedy of death and tears." These tragedies, you are, more often than others, the witnesses and saddened spectators of. You will not be surprised that We consider it Our duty to remind everyone, when the opportunity arises, of the value of the

Translated by churchlatin.ai, a product of Boyne Archives

"Highway Code" and of all the provisions taken by the authorities responsible for the safety of travel. It is too obvious that, without the necessary controls and limitations, the progressive mechanization that characterizes modern life would lead to increasingly serious disturbances in the proper order of social life.

[*Latin ed. p. 399*]

Gentlemen, with the expertise that is yours, you have addressed, or will address during these days, matters concerning "research and arrangements for the prevention of accidents," "injuries caused by traffic accidents," "medical assistance for those suffering trauma," "alcohol and safety in traffic," and "the civil liability of motorists": all problems deeply human and, alas, very current. What you say will have great value and authority for the proper use of the incomparable gift that God is, namely, life. Men will be grateful to you, not only for the scientific results of your discussions, but also for the valuable reminders of a moral nature with which you will accompany them. And God, we are certain, will bless your efforts. It is the favor of His almighty assistance that we invoke with all our heart, thanking you for your kind visit, for yourselves, for the success of your Congress, for the prosperity of your Association, for your families, and for all those whom you have in your thoughts and hearts at this moment. So be it!

FROM THE RADIO MESSAGE TO ALL THE FAITHFUL, CELEBRATING THE FEAST OF THE RESURRECTION OF OUR LORD JESUS CHRIST.

* To the Venerable Brother, beloved sons.

1. Peace to you: peace from you. This beloved greeting of Jesus rises from our heart as we await the imminent celebration of the glory of the Resurrection. From the first Easter of our pontificate to the present day, the *Lumen Christi*, 2 of which we spoke on Holy Saturday of 1959, has continued, despite some difficulties, to spread its light throughout the world. We love to consider three irradiations of this light:

— The Ecumenical Council and the social Encyclicals.

— The generous service of human and Christian coexistence.

— Encouraging and blessing wishes.

* Evening of April 13, 1963 (Holy Saturday).

1. John 20:19.

2. Cf. Radio message of March 28, 1959; A.A.S. vol. LI (1959), pp. 241 ff.

[*Latin ed. p. 400*]

Acts of the Apostolic See - Official Commentary 400: The Second Vatican Ecumenical Council and Social Encyclicals. We shall first mention the Second Vatican Ecumenical Council. Its very name excites enthusiasm in

Translated by churchlatin.ai, a product of Boyne Archives

all peoples, who have understood its immutable doctrinal principles and its vast pastoral aims, extending across the wide horizons opened up two millennia ago by the Divine Redeemer. Even the secular world – that which seemed, or was said to be, distant from matters eminently religious – has recognized the importance of this assembly of all Catholic Bishops, and awaits its desired influence on the social order. The Council is truly a flame, to which not only the children of the Church, but all men of good will, look with hope. But the great emotion of these days is the Encyclical *Pacem in terris*, dedicated to the proper ordering of society in order to achieve the precious good of peace. The Letter expounds the thought of the Church on this subject, and, in the light of the Gospel, outlines the synthesis of all the elements that lead to true peace within the personal, familial, and communal spheres. Oh, peace! Before being a balance of external forces, it is a divine gift, a pledge of Christ's love, which reconciles souls to the Father and establishes them in His grace. Internal order, supported by good will, ensures tranquil external order; otherwise, this latter becomes weak, relying as it does on the calculations of human prudence. This new document, which is linked to *Mater et Magistra*, summarizes the teachings of Our Predecessors, from Leo XIII to Pius XI, on the theme of peace. To preserve or regain this inestimable gift, there has been a multiplication of interventions by the Popes, of exhortations, and of earnest warnings in the last seventy years. *Pacem in terris* is intended to be Our Easter gift for the year of the Lord 1963, an expression of that ardent desire which inflames the soul of Ourself, as universal Pastor of the Holy Church; and a reflection of the Heart of Christ. "He is our peace," says the Apostle Paul, "and he came to evangelize peace to you, who were far off, and peace to his own, for through him we both have access in one Spirit to the Father." Behold the heavenly vision! Peace with God through the fulfillment of His will; peace with men, through respect for the rights of each.

[*Latin ed. p. 401*]

Acta Ioannis PP. XXIII 401 4. Splendor Altissimi hic signatur: pax in familiis, ubi coniugi cum Domino collaborant in procreatione vitae, et filii sicut virgultae olivae circa mensam crescunt. 5. Pax intra nationes, in vigili intentione ordinatam vitam civium promovendi. Pax, denique, in mutuissimis relationibus populorum, in lealitate et proposito suspicionum, incomprehensionum, minarum eliminandarum. Documenta *Mater et Magistra* et *Pacem in terris* nova argumenta pro seria consideratione problematum oeconomico-socialium et politicarum praebent, ad eorum solutionem promovendam, in observantia et amore legum immutabilium et universalium, quae in corde omnium hominum scriptae sunt. Certo, nihil facile est, et hoc nobis non celatur; sed cum auxilio Dei, et cum sincero tributo subjectionis illi, verus progressus in fraternitate et pace possibilis est. In veritate, usque ad hoc, bonum iter factum est; hoc ad perseverandum, ad confitendum,

Translated by churchlatin.ai, a product of Boyne Archives

incitat.

Generosus ministerium vitae humanae et christiana. In semper magiore circulo virorum, conscientia sollicitior, non solum de propriis iuribus, sed etiam de propriis officiis, notatur. Amamus honorem tribuere organisationibus mundi, quae in omni campo – politica, cultura, auxilio – ad servitium hominis, in sua dignitate personae, fratris nostri, filii Dei, tendunt. In hoc nobili certamine, catholici praesentes et activi sunt; et speramus numerum eorum augeri, qui apostoliciter hoc ministerium accipiunt. Non debemus, autem, difficultates quae in hoc opere amplo occurrunt, et stagnationes recurrentes ex inclinationibus hominis, quae saepissime a egoismo ductae sunt, subminuendas. Donum pacis cuique conscientiam responsabilitatis et limitis dabit, ut similibus suis ea communicet, quae exspectant, et ius habent habere. Sic, minus arduum erit animo determinato in complexitatem problematum et relationum humanarum ingredi, ad extensionem *pax christiana*, quae omnia in debito ordine componit, et fontes perturbationis socialis et civilis eliminat. Hoc est sensus Paschae Domini: transitus eius, novitas eius, methodus conquestus eius.

4 6. Cf. Ps. 4, 7. Cf. Ps. 127, 3. 26 - ACTA, vol. V, n. 7. — 31-5-1963.

[*Latin ed. p. 402*]

Acta Apostolicae Sedis - Commentarium Officiale 402 With what truth does the Catholic liturgy sing: "Christ, our Pasch, is sacrificed!" 6 This indicates that from the coming of Jesus upon the earth, all has been changed. He became man, spoke, performed miracles, died, and rose again. Therefore, one does not arrive at life and glory, at true success which consists in the good of all and for all, except through sacrifice. The magnificent liturgical rites of these days have once again impressed our moved souls. The Lamb immolated did not open His mouth before His persecutors, indicating to us in His death the secret of true fruitfulness. Let this be a persuasive call for those who have the responsibility for the new generations: parents, educators; as well as for everyone who, invested with authority, must consider themselves in service to their brothers. Let it be a particular invitation, in the harmony of obedience and fraternal discipline and solidarity, for those who yearn to spread the light of the Gospel throughout the world, the reflection of the resurrection of Christ. Encouraging and blessed greetings to you, Venerable Brothers, beloved sons. The solemnity of Easter surpasses every other feast. It is the center of history, both of the life of peoples and of that of individual men, redeemed by the sacrifice of Christ. Therefore, prepare yourselves to celebrate it with dedication, beloved sons: all, without exception. May the voices of the bells and the organs, which will soon resume their melodies, the splendor of the lights, the harmony and beauty of the sacred temples, be the image and the reflection of your redeemed souls, enlivened in the depths by the light of Christ. Peace to you, peace to you! Always peace. In the heart of each man, in homes, in workplaces,

Translated by churchlatin.ai, a product of Boyne Archives

in national communities, and in the world. Renewing to all the greeting of Easter, Our thoughts turn to the immense family that the goodness of the Lord has entrusted to Us. We have said it before, and we love to repeat it: in this hour of profound recollection, We are close to you in prayer and in affection. We feel close to Our venerable Brothers in the Episcopate and to the priests, who in every country extend the Kingdom of God with zealous spirits.

[*Latin ed. p. 403*]

Acta Ioannis P.P. XXIII 403: We admire the generosity and constancy [of those mentioned]; we are close to those consecrated to God, who, in ancient and recent Institutes, through silent contemplation or active works of mercy, bear witness to a life generously offered to God and to souls. We are close to men of culture and study, called to a mission that often involves toil misunderstood and hidden, the renunciation of easy satisfactions, and constant self-control. We are close, with open trust, to representatives of the press and radio-television, whose work, in part, determines the formation or deformation of public opinion. We urge them to dedicate themselves to the good and the beautiful, and to eliminate dangerous suggestions, from which young people and the simple are sometimes drawn. In the name of God, the just Judge, we invite those in charge to reject the temptation of easy success. *Pascha nostrum immolatus est Christus!* Let the workers of the workshop and the mine, of the fields and the factories, feel our presence alongside their labors; to them, at every hour of the day, our thoughts are filled with affectionate concern. But it is natural that our heart has a more lively understanding for the suffering, for those who lack secure employment, to whom the needs of the family bring sharp anxieties, tempered only by trust in Divine Providence; for those who heroically struggle in adverse circumstances, exposed to sufferings known only to the Lord; for those who suffer in body and spirit, in the wards of hospitals or in their own homes. Oh! How we would like to personally come to each one, to encourage serene confidence, and to offer – if it please God! – strength and joy. O Prince of Peace, Jesus Resurrected, look benignly upon all humanity. From You alone, it expects help and comfort for its wounds. As in the days of Your earthly sojourn, You always prefer the little ones, the humble, the suffering; You always seek out sinners. May all invoke You and find You, so that in You they may have the way, the truth, and the life. Preserve Your peace with us, O Lamb immolated for our salvation: *Agnus Dei, qui tollis peccata mundi, dona nobis pacem!* Behold, Jesus, our prayer. Remove from the hearts of men that which can endanger peace, and confirm them in truth, in justice, and in love for their brothers. Illuminate the rulers of

Translated by churchlatin.ai, a product of Boyne Archives

the nations, so that, alongside just concerns...

[*Latin ed. p. 404*]

Acts of the Apostolic See - Official Commentary 404 for the well-being of their brothers, guarantee and defend the great treasure of peace; kindle the wills of all to overcome the barriers that divide, to strengthen the bonds of mutual charity, to be ready to understand, to sympathize, to forgive, so that in Your name the nations may be united, and that peace, Your peace, may triumph in hearts, in families, in the world. As a pledge of this most solid peace, a gift from the Divine Risen One, strengthened by our auspicious wishes, we are pleased to bestow upon all those who hear us, and upon the entire human family, the propitious Apostolic Blessing, so that "the God of peace may be with you all." Amen, amen. "Rom. 15, 33. 8"

[*Latin ed. p. 405*]

Sacred Congregational Acts 405. SACRED CONGREGATION CONSISTORIAL. I. PROVISIONS FOR CHURCHES. The Most Holy Pope John, by Divine Providence, XXIII, having succeeded, and by subsequent decrees of the Sacred Congregation Consistorial, has provided for the following churches, each with a new pastor, namely: on November 23, 1962. — He appointed the Reverend John Pietraszko as the titular bishop of the Church of Turrisblanda, canon of Saint Anne in the city of Cracow. on December 17. — He appointed the Reverend Father Anthony D'Erchia as the titular bishop of the Church of Podalia, Urban prelate and pastor of the parish of the Most Sacred Heart in the town commonly called "Massafra," in the diocese of Castellaneta, whom he appointed as the Ordinary Prelate of the "nullius" Prelatures of Altamura and Aquaviva. on January 7, 1968. — He appointed the Most Reverend Father Dominic Vendola as the titular bishop of the Church of Eudoxias, previously the Bishop of Luceria. on February 10. — He appointed the Reverend Father Hildefonsus Rea, O.S.B., as the titular bishop of the Church of Coron, Ordinary Abbot of the Archiepiscopal Monastery of Monte Cassino. on February 28. — He appointed the Reverend Father Joseph Pogaënik as the titular bishop of the Church of Irenopolis in Isauria, Urban prelate, General Vicar of the archdiocese of Laibach, whom he appointed as an Auxiliary to the Most Reverend Father Anthony Vovk, Archbishop of the same archdiocese. on March 1. — He appointed the Reverend Edward Macheiner as the titular bishop of the Church of Selia, canon of the Metropolitan Chapter of Salzburg and General Foreign Vicar of the civil province of Salzburg, whom he appointed as an Auxiliary to the Most Reverend Father Andreae Rohracher, Archbishop of Salzburg. on March 7. — He appointed a titular archbishop for the Church of Serrae in Mace-

[*Latin ed. p. 406*]

Acts of the Apostolic See - Official Commentary 406, to the Most Rev-

Translated by churchlatin.ai, a product of Boyne Archives

erend Father Angelo Paino, until now Archbishop Metropolitan of Messina. On March 15th. — To the titular bishopric of the Church of Cologne in Cappadocia, the Most Reverend Father Xaverius Morilleau, until now Bishop of La Rochelle (-Saintes). — To the titular bishopric of the Church of Mina, the Reverend Father Henricus Theissing, canon of the metropolitan chapter of Breslau, whom the Most Reverend Father Alfredi Bengsch, Archbishop-Bishop of Berlin, appointed as his Auxiliary. On March 21st. — To the cathedral church of Lucerne, the Reverend Father Antonium Cunial, from the diocese of Treviso, Urban Antistite and professor in the episcopal seminary of that diocese. — To the cathedral church of Lipari, the Reverend Father Salvator Mcolosi, from the archdiocese of Catania, pastor of the church of Saint Catherine V.M. in the town commonly called "Pedara."

FROM CUNEO AND MONDOVÌ IN PIEDMONT: Decree concerning the alteration of diocesan boundaries. In order to better serve the spiritual welfare of those entrusted to him, the Most Reverend Father Vido Tonetti, Bishop of Cuneo, with the consent of the Most Reverend Father Sebastiano Briacca, Bishop of Mondovì in Piedmont, recently requested that a small territory, adjacent to the parish commonly called "dei Trucchi," be separated from the diocese of Cuneo, to which it currently belongs, and be added to the diocese of Mondovì in Piedmont, and also that the territory which lies between the old boundary, the stream commonly called "Colla," and the ditch "Bialerasso," be joined to the diocese of Mondovì in Piedmont and attached to the diocese of Cuneo. Therefore, the Sacred Consistorial Congregation, having approved this change, which truly serves the spiritual welfare of souls, by virtue of the special faculties granted to it by the Most Holy Pope John, by the Divine Providence, Pope XXIII, and after due deliberation, decided to decree the following: Provided that the consent of those who are, or are presumed to be, concerned is obtained, the present Consistorial Decree, which is valid as if Apostolic Letters sealed with the papal seal had been issued, establishes: 1) that the territory of the parish commonly called "dei Trucchi," adjacent to it, be separated from the diocese of...

[*Latin ed. p. 407*]

The Sacred Consistorial Congregation decrees: 1) That the territory of Cuneo, which is presently subject to it, be separated from the diocese of Cuneo and be added to the diocese of Mondovì; 2) That the part of the territory which lies between the old boundary, the stream commonly called "Colla," and the ditch called "Bialerasso," be separated from the diocese of Mondovì and be united to the diocese of Cuneo. Therefore, the boundaries of both dioceses shall henceforth be as follows: To the north and between north and east: "the state road No. 22 up to the canal Vermenagna or the ditch near the votive pillar. Follow this canal until it meets the municipal road Tetti Pesio-Trucchi"; To the east: "the canal Bealerasso until it meets

Translated by churchlatin.ai, a product of Boyne Archives

the Cuneo-Mondovì railway. This railway until the level crossing at the point where the road of Gerbidi di Beinette meets. This road until it joins the Monea road – also called Rotta Sottana – near the mill. Follow this road until the state road No. 22, at the height of the farmhouses of Guardia"; To the south: "the stream Colla until it meets the canal Bealerasso." To carry out all of these things, the Sacred Consistorial Congregation appoints the Most Reverend Father Vidon Tonetti, Archbishop-Bishop of Cuneo, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, in order to achieve the purpose for which this is done, with the obligation imposed on him to submit to the same Consistorial Congregation, as soon as possible, a certified copy of the completed execution. All contrary decrees notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 16th of November, 1962. CAROLUS Card. CONFALONIERI, Secretary. L. S. Franciscus Carpino, Archbishop, Secretary ad interim.

[*Latin ed. p. 408*]

Acts of the Apostolic See - Official Commentary 408 III A. DECREE CONCERNING THE ERECTION OF THE DIGNITIES OF ARCHDEACON AND CANON IN THE CATHEDRAL CHAPTER. To increase the splendor and ornamentation of the Cathedral Church of Tacna, the Most Reverend Father Alfonsus Zaplana Bellizza, Bishop of Tacna, recently presented supplications to the Apostolic See, requesting that new canonical dignities, namely, the Archdeaconate and the Canonry, be established in the Cathedral Chapter of Tacna. The Sacred Congregation for Bishops, having considered the matter and seeing its suitability, with the power specially granted to it by His Holiness, Our Most Holy Father John, by the Grace of God, Pope XXIII, readily agreed to the presented supplications. Therefore, with the consent of those who are, or are presumed to be, interested in this matter, the present Consistorial Decree perpetually erects and establishes the canonical dignities of Archdeacon and Canon in the Cathedral Chapter of Tacna, so that from now on, said Chapter shall consist of three dignities, namely, the Dean, the Archdeacon, and the Canon, and three Canonicates. The conferral of these dignities, according to the norms of the Sacred Canons, is reserved to the Apostolic See. However, the Sacred Congregation for Bishops, with this Decree, confers the Archdeaconate upon the Reverend Father Victor Diaz, the Intimate Chamberlain, or Secret Chamberlain, of His Holiness, and the Canonry, for this occasion, upon the Reverend Father Eliae Pino Hidalgo. With regard to the choral vestments, the choral service and other offices, rights and privileges, the norms of Civil Law, the Indult granted by the Apostolic See, legitimate customs, and the Chapter Statutes must be strictly observed. To accomplish all of these things, the same Sacred Congregation for Bishops appoints the Most Reverend Father Romulus Carboni, titular Archbishop

Translated by churchlatin.ai, a product of Boyne Archives

of Sidon, and Apostolic Nuncio in the Republic of Peru, and grants him the necessary and appropriate powers, including the power to delegate, for the purpose in question, any man holding an ecclesiastical office, to the same Sacred Congregation, as previously stated.

[*Latin ed. p. 409*]

The Sacred Congregational Congregation can proceed to remit the authentic copy of the completed act. Regarding these matters, this Congregational Decree shall be valid as if Apostolic Letters had been issued under the papal seal. Contrary opinions notwithstanding. Given in Rome, from the offices of the Sacred Congregational Congregation, on the 8th of December in the year 1962. CARDINAL CAROLUS CONFALONIERI, Secretary. L. S. F. FRANCISCUS CARPINO, Archbishop of Serdica, Assistant. IV. JADRENSIS - VEGLENSIS DECREE Concerning the alteration of boundaries in the Dalmatian islands, with regard to ecclesiastical jurisdiction, the various dioceses have, due to the changes of times and circumstances, sometimes been subject to alterations. However, in the present circumstances, in order to better serve the administration of souls, the Most Reverend Fathers, Matthew Garković, Archbishop of Zadar, and Joseph Srebrnić, Bishop of Veglia, have earnestly requested the Apostolic See to make a more suitable arrangement of the boundaries of their respective dioceses. The Sacred Congregational Congregation, having seriously considered the matter, and having judged that such changes would greatly benefit the souls, with the power specially granted to it by the Most Holy Pope John, by Divine Providence Pope John XXIII, approved of granting this request. Therefore, with the consent of those who are, or are presumed to be, concerned, by the present Decree, the islands commonly known as "Cres, Lošinj, Unije, Susak, Sveti Petar-Ilovik, Srakane Vele and Srakane Male," which face the Adriatic Sea, are separated from the Archdiocese of Zadar and permanently attached to the Diocese of Veglia. For the execution of all these matters, the aforementioned Most Reverend Father Joseph Srebrnić is appointed by the Sacred Congregational Congregation.

[*Latin ed. p. 410*]

Acts of the Apostolic See - Official Commentary 410, granting and assigning to it suitable faculties, even of delegating, for the purpose in question, any man established in ecclesiastical dignity, with the obligation of promptly returning to the aforementioned Sacred Congregation an authentic copy of the act of execution completed. Concerning these matters, the present Consistorial Decree shall be valid as if Apostolic Letters had been issued under the papal seal. All contrary things notwithstanding. Given at Rome, from the offices of the Consistorial Congregation, on the 6th of January, 1963. CHARLES Cardinal CONFALONIERI, Prefect of the Secretariate. © S. f. FRANCIS, Archbishop of Serdica, Assessor. SACRED CON-

Translated by churchlatin.ai, a product of Boyne Archives

GREGATION FOR THE PROPAGATION OF THE FAITH. HOLLAND - MANOKWARI. DECREE Concerning the alteration of boundaries. Since the ecclesiastical boundaries "between the Apostolic Vicariate of Holland, entrusted to the Order of the Friars Minor, and the Apostolic Prefecture of Manokwari, entrusted to the Order of the Friars Eremites of St. Augustine, no longer adequately respond to the needs of the missionary apostolate in the region commonly called Irian Barat (now Dutch New Guinea), it has seemed opportune to proceed with a partial alteration of the boundaries between the aforementioned ecclesiastical jurisdictions. Therefore, this Sacred Congregation, for the propagation of the Christian Name, having carefully considered the matter, with the consent of the Ordinaries concerned, and having heard the favorable opinion of the Most Reverend and Reverend Lord Octavius De Liva, Archbishop titular of Heliopolis in Phoenicia and Apostolic Delegate in Indonesia, by virtue of the special faculties granted to it by His Holiness, Our Lord Pope John, by the Divine Providence, XXIII, the boundaries of the aforementioned ecclesiastical jurisdictions are to be amended as follows.

[*Latin ed. p. 411*]

The Sacred Congregation of Rites, having considered the matter, has decided that the civil district commonly known as Fak-Fak, which until now has belonged to the Apostolic Vicariate of Holland, shall henceforth belong to the Apostolic Prefecture of Manokwari; and the present decree is issued concerning this matter, notwithstanding any objections. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 19th day of the month of April, in the year of Our Lord 1963; G. P. Card. AGAGIANIAN, Prefect. L. © S. f. Petrus Sigismondi, Archbishop titular of Neapolis in Pisidia, Secretary.

SACRED CONGREGATION OF RITES

LUGDUNUM.

Concerning the Beatification and Canonization of the Venerable Servant of God, Paulina Maria Jaricot, foundress of the Works of the Propagation of the Faith and the Living Rosary.

ON THE QUESTION: Whether it is established by God that the virtues of temperance, fortitude, and faith, as well as charity, together with the cardinal virtues of prudence, justice, and hope, are present in a heroic degree, in the case under consideration, and whether they contribute to the salvific will of God and the redemption of Christ, as is taught us by the sacred Scriptures (cf. 1 Timothy 2:4; 2 Peter 3:9).

Therefore, the Church, which is not confined by any geographical boundaries, is compelled by its very nature to propagate the divine word without limit and to continually expand its territory (cf. Isaiah 54:2). These

Translated by churchlatin.ai, a product of Boyne Archives

increases in the number of Christian people, although accomplished by the intimate help of divine grace (cf. John 6:65), are nevertheless perfected by human efforts and in a human manner. For it is fitting that the wisdom of God...

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - The Commentary explains in this way how all things are ordered and brought to completion, in accordance with the nature of each thing. Furthermore, there is not one kind of person or office by which new citizens are brought into the Church. Indeed, some, having been duly initiated in the sacred rites, preach the word of God. Others, either through fervent prayers, acquire heavenly gifts, or provide assistance in external matters. For we know that Christ the Lord commanded His disciples thus: "Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest" (Matt. 9, 38); and likewise, in the Gospel, women are praised who ministered to Christ, who was preaching the kingdom of God, from their possessions (Lk. 8, 3). These two duties, which consist in prayer and giving, are not only very useful in increasing the kingdom of the Divine Redeemer, but they also have the characteristic of being easily fulfilled by people of any rank. And indeed, under the admonition and encouragement of the Roman Pontiffs, there have never been lacking men and women who, acting as it were as beggars, have devoted their efforts, in the name of the Church, to promoting the good of the sacred missions, to removing inconveniences, to erecting buildings, and to establishing various works of the apostolate. Among these, Serva Dei Paulina Maria Jaricot deserves to be rightly mentioned, who founded the work called the "Opus a Propagatione Fidei," which, having received great growth, was publicly added to the Sacred Congregation responsible for spreading the Christian faith and was adorned with the title of a Pontifical Work. She was born in Lugduni, a famous city of martyrs, on July 22, 1799, to parents of conspicuous piety and virtue, who devoted all their efforts to ensuring that their daughter was thoroughly instructed in the precepts of the Christian religion. At the age of twelve, she first approached the sacred Synaxis and was anointed with the sacred chrism, after having been chosen as an excellent young woman, where she was presented as an example to her companions by her teachers. From the fourteenth year of her age until the seventeenth, she somewhat diminished in piety, but she never seriously stained her heart. But, enlightened by divine light, she then turned to God, so that she soon flourished in solid virtues and devoted herself entirely to apostolic works, which she felt were most pleasing to her. At first, she devoted herself to the care of the poor, the orphans, and the sick. But as soon as possible, either driven by the burning zeal for souls or by the particular needs of the place, she undertook new forms of the apostolate. Thus, excellent works of charity flourished: the "Association of the Daughters of

Translated by churchlatin.ai, a product of Boyne Archives

the Heart of Jesus" among workers and young women in domestic service.

[*Latin ed. p. 413*]

The Sacred Congregation of Rites decreed 413; the Congregation of the Daughters of Mary established a chapel for the young women it assisted; workshops were founded for the artistic creation of flowers, to aid certain noblewomen who had suffered the ruin of their families due to political seditions; a regular collection was instituted, which, growing from the weekly offering of the faithful, became a large fund for Catholic missions, named the "Work of the Propagation of the Faith." She also founded the "Work of the Living Rosary" and the "Society of Mary"; finally, the "Work of the Holy Innocents" was established, not without the powerful help of the same Handmaid of God. She devoted the remainder of her life to assisting the poor, spending all her possessions. In this work of charity, she endured many offenses and adversities due to the injustices of men, the changes of times, and the vicissitudes of fortune, but she always maintained a strong and gentle spirit. Saint John Vianney, the parish priest of Ars, was a witness to her virtue and patience, and he held her up as an example. Filled with virtues and merits, she was brought to her end by illness, and she was frequently strengthened by the Sacraments of the Church, and peacefully fell asleep in the Lord on January 9, 1862, at the age of sixty-two. The illustrious and widely known reputation for holiness, with which the Handmaid of God was honored even while living, did not diminish after her death, but was seen to be confirmed by heavenly signs. Therefore, it was begun to consider granting her the honors of the Blessed in Heaven. Therefore, the proceedings were conducted with ordinary authority in the Lyonnaise Court, and were duly presented to Rome, where they were properly discussed, and on May 27, 1927, a decree was issued regarding the writings presented to the aforementioned Servant of God, and the Supreme Pontiff, Pope Pius XI, signed the commission for the introduction of her cause on June 18, 1930. Subsequently, the Apostolic proceedings were conducted in the same Lyonnaise Court regarding her virtues and miracles, of which a decree was issued with legal force on February 1, 1939. Therefore, with all that which must be observed by law being observed, the question was raised before the Sacred Congregation of Rites regarding the theological and cardinal virtues of the aforementioned Servant of God, and that was done first on April 22, 1941, in the Preliminary Assembly, then on April 26, 1952, in the Preparatory Assembly, and again on January 26, 1954, in the New Preparatory Congregation. Finally, the general proceedings, as they are called, followed the meetings of the Sacred Congregation of Rites on February 19 of this year, before the Most Holy Lord, our Pope John XXIII, in which the following Cardinal, in place of the Reverend Cardinal Clement Micara, Bishop of Velletri, and promoter of her cause, proposed the following question for discussion: Whether it is

Translated by churchlatin.ai, a product of Boyne Archives

established that...

[*Latin ed. p. 414*]

The Acts of the Apostolic See – Official Commentary, 414, concerning the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those virtues which are closely related to them, in a heroic degree, in the case and to the effect of which we are speaking. All those present, both Cardinals and official Prelates, and the Consultor Fathers, with unanimous consent, gave an affirmative response. Furthermore, the Most Blessed Father, in this matter of such importance, did not hesitate to open his mind, so that he might, in the meantime, obtain a greater abundance of heavenly light. Finally, on this day, after the Holy Eucharist had been most piously celebrated, His Holiness summoned to him, in the presence of those standing nearby, the undersigned, from the Secretariat, as well as the Cardinal Prefect of the Congregation for Sacred Rites, and the Reverend Father Ferdinand Antonelli, O.F.M., the General Promoter of the Faith, and solemnly decreed: That the Venerable Pauline Maria Jaricot possesses, in a heroic degree, in the case and to the effect of which we are speaking, the virtues of Faith, Hope, and Charity, and the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those virtues which are closely related to them, in God and in neighbor. He ordered that this decree be duly promulgated and recorded in the Acts of the Congregation for Sacred Rites. Given in Rome, on the 25th day of February, in the year of Our Lord 1963. ARCADIUS L. M. Card. LARRAONA, Prefect. « S. f Henricus Dante, Archbishop of Carpasia, from the Secretariat II, Naples. Concerning the Beatification and Canonization of the Venerable Servant of God, Sulprizio, a young layman. REGARDING THE QUESTION: Concerning which miracles it is established, in the case and to the effect of which we are speaking. The garden of the Elected Church, adorned with a verdant area and pleasing, fragrant flowers, was wonderfully enriched by the youthful sanctity, raising up in the past century the Servant of God, Sulprizio, so that he might be an example to young people of our own age, who, through the wicked art of the impious, are led to ruin.

[*Latin ed. p. 415*]

The Sacred Congregation of Rites, having considered the matter, has determined that the example of this most excellent man, strong in virtues, would be a powerful antidote to the allurements of worldly pleasures. He was born in the town of Somãa, in the diocese of Penne, which is called Pesculi Sampsonisci, on the Ides of April in the year 1817, and was orphaned, first by his father and then very soon by his mother. He was devoted to laborious work in the workshop of his uncle, engaged in the crafts of Ferneres, when he fell ill. From there, he was received with kindness

Translated by churchlatin.ai, a product of Boyne Archives

in Naples, where, suffering from his illness, he peacefully completed his earthly life on May 3rd of the year 1836. With his sanctity becoming increasingly evident, it was decided to begin the process of considering him for the honors of the Blessed in Heaven. Consequently, Pope Pius IX, having appointed a Commission for the introduction of the Cause in the year 1859, declared that "Venerable Nuntio Sulprizio exercised heroic virtues" on June 21st of the year 1891. In order to attain his Beatification, two miraculous healings, attributed to the intercession of this Venerable Servant of God, were investigated, and this is a brief account of them:

I. Donatus, a young farmer from the same place, Pesculi Sampsonisci, worked for almost twenty days in February of the year 1929, and was then afflicted with severe pains in his right ear, accompanied by fever and purulent discharge. The fever worsened day by day, and the entire region of the ear became swollen; the sick man could scarcely eat, due to the swelling of the mastoid process. After the diagnosis of purulent otitis media, along with mastoiditis of the right ear, and despite the application of human remedies, the doctor proposed a surgical intervention as the last resort. However, on April 26th, as Donatus was preparing to go to the military hospital in Terni, being subject to military service, he entered the church of the Most Sacred Heart in his town and implored the help of the Venerable Nuntio Sulprizio. And behold, the Venerable one was immediately present: suddenly, all the pains vanished, and he was completely healed, to the astonishment of those present, who proclaimed a miracle. Experts, by profession and witnesses, openly declared that this healing occurred contrary to the laws of nature and medicine.

II. Maria Di Lauro, a teacher from Naples, aged ninety-one, was affected by a swelling in the right side of her abdomen in October of the year 1942. After undergoing a surgical intervention, she felt somewhat better. However, at the beginning of November, she was suddenly struck by a very high fever. Other symptoms followed the fever; dryness of the tongue, delirium, oliguria (infrequent urination), haematuria (blood in the urine), cylindruria (cylindrical casts in the urine), and profuse diarrhea. The doctors who examined the sick woman were informed of the serious septicemic condition and the hemorrhagic nephritis.

[*Latin ed. p. 416*]

Acta Apostolicae Sedis - Official Commentary 416. Wherefore, on November 11th, she entered the hospital and was immediately subjected to a surgical intervention. Having invoked the patronage of the Venerable Bishop Sulprizio, a few hours before the intended operation, the patient's condition changed so suddenly that it was no longer necessary to proceed with the surgery. This miracle, occurring beyond the powers of nature, was affirmed in the same judgment by both the medical professionals and by experts acting in their official capacity. Regarding both healings,

Translated by churchlatin.ai, a product of Boyne Archives

apostolic processes were instituted, in the ecclesiastical court of Theatina concerning the first, and in the Neapolitan court concerning the second, and their juridical validity was recognized by a decree on May 2nd, in the year 1949. Therefore, with all legally required procedures observed, after the favorable opinion of the Medical College of this Sacred Congregation, the aforementioned miracles were called for examination on January 8th, in the year 1963, in the Preparatory Assembly. Finally, on this 5th day of March, a General Congregation was held before the Supreme Pontiff John XXIII, in which the Reverend Cardinal Arcadius Larraona, Prefect of the Sacred Congregation of Rites and Relator of the cause of the Venerable Servant of God, proposed the following question for discussion: Concerning which miracles does the case consist, and to what effect does it pertain. And the Reverend Fathers Cardinals, who were present, and the Official Prelates and Consultor Fathers, each expressed their opinion. The Most Blessed Father, as is customary, postponed revealing his definitive judgment, first offering humble prayers to God, so that in this matter of such importance, a greater light might be obtained. Today, however, having received the aforementioned Cardinal Relator and the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, and myself, from the Secretariat, after having previously celebrated the most sacred Mass Sacrifice, he solemnly declared: That two miracles have been established by God, through the intercession of the Venerable Servant of God, Bishop Sulprizio, namely, the first: the instantaneous and perfect healing of the young Donato Romano from a purulent middle ear infection, together with mastoiditis of the right ear; and the second: the instantaneous and perfect healing of phlegmon in the right side of the abdomen of the young woman Maria, and from an odontogenic septicopyemia by Di Lauro. This decree was ordered to be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 7th day of March, in the year of Our Lord 1963. ARCADIUS L. M. Card. LARRAONA, Prefect.

His Eminence Henry Dante, Archbishop of Carpasia, Secretary.

[*Latin ed. p. 417*]

The Sacred Congregation of Rites, 417 III, PHILADELPHIA, or BUDOVICEN. Concerning the Beatification and Canonization of the Venerable Servant of God, John Nepomucene Neumann, of the Congregation of the Most Holy Redeemer, Bishop of Philadelphia, and founder of the Congregation of the Sisters of the Third Order of St. Francis of Philadelphia.

ON THE MATTER OF WHETHER, with the approval already granted, it is possible to proceed safely to the beatification, after the solemn examination of his virtues and of two venerable miracles.

Among the most distinguished prelates who, over the course of centuries, have adorned the Church of Christ with the sanctity of their lives

Translated by churchlatin.ai, a product of Boyne Archives

and the solicitude of their pastoral care, the Venerable Servant of God, John Nepomucene Neumann, Bishop of Philadelphia in the United States of North America, and an outstanding son of the Liguorian Congregation, deserves to be remembered with due merit. He was born on March 28, 1811, in Prachaticii, in Bohemia, and from his childhood, he gave clear examples of Christian perfection, which became even more evident and outstanding as he grew older. Although not yet initiated into the sacred Orders, he went to North America, and there, scarcely having received the priesthood, he diligently directed the arduous mission of Williamsville, sparing no effort and undeterred by any difficulties or dangers. Impelled by a desire for higher perfection, he entered the Alfonsian Congregation in 1840. Elevated to the episcopal dignity in 1852, he exhibited so many and such outstanding examples of virtue and pastoral solicitude in governing and directing the vast Philadelphia diocese that he justly acquired a great reputation for sanctity. Indeed, after his death on January 5, 1860, his fame grew stronger and more widespread, and consideration was given to his beatification. Therefore, after the ordinary processes were completed, and a decree was issued by the Sacred Congregation of Rites on June 5, 1895, concerning the writings submitted about this Servant of God, the Commission for the introduction of the Cause was appointed on December 15, 1896. After all that was necessary in such a judgment had been completed, the discussion began concerning the virtues, both theological and cardinal, of the Servant of God, after intense investigations and proofs, as recorded in the Acts of the Sacred Congregation of Rites, 27.

[*Latin ed. p. 418*]

The Acts of the Apostolic See – Official Commentary, 418, states that Pope Benedict XV, by a wide decree on December 11, 1921, declared that the cause for the heroic degree [of sanctity] had been completed. The question was then raised concerning two miracles which, through the intercession of the Venerable John Nepomucene Neumann, were said to have been granted by God; and concerning these, Our Most Holy Lord Pope John XXIII, happily reigning, declared that they were established by a decree promulgated on February 25 of this year. Therefore, after the legally prescribed inquiry, the Sacred Congregation of Rites testified that all the statutes and laws of this Holy See had been duly observed in the case. Hence, the question was proposed: Whether, with the approval of the virtues of the Venerable John Nepomucene Neumann and of the two miracles attributed to him, the beatification could proceed safely. To this, all, both the Cardinals entrusted with safeguarding the sacred rites, and the Official Prelates and Consultor Fathers, gave their favorable written opinion. And the Most Blessed Father, after offering fervent prayers to God, ratified the vote of the Sacred Congregation with His supreme authority, and today, March 7, 1963, deigned to confirm that the cause of

Translated by churchlatin.ai, a product of Boyne Archives

the martyr Neumann can safely proceed to the solemn beatification of the Venerable John Nepomucene. Furthermore, this Decree was ordered to be duly promulgated and recorded in the Acts of the Sacred Congregation of Rites, and Apostolic Letters were to be written under the Fisherman's ring concerning the solemnities of the beatification to be celebrated whenever they may occur in the Patriarchal Basilica of Saint Peter. Given in Rome, on March 7th in the year of Our Lord 1963. ARCADIUS M. Card. LARRAONA, Prefect. © S. f. Henricus Dante, Archbishop of Carpasia, Secretary.

[*Latin ed. p. 419*]

Sacra Romana Rota, ACTA 419, TRIBUNALIUM SACRA ROMANA ROTA. Citations edictales. I. CORDUBEN. IN ARGENTINA. Concerning the nullity of marriage (Cano-Torti). Since the actual place of residence of the Lady Mary Conceptionis Torti, in the aforementioned cause, is unknown, we cite her to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria 1, Roma), at the hour of eleven on the 26th day of June, 1963, to resolve the doubt, or to subscribe to the following doubt: Does a nullity of marriage exist in this case? Those ordinaries of the places, pastors, and others who have knowledge of the aforementioned residence of the Lady Mary Conceptionis Torti, are to take care that she is duly informed of this edictal citation.

* Salvator Canals, Ponens Ex Cancellaria Tribunalis S. R. Rotae, die 17 Aprilis a. 1963. Marius P. Pompedda, Notarius *

And since the whereabouts of Madame Marie (Concetta) Torti, the defendant in this cause, are unknown, we cite her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on June 26, 1963, at 11 o'clock, to resolve or subscribe to the doubt reported below: Does a nullity of the marriage exist in this case? The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Marie (Concetta) Torti, must, insofar as possible, inform her of this citation.

[*Latin ed. p. 420*]

Acts of the Apostolic See - Official Commentary 420 II. OF MARRIAGE. Nullity of Marriage (Forbes-Potter). Since the actual place of residence of Lady Catherine Anne Potter is unknown, in the aforementioned cause, we summon her to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Rome, Piazza della Cancelleria, 1), on July 20, 1963, at ten o'clock, for the purpose of resolving the doubt which follows: Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, and all the faithful who have knowledge of the aforementioned residence of Lady Catherine Anne Potter,

Translated by churchlatin.ai, a product of Boyne Archives

are to take care that she is duly informed of this edictal citation.

* Ovidius Bejan, Clerk of the Chancery of the Tribunal of the Sacred Roman Rota, May 4, 1963. Marius P. Pompedda, Notary.

* Because the current place of residence of Madame Catherine Anne Potter, defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 20, 1963, at 10 o'clock, to agree upon or subscribe to the doubt reported below: Does a nullity of marriage exist in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Catherine Anne Potter, should, insofar as possible, inform her of this present citation.

[*Latin ed. p. 421*]

The Sacred Roman Rota, 421, III, PLYMOUTH. Concerning the nullity of marriage (Urso-Marengo). Since the actual place of residence of the aforementioned Lord Hadrian Marengo is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, before the Sacred Roman Rota (Rome, Piazza della Cancelleria 1), on the 8th of July, 1963, at half-past ten o'clock, for the resolution of the following doubt: Does the marriage in this case consist of a nullity? The Ordinaries of the places, the parish priests, and all the faithful who have knowledge of the actual residence of the aforementioned Lord Hadrian Marengo, ought to take care that he is duly informed of this edictal citation.

* Gerard M. Rogers, Secretary from the Chancery of the Tribunal of the Sacred Roman Rota, on the 6th of May, in the year 1963. Marius F. Pompedda, Notary.

* The place of current residence of Mr. Adrien Marengo, defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 8, 1963, at 10:30 AM, to resolve or subscribe to the doubt reported below. Does the marriage in this case consist of a nullity? The Ordinaries of the places, the priests, the faithful who have knowledge of the place of residence of said Mr. Adrien Marengo, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 422*]

Acta Apostolicae Sedis - Official Commentary 422. DIARY OF THE ROMAN CURIA. SACRED CONGREGATION OF RITES. Tuesday, March 26, 1963, in the Palace of Congregations, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Most Eminent and Reverend Lords Cardinals and the Reverend Prelates Officials discussed the introduction of the cause of the Servants of God, John Piamarta, priest, founder of the Congregation of the Holy Family of Nazareth, and Luigi Orione,

Translated by churchlatin.ai, a product of Boyne Archives

priest, founder of the Congregation of the Sons of the Divine Providence and the Little Missionary Sisters of Charity. They also examined the reports of the theological censors regarding the writings of the Servants of God, Luigi Talamoni, priest, founder of the Congregation of the Sisters of Mercy; Berardo Atonna, priest, professed member of the Order of Friars Minor; and Margherita Hallahan, of the Third Order of Saint Dominic, foundress of the Institute of the Sisters of Saint Dominic of Stone.

Tuesday, April 2, 1963, in the Apostolic Palace of the Vatican, the Preparatory Session of the Sacred Congregation of Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles which are said to have been wrought by God through the intercession of the Venerable Vincenzo Romano, secular priest, parish priest of Torre del Greco. In the Ordinary Session, they then examined the report of the theological censors regarding the writings of the Servants of God, Caterina Lavizzari, professed religious of the Sisters of Saint Benedict of the Most Holy Sacrament, and Olga of the Mother of God Gugelmo, professed religious of the Institute of the Daughters of the Church.

Tuesday, April 23, 1963, in the Apostolic Palace of the Vatican, the Preparatory Session of the Sacred Congregation of Rites was held, in which the Most Eminent and Reverend Lords Cardinals and the Reverend Prelates Officials and Theological Consultors discussed two miracles which are said to have been wrought through the intercession of the Venerable Servant of God, Leonardo Murialdo, priest, founder of the pious Turin Society of Saint Joseph. They also discussed the martyrdom of the Blessed Nicola Taveliè, professed priest of the Order of Friars Minor.

SECRETARY OF STATE. APPOINTMENTS. By Apostolic Briefs, the Holy Father John XXIII, happily reigning, deigned to appoint: March 5, 1963. The Most Eminent and Reverend Cardinal Cento Fernando, Protector of the "Sisters Franciscans of the Immaculate Conception of Lipari" (Rome).

[*Latin ed. p. 423*]

Diarium Romanae Curiae, March 5, 12, 14, 20, April 1, 423, 1963. The Most Reverend and Illustrious Lord Cardinal Larraona Arcadio M., Protector of the Religious Sisters of the "Agustinas Misioneras" (Madrid). The Most Reverend and Illustrious Lord Cardinal Antoniutti Ildebrando, Protector of the "Petites Sœurs de la Sainte Famille" (Sherbrooke, Canada). The Illustrious and Reverend Monsignor Calieri Giovanni, Apostolic Protonotary "de numero" (Mondovì). The Most Reverend and Illustrious Lord Cardinal Antoniutti Ildebrando, Protector of the "Hermanas Trinitarias" (Madrid). The Most Reverend and Illustrious Lord Cardinal Giobbe Paolo, Protector of the "Figlie della Carità del Preziosissimo Sangue" (Rome). The Most Reverend and Illustrious Lord Cardinal

Translated by churchlatin.ai, a product of Boyne Archives

Giobbe Paolo, Protector of the "Figlie della Santissima Vergine Immacolata di Lourdes" (Rome). By Apostolic Briefs, the Holy Father John XXIII, reigning happily, deigned to appoint: Apostolic Protonotaries *ad instar participantium*: November 27, 1962. Monsignor Baron Andrea (Bourges). December 15, Monsignor Maney Giovanni E. (Rochester). December 17, Monsignor Zegarra Chávez Juan Pastor (Tacna). December 28, Monsignor Connolly Nicola P. (Oakland). January 11, 1963. Monsignor Fraser Samuele (Salina). Monsignor Duskie Giovanni A. (Salina). February 22, Monsignor Brandano Pasquale (Pescara). Monsignor Tobia Giulio (Pescara). February 12, Monsignor Kwasny Casimiro (Przemyál dei Latini). February 15, Monsignor Fiol Castillo Giuseppe R. (Coro). By Letters from the Secretariat of State, the Holy Father John XXIII, reigning happily, deigned to appoint: April 18, 25, 27, 1963. His Excellency, the Most Reverend Monsignor Slipyi Giuseppe, Archbishop of Leopoli of the Ukrainians, Consultor of the Sacred Congregation for the Eastern Church. The Most Reverend and Illustrious Lords Cardinals Antoniutti Ildebrando and di Jorio Alberto, Members of the Supreme Tribunal of the Apostolic Signature. The Reverend Fathers: Egger Carlo, of the Regular Canons of the Lateran Palace, Rome; Tassi Ildefonso, of the Benedictines; Darsy Felice, of the Preachers; Amore Agostino, of the Minor Friars; Raes Alfonso, of the Society of Jesus, Consultors of the Sacred Congregation of Rites (Section III - for the historical causes of the Servants of God and the amendment of liturgical books).

[*Latin ed. p. 424*]

Acts of the Apostolic See - Official Commentary 424, May 7, 1963. The Most Reverend and Venerable Monsignor Capoteri Salvatore, Consultor of the Sacred Congregation of the Discipline of the Sacraments. The Most Eminent and Reverend Cardinal Valeri Valerio, Member of the Sacred Congregation for Seminaries and Universities. By letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint:

Domestic Prelates of His Holiness:

November 27, 1959.

Monsignor Ambris Giuseppe of the Trinity (Toluca).

Monsignor Garduño Adolfo (Toluca).

October 7, 1961.

Monsignor Caintic Luigi (Palo).

Monsignor Justimbaste Stefano (Palo).

Monsignor Ocampo Zenone (Palo).

Monsignor Santiago Francesco S. (Palo).

Monsignor Sudario Emiliano (Palo).

January 24, 1962.

Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Murnieks Donato (Liepaja).
March 17.
Monsignor Sánchez Concordio (Cáceres).
March 31.
Monsignor Peitzmeier Giuseppe (Paderborn).
Monsignor Zimmermann Bernard (Paderborn).
May 15.
Monsignor Eber Robert (Strasbourg).
August 11.
Monsignor De Keyser Edward (Detroit).
Monsignor De Santis Anthony (Detroit).
Monsignor Graven Lawrence (Detroit).
Monsignor Kern Clement (Detroit).
Monsignor Lenk Merwin (Detroit).
Monsignor Lynch William (Detroit).
Monsignor McCabe James (Detroit).
Monsignor Shaw William (Detroit).
Monsignor Walkowiak Peter (Detroit).
Monsignor Weier Herbert (Detroit).
September 1.
Monsignor Griffe Elias (Carcassonne).
September 8.
Monsignor Conway Giuseppe (Albany).
Monsignor Hart James (Albany).
Monsignor Jones John (Albany).
Monsignor Manny Howard (Albany).
Monsignor O'Malley Edward (Albany).
Monsignor Bowe Thomas Joseph (San Francisco in California).
Monsignor Cantwell William Joseph (San Francisco in California).
Monsignor Carroll Vincent Ignatius (San Francisco in California).
Monsignor Clasby William John (San Francisco in California).
Monsignor Foudy John Thomas (San Francisco in California).

[*Latin ed. p. 425*]

Diarium Romanae Curiae 425, 8 September 1962. Most Reverend John Joseph Healy (San Francisco in California). Most Reverend Daniel McAlister (San Francisco in California). Most Reverend Joseph David Munier (San Francisco in California). Most Reverend James Michael Murray (San Francisco in California).

Translated by churchlatin.ai, a product of Boyne Archives

October 6. Most Reverend Lorenzo Arteaga Malfavón (San Andrés Tuxtla). Most Reverend Peter Castillo Estrada (San Andrés Tuxtla).

October 20. Most Reverend Edwin Chess (Chicago). Most Reverend Edward Joseph Saunders (Chicago). Most Reverend Albino Balbo (Rockville Centre). Most Reverend John Brennan (Rockville Centre). Most Reverend John Cass (Rockville Centre). Most Reverend Thomas Francis Code (Rockville Centre). Most Reverend Thomas Ignatius Conerty (Rockville Centre). Most Reverend Eugene Francis Crawford (Rockville Centre). Most Reverend William Louis Delaney (Rockville Centre). Most Reverend Francis Flanagan (Rockville Centre). Most Reverend Dermod Christopher Flinn (Rockville Centre). Most Reverend Louis Gillick (Rockville Centre). Most Reverend Edward Francis Clamkowski (Rockville Centre). Most Reverend Joseph Glueckert (Rockville Centre). Most Reverend Joseph Hack (Rockville Centre). Most Reverend Michael Heinlein (Rockville Centre). Most Reverend Gervasius Xubec (Rockville Centre). Most Reverend Vincent Salvatore Margiotta (Rockville Centre). Most Reverend John Francis McGowan (Rockville Centre). Most Reverend Peter Lawrence Nolan (Rockville Centre). Most Reverend Thomas Francis O'Brien (Rockville Centre). Most Reverend Martin O'Dea (Rockville Centre). Most Reverend Adam Joseph Pfundstein (Rockville Centre). Most Reverend Henry Réel (Rockville Centre). Most Reverend Stanislaus Alexander Smulski (Rockville Centre). Most Reverend William Joseph Walsh (Rockville Centre). Most Reverend Richard Augustus Walsh (Rockville Centre). Most Reverend Julian Vincent Zebrowski (Rockville Centre). Most Reverend Arthur Holtz (Wichita). Most Reverend Quintin Malone (Wichita). Most Reverend John Christopher Knott (Hartford).

October 29. Most Reverend George Hoehle (Limburg). Most Reverend Henry Karell (Limburg). Most Reverend Ambrose Hayden (Saint Paul). Most Reverend John Sankovitz (Saint Paul).

November 10. Most Reverend Peter Seidl (Joliet). Most Reverend Andrea Stutzke (Joliet).

November 24. Most Reverend Dionysius Me Donnell (Liverpool). Most Reverend William Lewis (Mangalore). Most Reverend Edward Hughes (Philadelphia).

[*Latin ed. p. 426*]

426 Acta Apostolicae Sedis - Official Commentary, September 21, 1692. Monsignor Stevenson Frederick (Philadelphia). 30. Monsignor Eichard Wayne Raymond (Lafayette). Monsignor Delavet Gabriel (Olermont). 15. December 20. Monsignor Funes Ramirez Anthony (León). Monsignor Mercadillo Miranda Joseph (León). Monsignor Riös Armas Timothy (León). Monsignor Velásquez Rodríguez Stanislaus (León). Monsignor Simeoni Agapitus (Palestrina). Monsignor Águila González Martial (Tlaxcala). Monsignor Meneses González Adolphus (Tlaxcala). January

Translated by churchlatin.ai, a product of Boyne Archives

19, 1963. Monsignor Gogolinski-Elston Alexander Raphael (Luck). Monsignor Addivinola Carmine (Salerno). 26. Monsignor Sarnelli Raphael (Amalfi). Monsignor Pellico Sylvester (Assisi). February 2. Monsignor Mullally Patrick (Down and Connor). Monsignor Ziwa Michael (Fort Portai). Monsignor Wandera Emmanuel (Fort Portai). Monsignor Mancuso Francis (Crotone). 9. Castaldo Vincent (Naples), Monsignor. Monsignor Maiorano Andrew (Naples). Monsignor Scarpelli Louis (Naples). Monsignor Ukeç Gabriel (Bunia). 16. Monsignor Ferrara Louis (Venosa). Secret Monsignors of His Holiness: October 14, 1961. Monsignor Siegel Charles Augustus (Osnabrück). February 9, 1962. Monsignor Lemos Barroco Trajan (Guaxupé). March 17. Monsignor Naz Salvatore (Cáceres). Monsignor Ravanera Dominator (Cáceres). March 31. Monsignor Braun John George (Paderborn). May 25. Monsignor Rumph Henry (Fulda). June. Monsignor Herre Anthony (Rottenburg). August 11. Monsignor Bradley John (Detroit). Monsignor Burkhardt Edward (Detroit). Monsignor Fournier Edmond (Detroit). Monsignor Howard Vincent (Detroit). Monsignor Cahill Daniel Raymond (San Francisco in California). September 8. Monsignor Gallagher Eugene Anthony (San Francisco in California). Monsignor Quinn Francis Anthony (San Francisco in California). Monsignor Thompson Chester Joseph (San Francisco in California). Monsignor Walsh Donnell Anthony (San Francisco in California). September 21. Monsignor Schmidt Egón (Münster). Monsignor Lorscheiter Joseph Ivo (Porto Alegre). Monsignor Orth Henry Jacob (Porto Alegre).

[*Latin ed. p. 427*]

Diarium Romanae Curiae 427, 21 September 1962. Most Reverend Monsignor Pereira De Azevedo Elio (Porto Alegre). Most Reverend Monsignor Skrzypczak Otto (Porto Alegre). Most Reverend Monsignor Steger Ludovico (Rottenburg). Most Reverend Monsignor Rodríguez Plata Carlo Alberto (Bogotá). 28. Most Reverend Monsignor Phillips Velázquez Vittorio (San Andrés Tuxtla). 6 October. Most Reverend Monsignor Dever Daniele (Honolulu). 20. Most Reverend Monsignor Marzen Francesco (Honolulu). Most Reverend Monsignor Concannon Francesco Bernardo (Rockville Centre). Most Reverend Monsignor Griffin Giacomo (Rockville Centre). Most Reverend Monsignor Lawlor Giuseppe Francesco (Rockville Centre). Most Reverend Monsignor McLaughlin Michele Giuseppe (Rockville Centre). Most Reverend Monsignor Ryan Geraldo Agostino (Rockville Centre). Most Reverend Monsignor Stegmann Raimondo Vincenzo (Rockville Centre). Most Reverend Monsignor Moudry Riccardo Paolo (Saint Paul). 29. Most Reverend Monsignor Rotondi Armando (Joliet). 10 November. Most Reverend Monsignor Barry Tommaso (Liverpool). 24. Most Reverend Monsignor Fernandes Sabbas (Mangalore). Most Reverend Monsignor Pinto Alessandro (Mangalore).

Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Monsignor Statkus Francesco (Philadelphia). Most Reverend Monsignor Castillo Cabrero Daniele (León). 20 December. 26 January 1963. Most Reverend Monsignor Allegra Antonino (Rome). Most Reverend Monsignor Catalano Donato (Otranto). 30. Most Reverend Monsignor Podo Salvatore (Otranto). Most Reverend Monsignor Poladian Emanuele (Ispahan degli Armeni). 9 February. Most Reverend Monsignor Esposti Pietro (Lodi). Most Reverend Monsignor Felini Franco (Lodi). Most Reverend Monsignor Chmielewski Ceslao (Lomza). Most Reverend Monsignor Caporello Egidio (Padova). Most Reverend Monsignor Minotti Luigi (Veroli-Frosinone). Most Reverend Monsignor Watson Riccardo Merrick (Kingston - Jamaica). 16. Secret Chamberlain, extraordinary, of Sword and Cape, of His Holiness: 2 February 1963. Mr. Egano d'Arzignano Mario (Rome). Honorary Chamberlains in peacock blue attire of His Holiness: 16 June 1962. Most Reverend Monsignor Bigenwald Riccardo (Aachen). 26 January 1963. Most Reverend Monsignor Croce Vincenzo (Castellammare di Stabia). 9 February. Most Reverend Monsignor Giannecchini Mario (Lucca). Most Reverend Monsignor Ganzini Angelo (Udine). Honorary Chamberlain, extraordinary, of Sword and Cape, of His Holiness: 19 January 1963. Mr. della Sudda Stefano (Paris). Honorary Chaplain beyond the City of His Holiness: 4 February 1963. Most Reverend Monsignor Vianello Gino (Venice).

[*Latin ed. p. 428*]

Acts of the Apostolic See - Official Commentary 428 HONORS With Brief Apostolic Letters, the Holy Father John XXIII, reigning happily, deigned to bestow: The Grand Cross of the Order of Saint Gregory the Great, civil class. November 23, 1962. Upon His Excellency, Mr. Alvarado Garrido Luis (Peru). The Grand Cross of the Order of Saint Sylvester: November 23, 1962. Upon His Excellency, Mr. Martinelli Tizón (Peru). Upon His Excellency, Mr. Arosemena Garland Geraldo (Peru). Upon His Excellency, Mr. De la Fior Valle Armando (Peru). To the Honorable Mr. Arca Parro Alberto (Peru). March 11, 1963. To Mr. Marschall Rodolfo (Vienna). With Letters from the Secretariat of State, the Holy Father John XXIII, reigning happily, deigned to bestow: The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: November 10, 1962. To Mr. Bauer Francesco (Austria). To Mr. Baumgartner Francesco (Austria). To Mr. Frcek Nicola (Austria). To Mr. Lakowitsch Carlo (Austria). February 2, 1963. To Mr. Signorello Nicola (Rome). February 9. To Mr. Fabbri Riccardo (Grosseto). February 24. To Mr. Müllner Vittorio (Austria). To Mr. Bogaerts Theo (Malines-Bruxelles). The Plaque of the Order of Saint Gregory the Great, civil class: December 8, 1962. To Mr. Houtart Francesco (Malines-Bruxelles). The Commander's Cross of the Order of Saint Gregory the Great, civil class: 1961. To Mr. Micara Gaetano (Rome). To Mr. Micara Luigi (Rome). February 3, 1962. To Mr. Langendörfer

Translated by churchlatin.ai, a product of Boyne Archives

Giovanni (Cologne). May 25. To Mr. Büttner Giuseppe (Essen). October. To Mr. Van Lamsweerde Herluf C. (Haarlem). To Mr. Dobbelmann Raniero A. ('s-Hertogenbosch). To Mr. Edmonds Carlo B. (Los Angeles). November 10. To Mr. Fernández Delgado Mucio (Tucson). December 8. January 19, 1963. To Mr. Orsini Giovanni (Monaco - Principality). To Mr. Sforzi Francesco (Siena). February 26. To Mr. Voria Francesco (Parma). To Mr. Lupetti Cesare (Chieti). To Mr. Vazzoler Camillo (Vittorio Veneto). June 9.

[*Latin ed. p. 429*]

Diarium Romanae Curiae, 9 February 1963. To Mr. Costantini Mario (Porto and Santa Rufina). 16. To Mr. Gavuzzo Gino (Rome). To Mr. Ginesi Silvio (Soyana-Pitigliano). The Knighthood of the Order of Saint Gregory the Great, civil class: conferred on 23 June 1961. To Mr. Norpoth Leone (Essen). 3 February 1962. To Mr. Niel Giuliano (Avignon). 6 April. To Mr. Ayme Felice (Avignon). To Mr. Lastelle Arturo (Avignon). 8 June. To Mr. Kruttge Eigei (Köln). To Mr. Richartz Guglielmo (München und Freising). To Mr. Bayer Oddone (Würzburg). 16. To Mr. Avelino Maia Francesco (Guaxupé). To Mr. Renson D'Herculais Engelberto (Rheims). 4 August. To Mr. Adolfs Eugenio Cristiano M. (Haarlem). To Mr. Ten Horn Carlo Enrico ('s-Hertogenbosch). 8 September. To Mr. Berthon Raul (Avignon). To Mr. Dame Giuseppe (Avignon). To Mr. Jacquey Paolo (Avignon). To Mr. Van Ginkel Gerardo Nicola (Breda). 21. To Mr. Vercauteren Paolo V. M. (Breda). 28. To Mr. Boelens Francesco J. M. (Haarlem). To Mr. Gribling Teodoro Cornelio (Haarlem). 6 October. To Mr. Van Agt Antonio M. C. ('s-Hertogenbosch). To Mr. Zegers Giuseppe Marino ('s-Hertogenbosch). 29. To Mr. Skiba Riccardo (Hildesheim). To Mr. Florian Lodovico (Limburg). To Mr. Butler Patrizio (Saint Paul). To Mr. Fleming Francesco Filippo (Saint Paul). To Mr. Moore Tommaso Giuseppe (Saint Paul). To Mr. Sprockel Giovanni (Willemstad). 30 November. To Mr. Jaubert Carlo Clerc (Lafayette). To Mr. Sonnier Guglielmo Giuseppe (Lafayette). December. To Mr. De Groot Edoardo (Malines-Bruxelles). To Mr. Dewilde Daniele (Malines-Bruxelles). 20. To Mr. Schwarer Aroldo (Johannesburg). 2 February 1963. To Mr. Livin Pietro (Malines-Bruxelles). To Mr. Putzekian Ivan (Ispahan degli Armeni). To Mr. Van den Berghe Alberto (Malines-Bruxelles). The Commendatorship with Plaque of the Order of Saint Sylvester Pope: 17 October 1962. To Mr. Stravinsky Igor (United States of America). 10 November. To Mr. Guggenberger Sigismondo (Austria). To Mr. Machunze Ervino (Austria). To Mr. Merkl Adolfo Giulio (Austria). To Mr. Sturminger Gualtiero (Austria). 16 February 1963. To Mr. Pallottino Carlo (Rome).

[*Latin ed. p. 430*]

Acta Apostolicae Sedis - Official Commentary 430 The Commandery of

Translated by churchlatin.ai, a product of Boyne Archives

the Order of Saint Sylvester Pope: 1961. To Mr. Ayala Viguera Felice (Zaragoza). To Mr. Monforte Estremiana Isaia (Zaragoza). To Mr. Eomero Aguirre Francesco (Zaragoza). To Mr. Solans Pallas Bamiro (Zaragoza). January 1, 1962. To Mr. Eeuter Eodolfo (Cologne). May 10. To Mr. G-ögler Ermanno (Eottenburg). June 30. To Mr. Ippoliti Mario (Brzesc). August 11. To Mr. Boonen Pietro (Malines-Bruxelles). To Mr. Jacobs Domenico (Malines-Bruxelles). To Mr. Sánchez Armando Cesare (Córdoba, Strasbourg). September 28. To Mr. Cep Giovanni (Paris). To Mr. Krämers Corrado (Eotterdam). October. To Mr. März Adolfo (Austria). November 6. To Mr. Burelli Giulio (Alba). To Mr. Eibola Bruno (Brzesc). To Mr. Gardini Luigi (Rome). To Mr. Piacitelli Mario (Italy). To Mr. Scammacca Emanuele (Italy). To Mr. Lhoest Tommaso (Namur). To Mr. Bicchetti Umberto (Santiago de Chile). To Mr. Nelli Venanzio (Grosseto). To Mr. De Franciscis Alessandro (Naples). To Mr. Bellone Adriano (Pompei). To Mr. Cipriano Pasquale (Pompei). To Mr. Martinetto Domenico (Turin). To Mr. Min cotto Giuseppe (Turin). November 10. To Mr. Nocentini Renato (Florence). To Mr. Patrón Costas Edoardo (Oran). To Mr. Carmignani Lorenzo (Rome). To Mr. Colesanti Cosimo (Viterbo). To Mr. Christel Erico (Austria). To Mr. Hanslik Eodolfo (Austria). To Mr. Kavalszky Giuseppe (Austria). To Mr. Kermer Luigi (Austria). To Mr. Kövesi Leone (Austria). To Mr. Möhr Lewis (Austria). To Mr. Schimetschek Bruno (Austria). To Mr. Schöndorf er Udalrico (Austria). To Mr. Wiesinger Michele (Austria). To Mr. Zykan Giuseppe (Austria). November 24. To Mr. Sbragia Dante (Lucca). To Mr. Moretti Paolo (Milan). To Mr. Correa Cintra Teodoro (Taubaté). To Mr. Fiozzo Attilio (Venice). December 6. To Mr. Mezotten Guglielmo (Malines-Bruxelles). December 8. To Mr. Mareschi Mario (Bologna). December 20. To Mr. Jannotta Gennaro (Caserta). December 29. To Mr. Peruzzi Mario (Pistoia). November 25.

[*Latin ed. p. 431*]

The Roman Curial Diary, January 19, 1963. To Mr. Alfredo Ciarlanti (Rome). To Mr. Attilio De Rossi (Rome). To Mr. Giovanni Francesco Bozzini (Siena). To Mr. Venceslao Cesaris Demel (Siena). To Mr. Davide Oddi (Rieti). January 26. To Mr. Pasquale D'Alessio (Acerenza). February 2. To Mr. Uberto Leijnen (Liége). To Mr. Angelo Grasso (Rome). To Mr. Riccardo Lawson (Great Britain). To Mr. Giovanni Villata (Turin). February 16. To Mr. Enrico Benso (Rome). To Mr. Vittorio Emiliano Mezzano (Vercelli). February 24. To Mr. Carlo Cappa (Lagos). To Mr. Grato Cappa (Lagos). The Knighthood of the Order of Saint Sylvester, Pope: May 15, 1959. To Mr. Teodoro Hoppe (Salzburg). To Mr. Francesco Kommar (Salzburg). To Mr. Mattia Reiter (Salzburg). To Mr. Antonio Schneider-Manzell (Salzburg). To Mr. Giovanni Wiser (Salzburg). To Mr. Pietro Zacherl (Salzburg). November 22. To Mr. Antonio Porenta (Salzburg). November 25, 1961. To Mr. Pietro Rubio Herrero (Zaragoza).

Translated by churchlatin.ai, a product of Boyne Archives

July 21, 1962. To Mr. Giovanni Gille (Liége). August 4. To Mr. Bernard Gouvel (Nîmes). To Mr. Renato Questiaux (Tournai). To Mr. Edmondo Wallemacq (Tournai). August 11. To Mr. Giuseppe Cools (Malines-Brussels). To Mr. Pietro Marchandise (Malines-Brussels). To Mr. Gustavo Persoons (Malines-Brussels). To Mr. Giuseppe van Breda (Malines-Brussels). September 21. To Mr. Angelo Artale (Palermo). To Mr. Antonino Barraco (Palermo). To Mr. Camillo Dell'Oglio (Palermo). October. To Mr. Amedeo Rizzi (Bologna). To Mr. Giacomo Walcher (Innsbruck-Feldkirch). To Mr. Omer Saels (Liége). To Mr. Marcello Caccia (Rome). To Mr. Luigi De Angelis (Rome). To Mr. Luigi Fabrizi (Rome). To Mr. Angelo Maccaroni (Rome). To Mr. Guido Tamagnini (Rome). To Mr. Andrea Lenk (Salzburg). To Mr. Carlo Lattanzi (Tripoli). To Mr. Domenico Sciò (Tripoli). To Mr. Arnaldo Tassinari (Tripoli). To Mr. Ettore Landuzzi (Bologna). February 29. To Mr. Ambrogio De Vecchi (Casale Monferrato).

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis - Official Commentary, October 1962.

To Mr. Sorino Amedeo (Oastellaneta).

To Mr. Ceccherini Cornino (Grosseto).

To Mr. Ginolfi Matteo (Grosseto).

To Mr. Bellana Emilio (Lucca).

To Mr. Pagliarulo/Rlario (Naples).

To Mr. Rossi Angelo (Pompei).

To Mr. D'Erme Benedetto (Rome).

To Mr. Gentili Ezio (Rome).

To Mr. Novelli Marco (Rome).

To Mr. de Goes-Saura, Carlo Antonio Cesare (Seckau).

To Mr. Baldovini Tobia (Turin).

To Mr. Brunetti Giacomo (Turin).

To Mr. Bues Nicola (Turin).

To Mr. Ravizza Pietro (Turin).

To Mr. Pascucci Antonio (Nocera).

November 10th:

To Mr. Nebbia Roberto (Rome).

To Mr. Pangallo Roberto (Rome).

To Mr. Pulcioni Vittorio (Rome).

November 24th:

To Mr. Perotti Luigi (Rome).

November 30th:

To Mr. Ubaldi Carlo (Porto e Santa Rufina).

To Mr. Ficola Tullio (Rome).

Translated by churchlatin.ai, a product of Boyne Archives

To Mr. Sestini Oreste (Rome).

To Mr. Pascucci Mario (Valva e Sulmona).

To Mr. Pelino Olindo (Valva e Sulmona).

To Mr. Stecchele Walter (Padova).

December 15th:

January 26th, 1963.

To Mr. Primiero Mariano (Rome).

January 29th:

NECROLOGY

February 6th, 1963.

Most Reverend Oronzo Caldarola, titular Bishop of Utica.

Most Reverend Joseph Freundorfer, Bishop of Augsburg.

April 11th:

Most Reverend Raffaele De Giuli, Bishop of Albenga.

April 18th:

Most Reverend Paul Remond, Archbishop-Bishop of Nice.

April 24th:

Most Reverend John V. Lesinski, Bishop of Tingchow.

April 26th:

Most Reverend Jean Vittoz, titular Bishop of Bitilio.

May:

Most Reverend Luigi Hudal, titular Bishop of Eia.

May 13th:

Most Reverend Paul Tkotsch, titular Bishop of Eleuterna.

May 14th:

May 19th:

Most Reverend Pio Freitas Silveira, titular Bishop of Voncaria.

May 24th:

Most Reverend Cornelio Sebastiano Cuccarono, titular Archbishop of Procorineso.

[*Latin ed. p. 433*]

Acta Apostolicae Sedis, Commentary Official, Volume 55, June 1963 (Series m, Volume V) - No. 8. Direction: Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana.

THE SUPREME PONTIFF JOHN, Pope, on the 3rd of June, at the hour of 19:49, peacefully departed this life in the Lord, living in Christ.

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Official Commentary ACTA OF POPE

Translated by churchlatin.ai, a product of Boyne Archives

JOHN XXIII. APOSTOLIC LETTER To the Most Reverend Bishops of the Slavic Nations, who maintain peace and communion with the Apostolic See, concerning the eleventh century since the arrival of Saints Cyril and Methodius in Great Moravia.

JOHN PP. XXIII. GREETINGS AND APOSTOLIC BLESSINGS.

Magnificent events of secular memory, by the secret counsel of God's providence, occur at this time when the Second Vatican Ecumenical Council is being held, and seem closely connected to the objectives to which the general synod aspires: for it is this year that the eleventh century will be completed since Saints Cyril and Methodius, a most noble pair of Apostles, departed from Constantinople and arrived in Great Moravia.

Indeed, nothing can be more salutary for individual nations, nor more beneficial in its grand scope, than when, with the sun of justice shining, the light of the Gospel illuminates the people, and thus a new addition is made to the Christian commonwealth. Therefore, this noteworthy commemoration began to occur for the Moravians and Slovaks, and later for many other Slavic peoples, due to the providentially opportune arrival of such great men. Since it is never permissible to conceal heavenly benefits, especially when it is necessary to remember how families of nations, by God, who is rich in mercy, are translated into the kingdom of His beloved Son, and are adorned with the dignity of Christian nobility. Therefore, We have deemed it fitting to send these Letters to you, Venerable Brothers, Bishops of the Slavic Nations, through which We shall commemorate this most excellent event, and We urge you, together with the clergy and people under your care, to celebrate it with due piety, and We summon you with paternal and loving words. It will be your duty, at the present time, to commend Saints Cyril and Methodius, deserving of the highest praise, to your respective congregations.

1 Cfr. 2 Cor. 4, 6.

2 Cfr. Eph. 2, 4.

3 Cfr. Colos. 1, 13.

[*Latin ed. p. 435*]

The acts of Pope John XXIII, page 435, recount the life, virtues, journeys, deeds, labors, and efforts undertaken with the intention of converting them to Christ and leading them further towards human and civic development. It is not necessary to mention that others had previously attempted the same thing there, for similar reasons. These attempts had yielded meager and slow results, and a more propitious time and more suitable efforts were awaited, when, due to the abundant riches of heavenly grace, a time acceptable and a day of salvation would arise.

If anyone were to inquire as to the principal reasons for the fruitful

Translated by churchlatin.ai, a product of Boyne Archives

apostolic work of Saints Cyril and Methodius, it would be easily understood that it happened primarily because they were "poor in this world, but rich in faith," (Jas 2:5: "Hearken, my dearest brethren.") men rich in virtue, possessing a beautiful and refined character, bound to the See of Peter, and completely and fully Catholic and apostolic in every way that the term implies. These very praises, our blessed predecessor Pope Pius XI, expressed clearly with these words: "Why... should we marvel, if Cyril and Methodius—whom we may call sons of the East, of Byzantine origin, of Greek nationality, sent by the Romans, and Slavic in the fruits of their apostolate—have done all things for the benefit of all, so that all might profit from the unity of the Catholic Church?"

It pleases Us to briefly and concisely recount the annals that narrate their history. They were born in Thessalonicae, brothers, equal in their devotion to the faith, but unequal in their natural gifts: one distinguished in administration, the other in the study of philosophy; both, after having undertaken laborious sacred expeditions among the Arabs and Khazars, withdrew to the solitude of Mount Olympus in Bithynia. Sent by Emperor Michael III to Ratislav, the prince of Great Moravia, who had requested suitable heralds of the Gospel, they were received with great joy, and without any delay, they devoted themselves to the evangelical mission to which they had dedicated themselves. In a short time, a great harvest grew splendidly. The apostolic labor, which might have been more difficult to accomplish, was made easier because a new Slavic script was created, and the books of both Testaments, as well as the liturgical books, were translated into their language, both of the Roman and Byzantine rites. When both brothers arrived in Rome, to give an account of their deeds to the Roman Pontiff and to receive instructions on what to do, they were received with great honor by Hadrian II. This Supreme Pontiff, after hearing the account of the two men, and after having read the translations of the Scriptures and liturgical books into the Slavic language, declared that the language itself was worthy of being used for the worship of God.

[*Latin ed. p. 436*]

The Acts of the Apostolic See – Official Commentary 436, having recognized the orthodox and unblemished faith of these proclaimers, arranged for Methodius and some of his disciples to receive the sacred Orders. When, however, Cyril, mature in virtue rather than in years, passed away shortly after in Rome, his body was carried forth with solemn funeral pomp and, with the utmost reverence, was laid to rest in the urban basilica of Saint Clement. Methodius, moreover, was created Archbishop of Pannonia and of Great Moravia, and he undertook this office also, so that, as a papal legate, he might consider the spiritual benefit of the Slavic peoples. Having undertaken this new work with a firm and steadfast spirit, the most holy man first established or strengthened ecclesiastical discipline within his

Translated by churchlatin.ai, a product of Boyne Archives

province, and, through arduous journeys undertaken over vast distances, he instructed not only the Moravians, Slovaks, and Slovenes, but also the Bohemians, Poles, Croats, and, through his disciples, the Serbs, Macedonians, and Bulgarians; and, through their efforts, also the Ukrainians, Russians, and Ruthenians, in the Christian faith. It must not be omitted that Methodius returned to Rome, so that, before Pope John VIII, he might sufficiently clear himself concerning the use of the Slavic language in the sacred rites, being freed from all accusation, and retaining the duties entrusted to him by Hadrian II, namely, the Slavic mission, and carrying them out with greater diligence. For it was always and solemnly his duty to be bound to the Roman Church by the closest bonds of charity and faith, and to fulfill his sacred ministry with obedience to the Apostolic See, which is the foundation of truth and of Christian unity. After having accomplished and suffered much for the sake of Christ, he completed his earthly life on the sixth day of April in the year 1885, and was buried in the sacred principal church of Great Moravia. The religious reverence, the good reputation, the renowned fame, with which the Saints Cyril and Methodius flourished, far and wide, in every time and place, led Leo XIII to advise that, through Encyclical Letters, the "Grande munus" should extol these Apostles with the highest praise; and that Roman Pontiff decreed that the feast day and cult of these Saints should pertain to the entire Church, so that, like a brighter light shining in the candlestick of the temple of God, they might illuminate it. Moved by the same observance as our Predecessor, and considering the circumstances of the present time and the very memory that is celebrated, we desire and hope that you and all those from your nations who are numbered among the Christians, may, with the most just devotion, turn your eyes and hearts to these heavenly benefactors, as to friendly stars. The more that human, but divine assistance is needed among you, the more you should trust in their intercession.

[*Latin ed. p. 437*]

Acta Ioannis Pp. XXIII 437 states that, in the heavenly abodes, a powerful intercession continues to be offered for the needs and endeavors to which they were devoted, and that their influence, far from being extinguished, grows ever more potent; their provident care watches over all. You know, Venerable Brothers, that We strive and endeavor with fervent desires, so that those in the East who are adorned with the Christian name, being separated from the communion of the Apostolic See, may seek to restore it, and that, step by step, the unity of the one flock and the one shepherd may be perfected in Christ. To this end also contribute the desires of the Second Vatican Ecumenical Council, to which – with no small joy and with the auspicious hope – observers from separated Churches were also present. The voice of the times is the voice of God; and this, by no means a single indication, but by many and weighty arguments, seems to urge and

Translated by churchlatin.ai, a product of Boyne Archives

incite the restoration of communion and peace. Greater than those things which divide are those which unite in this most noble and useful cause of restoring, in immaculate unity of faith, the bonds of concord, from which, without doubt, a new order of happiness will be born for the Christian world. Now, it is necessary that both sides foster the paths which, if solidly established, will lead to the desired outcome, if there is mutual esteem and fraternal charity: this, which yearns to fulfill the will of God, is powerful in all things, hopes for all things, and endures all things. How much this undertaking contributed was evident in the initiative founded by Anthony Martin Slomsek, Bishop of Lavant, and promoted by Anthony Cyril Stojan, Archbishop of Olmütz, which bore the name "Apostleship of St. Cyril and St. Methodius," as well as in the gatherings held at the sacred memorials of St. Methodius in Velehrad. The notable and grateful fruits which have ripened for the common good greatly intensify the fervent desires of those who long for better times, which provide the opportunity to happily resume and promote [these efforts]. It is recalled that, when We were serving as Apostolic Delegate in Bulgaria in the year 1927, We wrote to the President of the Velehrad Gathering: "I desire that the voice of joy, originating from Bulgaria, may reach you and, through you, resonate among all those gathered at Velehrad, for this reason, because solemn gatherings are held at the sacred memorials of St. Cyril and St. Methodius. This voice testifies that the Catholic faithful who are here participate in the prayers, studies, deliberations, and desires of the Catholic Slavs for the union of the Churches..." Truly, we seem to be grains of wheat, scattered on the mountains, according to the beautiful image of the ancient Christian prayer.

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - Commentarium Officiale: "As grains coalesce to form a savory bread, may God bless the fraternity of your souls, and may the grace from on high unite it as if with a common seal." 8 From that time onward, we began to adopt the custom of praying to God not only for the beloved Bulgarian people, but also for all peoples who have contributed to the shining forth of the name of Christ in Media Europa. My heart was deeply moved at that time; and this impulse spurred me to offer daily prayers to God, filled with faith, for them throughout the course of the subsequent years, with a tender affection. In these prayers, we are accustomed to join the most blessed Mother of God, Saints Cyril and Methodius, and all the saints of both East and West, so that, through their powerful intercession, they may obtain from the Most High the long-awaited fulfillment of the fraternity and peace so desired. To diligently strive in this sacred endeavor of unity, Saints Cyril and Methodius stand as encouragers, inspirers, and patrons, indicating the path to be taken, like two poles of light. Indeed, these holy pillars of unity, pray much for the entire holy commonwealth, which is the Church, and for the peoples en-

Translated by churchlatin.ai, a product of Boyne Archives

trusted to their care: Cyril and Methodius, two olives, two candlesticks, two sons of oil, who stand before the Lord of all the earth. 9 How fitting, how loving, and how appropriate to the present circumstances is the prayer that Saint Cyril poured out to God in Rome, as he was dying, requesting great and heavenly things for the people entrusted to him: "Lord God, who created all the orders of angels and incorporeal powers, who extended the heavens and established the earth... increase your Church in number and gather all into unity, and establish the chosen people in concord in your true faith and right confession, and inspire in their hearts the hearing of your word... that they may be prepared for good works and for those things that are pleasing to you." 10 On this solemn occasion, remembering the happy event, we offer thanks to God with the utmost devotion for the ineffable benefit that was conferred upon the Christian commonwealth through the arrival of Saints Cyril and Methodius. For through them, either directly or through their disciples, the Christian faith and the cultivation of civil humanity were brought to the Slavic peoples. And therefore, the gifts naturally implanted within these peoples have flourished, thanks to the grace of the Gospel, which adorn them: a vivid sense of divine things, a generous nature, a versatile abundance of intellect, and a striving for a more refined humanity. 8 Acta V. Conv. Velehr., p. 61. 9 Cf. 2 Maccabees 15:14; Revelation 11:4; Zechariah 4:11-14. Vita Constantini slavica, cap. XVIII. 10

[*Latin ed. p. 439*]

Acts of Pope John XXIII, 439: Inclination towards good works, a rich vein of artistic talent, and generous hospitality – all of which provide firm grounds for hoping well. Sadly, in many of your regions, these great heavenly benefits and the honors received from your ancestors, and the nobility of the Christian name, are miserably disregarded. We earnestly desire that it may no longer be the case that what ought to be esteemed and cherished is neglected, and that, with a change in the counsel of your leaders, which we confidently expect, the storm may turn into a gentle breeze. That the invaluable treasure, transmitted from your ancestors, of the Christian religion may be preserved unharmed among your peoples, we urge you to offer this year, with greater devotion, prayers, supplications, holy sacrifices, tears, and the fruits of good works, holding the mystery of faith in a pure conscience.

11. O Lord, who governs and directs all things and all times, may you be propitious, that hope may be strengthened, that afflictions and sorrows may be turned to good, and that consolation may be prepared, with which you will refresh us, and which will be all the more joyful the less we have relied on our own efforts. We have learned that memories of such secular events are often honored by certain distinguished undertakings, so that they may be endowed with lasting religious significance and benefit. These will pertain to investigations of historical events, to studies of the teach-

Translated by churchlatin.ai, a product of Boyne Archives

ings of Saints Cyril and Methodius, and especially to pious pilgrimages. To these, let other undertakings be added, so that a fitting and honorable tribute may be given to the Apostles, and so that the flame they brought may be rekindled more brightly and raised up. For this reason, we have also destined some of the candles, which we have duly blessed on the feast of the Purification of the Blessed Virgin Mary, for some of your principal churches, to signify Christ given as a light to your nations and the common source of salvation, who appeared to you through two sowers of the light of the Gospel. Therefore, we earnestly desire that the secular commemoration of Saints Cyril and Methodius may be celebrated with great dignity and fruitfulness, and that it may leave behind a legacy of spiritual growth and lasting effect. For this purpose, we invoke the present help of God, and we impart to you, Venerable Brothers, and to the clergy and faithful entrusted to your care, our Apostolic Blessing, as a sign of heavenly favors and a pledge of our good will.

Given in Rome, at St. Peter's, on the eleventh day of the month of May, in the year 1963, in the fifth year of Our Pontificate.

JOHN PP. XXIII

1 1 Cf. 1 Timothy 3:9.

[*Latin ed. p. 440*]

Acta Apostolicae Sedis - Official Commentary 440

APOSTOLIC EXHORTATION

To all Bishops who have peace and communion with the Apostolic See: concerning the devout celebration of the upcoming novendial days of Pentecost.

IOANNES PP. XXIII

VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

For nine days, which precede the most sacred feast of Pentecost, the Mother Church earnestly implores the presence of the Holy Spirit, the Paraclete. And she commands that these days should recall, with trepidation, the vigils in the Jerusalem Cenacle, where the Apostles, gathered together and wholly devoted to fervent prayer, surrounded the most holy Virgin Mary: all of them persevering with Mary in prayer with... Jesus.

A more manifest consideration of this mystery is once again presented to our eyes, as the Second Vatican Ecumenical Council progresses further,

Translated by churchlatin.ai, a product of Boyne Archives

and with eager efforts it is preparing for its second session, which will begin next month of September. Therefore, great solace is infused into Our soul, contemplating and considering that the Catholic family, spread throughout the world, like grains of wheat scattered on the mountains, will be gathered together in prayer for the sake of the Mother of God, so that through the abundant influx of the Holy Spirit, the gifts may be invoked and obtained for Our most esteemed assembly of Bishops.

Promptly, therefore, yielding to the customary impulses of heavenly grace, the humble Vicar of Christ, who writes to you, and who gratefully recalls the annual spiritual exercises, once carried out together with the Bishops of the Ecclesiastical Province of Venetia, will enter into the sacred solitude of pious retreat during these novendial days. For the Divine Paraclete, in order to pour forth the abundance of His gifts upon us, requires that our minds be freely and readily open to His invitations, that we may burn with even greater zeal for evangelical perfection, and that we may peacefully acquiesce in the counsels of Divine Providence. For this reason, during these days, let us briefly set aside cares and business.

1 Act. 1, 14.

2 Didaché IX, 4.

[*Latin ed. p. 441*]

The Acts of Pope John XXIII, 441. We interrupt the duties of the apostolate, so that, in silence and in hope, we may await the coming of the mystical Divine Paraclete, who is poured out upon the Church, so that He may renew Pentecost's wonders within her. While We desire to inform you more fully of this humble purpose of Ours, Venerable Brothers, We are not at all doubtful that you also, as Bishops and Pastors of the Church of God, united in spirit and intention with the Successor of Peter, will wish to follow Our pious exercises through prayer and meditation. Indeed, We are delighted by the hope that your strength will be renewed for the continuation of the labors of the Ecumenical Council, whose second session We await with confident spirit. Therefore, it will be so that all the sacred prelates, united with Peter in supplication, will give a more significant and insistent example, which all the priests and faithful in the world should observe, and from which they may be more and more called to attain that which is necessary: namely, sanctity of life, amendment of morals, zeal for the apostolate, which must be diligently devoted to the honor of Jesus Christ and His Church, to which all things, by reason of its pastoral nature, the Ecumenical Council truly tends. May the common prayers offered to the Holy Spirit, Lord and Giver of Life, bring about the renewal of minds and morals desired in the entire community of the faithful, for which the Ecumenical Synod is primarily convened; may the same Spirit make all of you more ready and more steadfast in serving God and promoting the good of souls, according to that way of life which shines with truth, is

Translated by churchlatin.ai, a product of Boyne Archives

informed by justice, is enriched by works of charity, and strives to attain ever greater things, with that impulse of freedom with which Christ has freed us. Having said these things and trusting in such certain hope, We impart to you, Venerable Brothers, Our Apostolic Blessing, the pledge of higher graces, and We desire that it pertain to each diocese, entrusted to your care, that the grace of Our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit may be with you all. Given at Rome, at Saint Peter's, on the twentieth day of the month of May, in the year 1963, in the fifth year of Our pontificate. JOHN PP. XXIII.

3 Is. 30, 15.

4 Gal. 4, 31.

5 2 Cor. 13, 13.

[*Latin ed. p. 442*]

Acta Apostolicae Sedis - Official Commentary 442. APOTOLIC LETTERS. The title and privileges of the Minor Basilica of the cathedral church of Morón are conferred. JOHN PP. XXIII. For the perpetual memory of the matter. The citizens of Morón, established in this earthly pilgrimage, have erected a magnificent and admirable monument in their city, a temple, in honor of the Blessed Virgin Mary, who is free from all taint, whom they commonly call the "happy journey" and who is a guide to the heavenly homeland to which we aspire. This temple, which was begun in the year 1868, was not long ago elevated in dignity to that of a cathedral church. Religion and art appear to be happily united there, since the ancient Image of the most holy Mother of God, distinguished by that very name, which is the most noble ornament of that sacred edifice, draws the hearts of Christians to itself with a constant impulse. Moved by this spirit of piety, that image was, by our authority, redeemed with a golden diadem, by Apostolic Letters dated December 19, 1960, under the Fisherman's ring. It is also said that the sacred rites are performed in that temple with all due care and with appropriate solemnity. The building itself deserves praise for its spaciousness, its architectural style, which recalls the majesty of the basilicas of the City, its sacred towers and its portico, with which it is adorned. It is also said to possess a large altar, which is a specimen of singular elegance. Considering these things and desiring to kindle a deeper Marian devotion in the flock entrusted to us, the Venerable Brother Michael Raspanti, Bishop of Morón, made supplications to Us, so that We might grant the aforementioned temple the title and status of a Minor Basilica. Gladly complying with these requests, We, after consultation with the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these Letters, and in perpetuity, elevate the cathedral church of Morón, dedicated to the Immaculate Conception of the Blessed Virgin Mary, called the "happy journey" or, as it is commonly said, "del Buen

Translated by churchlatin.ai, a product of Boyne Archives

Viaje," to the rank of a Minor Basilica, with all the rights and privileges that properly belong to temples bearing this title. Notwithstanding any contrary provisions. We decree, We establish, We declare these present Letters to be firm and valid.

[*Latin ed. p. 443*]

The acts of Pope John XXIII, numbered 443 and 444, are perpetually to exist and remain; to produce and obtain their full and complete effects; and to be of the greatest benefit, now and forever, to those to whom they pertain or may pertain; and thus, they are to be rightly judged and defined; and anything attempted by anyone, with any authority, knowingly or unknowingly, concerning these matters, is to be declared invalid from now on and of no effect. Given in Rome, at Saint Peter's, under the ring of the Fisherman, on the first day of December, in the year 1962, in the fifth year of Our Pontificate. HAMLET, by the public decree of the Most Reverend Cardinal CICOGNANI, Saint Patrick, Bishop and Confessor, the heavenly Patron of the diocese of Harrisburg, is declared. POPE JOHN XXIII, for the perpetual memory of the matter. The clergy and faithful of the diocese of Harrisburg, from which, in the year 1962, it was constituted, honor the illustrious Saint Patrick, a man renowned for his virtues, a devoted herald of the Gospel, and commend themselves to his protection. It is known that a temple dedicated to this eminent Prince of Heaven has been erected within the same diocese. To foster and promote this piety, and to elicit a rich abundance of spiritual fruits from it, the Most Reverend George Leo Leech, Bishop of Harrisburg, requested that We declare Saint Patrick the heavenly Patron of his diocese. We willingly fulfilled this request, confident that, with that holy Shepherd protecting souls from Heaven, the Catholic cause in that region will grow with joyful increase. Therefore, after consultation with the Congregation for Sacred Rites, and with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We establish and declare, by these letters, perpetually, Saint Patrick, Bishop and Confessor, as the heavenly Patron of the entire diocese of Harrisburg, with all the rights and liturgical privileges that rightly belong to the Patrons of dioceses. Notwithstanding any contrary provisions. We decree that these present letters shall perpetually exist and remain in full force and effect; that they shall produce and obtain their full and complete effects; and that they shall be of the greatest benefit, now and forever, to those to whom they pertain or may pertain.

[*Latin ed. p. 444*]

Acta Apostolicae Sedis – Official Commentary 444. Most Reverend Sir, it is thus that judgment must be rendered and defined; and it shall be null and void from this moment, if anything whatsoever, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with

Translated by churchlatin.ai, a product of Boyne Archives

any authority. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fourth day of the month of December, in the year 1962, the fifth year of Our Pontificate. HAMLETUS, Prefect of the Public Affairs of the Church. I. Card. CICOGNANI. III. The New Statutes of the Order of the Knights of the Holy Sepulchre of Jerusalem are approved. IOANNES PP. XXIII. For the perpetual memory of the matter. – To the most religious, in commemoration of the victory by which Christ the Savior, rising from the dead, overcame death, granting us life, and bestowing eternal salvation, the Order of the Knights of the Holy Sepulchre of Jerusalem derives its name and its force, which the Apostolic See has never ceased to cherish with particular care. Indeed, those things which the Roman Pontiffs have benignly granted to it over the past centuries, striving to preserve them as if they were an inheritance and to increase them, Our Predecessor, the blessed memory of Pope Pius XII, approved and confirmed the Statutes of the same Order, with Apostolic Letters under the Fisherman's Ring, dated the nineteenth day of the month of September in the year 1949. And We, to whom, in a sufficiently long course of life, it has often been given to meet with members of this Equestrian Order and to learn of the works accomplished by it, rejoice to witness this tested benevolence of the Supreme Pontiffs. Moved by this inclination towards this most excellent group of knights, We have appointed Our Venerable Brother Eugene, Cardinal Tisserant of the Holy Roman Church, Bishop of Ostia and Porto and of Santa Rufina, Dean of the College of Cardinals, as its Prefect, after Nicholas Cardinal Canali, the first Grand Master of this Order, having been honored with the Roman purple, was taken from this life. With this, it has grown with joyful additions, for he is indeed worthy of the praise of his merits, who enjoys the singular grace of the Apostolic See and is covered by its protection. For it is known to Us that it was then spread to many nations and to the works of the Latin Patriarchate of Jerusalem.

[*Latin ed. p. 445*]

Acta Ioannis Pp. XXIII 445 abundantly testifies to the growth it has experienced. Currently, in accordance with Our wishes, the aforementioned Order dedicates itself to works of charity and missionary activity for all those, whether of the Latin or Eastern rite, who reside in the Holy Land, striving to ensure that the Faith is preserved, defended, and promoted there. These excellent endeavors undertaken and the services rendered, which the Order, with God's help, undoubtedly seeks to fulfill, have suggested that the laws of the Order, approved by Pope Pius XII, as mentioned above, should be adapted to the new needs of life and the forms of the apostolate that are now proper to the Order, and therefore prudently modified. Indeed, as with any well-constituted and vigorous association, it is necessary for this Order of Knights to ensure that those who are present, under the guidance of the Grand Master, Cardinal, exert all their efforts

Translated by churchlatin.ai, a product of Boyne Archives

to strive for the noble and lofty goals of the Order itself, namely, that the members cultivate Christian piety and defend the Faith in the homeland of the Divine Redeemer, promoting it and inspiring people to love their Savior. After considering all of this, Our Venerable Brother, Cardinal Tisserant of the Holy Roman Church, whom we praised above, requested that we allow these statutes to be adapted to the needs of these times by Our authority. We, with a willing heart accepting his prayers, have decreed that the Most Reverend Cardinal should, for the purpose of testing, temporarily review and revise the statutes, which, as is known, he did through letters dated June 10th of the year 1962. Now that this experiment has had a happy outcome, we believe it is now appropriate to legitimately recognize and approve the statutes that complete and renew those previously published in 1949. Therefore, with Our own motion, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, We hereby approve, confirm, and add the force of Apostolic sanction to the new statutes of the Order of the Holy Sepulchre of Jerusalem, according to the model written in the Italian language and consisting of thirty-six articles, which is preserved in the archives of Our Office for issuing Briefs, and whose first words are: "Article I: Foundation: The Order of the Holy Sepulchre of Jerusalem, of ancient origin, was constituted," and whose last words are: "the lieutenancies may have a particular regulation, made valid by the approval of the Grand Master." Furthermore, since Pope Pius XI, Our Predecessor, established the Order of the Holy Sepulchre as a legal entity, as it is called, We hereby confirm this condition established by law for the same Order, with all its privileges.

[*Latin ed. p. 446*]

Acts of the Apostolic See - Official Commentary 446, with all the faculties and honors that legitimately belong to the person in question. Notwithstanding any contrary things. We decree these things, establishing these present Letters to be forever firm, valid, and efficacious; to produce and obtain their full and complete effects; and to be fully efficacious for those to whom they pertain or may pertain, now and in the future; and thus to be rightly judged and defined; and to be declared void from this moment and null, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the eighth day of the month of December, in the feast of the Immaculate Conception of the Blessed Virgin Mary, in the year 1962, in the fifth year of Our Pontificate. HAMLET, for public affairs. LETTER To His Eminence, Father Hamlet, John, Cardinal of the Holy Roman Church, Bishop in title of Tusculanum, concerning the solemnities celebrated in Faenza, in honor of the Reverend Francesco Lanzoni, a distinguished priest and historian. Signor Gardinale, With profound pleasure, we have learned that the diocese of Faenza is preparing to render

Translated by churchlatin.ai, a product of Boyne Archives

solemn honors to one of its illustrious sons, the distinguished priest and historian Francesco Lanzoni, whose centenary of birth is being commemorated with a congress of studies that will focus on his work, and which will be concluded by a public commemoration that you, Signor Cardinal, will deliver in the city theater, on Saturday, May 18th. We express our cordial satisfaction and joy for this appropriate celebration, which exalts the scholar of high merit, and at the same time, points out to the clergy and students of the sanctuary the figure of the ecclesiastic who, exemplarily faithful to his vocation, served the Church in the arduous and fruitful field of scientific research and teaching. From the early years of Our priesthood, while we were in Bergamo, serving the Bishop and fulfilling the office of teacher, we were attracted by the name of the Seminary of Faenza: It had become known to us for the distinction of its professors.

[*Latin ed. p. 447*]

From the Acts of Pope John XXIII, page 447, and especially due to the esteemed personality of Monsignor Lanzoni, who was celebrated for his historical studies aimed at illuminating the diocese and the Emilia-Romagna region, and subsequently the dioceses and regions of Italy, in their origins, in the splendor of their Martyrs and Saints, and in the heritage of ancient and admired institutions and traditions. The bright example emanating from Faenza also provided a strong incentive for us to dedicate a portion of our time to the historical investigation of illustrious figures, relevant institutions, and memories of our native land. It was in 1908 that we were captivated by the prospect of a lengthy study on the Visit of St. Charles Borromeo to Wechte; a delightful undertaking, a joyous labor, which accompanied and comforted us for fifty years, albeit with prolonged interruptions, until the very eve of our elevation to the Papacy. We cherish these ancient memories, aware of how beneficial and fitting it is for every diocese to include among its clergy men particularly dedicated to study, who, with the loving understanding of which Lanzoni was a master, can investigate and deepen the determining motivations and precious developments of local ecclesiastical history, thus bringing to light authentic treasures of Christian life. We are pleased to address a paternal word of affectionate exhortation to the young clergy, whom we regard with an eye of hopeful expectation, urging them to embrace the commitment and honor of deepening the path laid out by the illustrious historian, Monsignor Lanzoni, extending and broadening, in the spirit of his exemplary work, the benefits he acquired for the Church and for historical scholarship. As a pledge of heavenly favors and comforting graces, we impart to you, Cardinal, to the beloved diocesan Bishop, and to the other prelates present, to the authorities, to the clergy, and to the seminary, together with the scholars participating in the Congress and the generous people of Faenza, the Apostolic Blessing. From the Apostolic Palace, May 10, 1963, the Feast of St. Antoninus. IOANNES

Translated by churchlatin.ai, a product of Boyne Archives

PP. XXIII.

[*Latin ed. p. 448*]

Acta Apostolicae Sedis - Official Commentary 448

ALLOCUTIONS

I. In the Royal Hall of the Apostolic Palace in the Vatican, delivered when the award, "Prix Balzan 1962 pour la Paix, l'Humanité, la Fraternité des Peuples," was presented to the Supreme Pontiff, in the presence of Most Eminent Cardinals and Most Excellent Men.

* Dear Gentlemen.

To the immortal and invisible King of the ages, to God alone be honor and glory!

1. This prayer, which returns to Our lips each day, gives its tone to the ceremony of today. For it is to God that Our gratitude is first directed, at the moment when the Peace Prize of the International Balzan Foundation is presented to Us. It is to Him that it has pleased to spread peace in hearts, and to inspire this initiative, which, through Our person, wishes to be a tribute to the Church and to its mission of peace among men. Our recognition is then addressed to you, Excellencies, who have known how to accompany the presentation of this gift with words so noble and so elevated; it extends to the members of the various committees of the Foundation and to all the high-ranking personalities who have wished to give, by their presence, a singular solemnity to this ceremony. We were eager to welcome you within the confines of the Apostolic Palace, whose monumental construction still echoes to us the voices of past centuries. Here, in the "Royal Hall," Kings and Emperors once came to visit Our Predecessors, and many of the frescoes that adorn these walls perpetuate the memory of the homage paid by the great of this world to the successor of the humble Fisherman of Galilee. Circumstances change, over the ages, and the encounter sometimes takes on different forms, but no less touching. When Our predecessor, Pope Leo XIII, made the voice of the Church, friend of the workers and of social progress, resound loudly throughout the world, through the Encyclical *Rerum Novarum*, the Apostolic Palace was witness to a...

* May 10th, in the year 1963.

1 Tim. 1, 17; chapter of Prime.

[*Latin ed. p. 449*]

Acta Ioannis PP. XXIII, 449: A most impressive spectacle: the arrival of the "pilgrimages of labor." This time, they were not merely representatives of temporal power, but humble sons of the people who had rediscovered the path to the Vatican and ascended, by those majestic stairways, to meet the Father of Christendom. It is pleasing to us to recall this memory in the present circumstances. The aspiration for just peace, of which we are

Translated by churchlatin.ai, a product of Boyne Archives

today the happy witnesses, has penetrated the minds and hearts of all, without distinction, but with a more pronounced emphasis, it seems, within the working classes. Therefore, you will permit us to see in the event that motivates your presence here, dear gentlemen, the culmination and, as it were, the crowning of a long process: carried by the tide of public opinion spread throughout the world, a testimony of high significance is today delivered by your hands to him who, here on earth, represents the "Prince of Peace." Your gesture translates, in the most eloquent manner, the unanimous aspiration of men and peoples. This vast consent, of which you are the highly qualified interpreters, has wished to express itself directly in the present circumstances, and the ceremony begun here will naturally have its complement in Saint Peter's Basilica. We invite you to descend with us now, to gather the echo of the adherence of hearts that is stirred by the sublime ideal of peace. You will surely be pleased to hear the "vox populi" give its enthusiastic assent to the noble act that you have just performed.

To the Most Blessed Father, the award was presented by the Most Reverend Anthony Segni, President of the Italian Republic, as he was the honorary President of the "Balzan Foundation." The reasons for which the Supreme Pontiff John XXIII has been honored with the award are recounted below: Balzan Prize, 1962, for Peace, Humanity, and Fraternity among Peoples, to JOHN XXIII – For peace, due to his tireless concern to contribute to the maintenance of peaceful relations between states, both through his peaceful appeals to the goodwill of men and through his recent diplomatic interventions. – For fraternity among men and peoples, due to the significant contribution he has made to this fraternity, particularly during the past year: by inviting the representatives of other Christian confessions, Orthodox and Protestant, to attend the Ecumenical Council, and by actively participating in it; thereby, provoking among the members of these confessions, as well as among those of the Catholic Church, an attitude of the greatest mutual understanding, the extensions of which will be numerous and important; and by establishing contacts that extend beyond the Christian community.

29 - ACTA, vol. V, n. 8. – 5-6-1963.

[*Latin ed. p. 450*]

Acts of the Apostolic See - Official Commentary 450 II To the Most Reverend Fathers Cardinals, the Most Reverend Gentlemen of the College of Legates from the Nations and the Prelates of the Roman Curia, and other honorable men present in the Vatican Basilica, as the Supreme Pontiff descends from the Royal Hall, after having received the award, namely, "The Balzan Prize for Peace, for Humanity, for the Fraternity of Peoples." * Venerable Brothers, esteemed Gentlemen, sons. A few moments ago, We were present in the Royal Hall of the Apostolic Palace at a ceremony marked by impressive gravity and solemnity. You know what its purpose was: namely,

Translated by churchlatin.ai, a product of Boyne Archives

that which now brings Us among you, the great treasure of social life, the brightest point in the history of humanity and Christianity, the object of the confident expectation of the Church and the peoples: peace. That the prize for peace of the International Foundation Eugène Balzan should be awarded to the humble Servant of the Servants of God; that such a numerous and qualified assembly should have wished to associate itself here with this event: this calls forth two kinds of reflections, some concerning the person of the Pope, others suggested by the majestic setting of this gathering, the Vatican Basilica. And it is fitting that all should conclude with the hymn of thanksgiving: Magnificat, Magnificat anima mea Dominum! First, the person of the Pope. Many motives and circumstances, especially during the last sixty years of world history, have contributed to making the universal interest in his mission more pronounced. At the moment when a testimony of high human and social value is rendered to the Church in Our person, you will not be surprised that We recall the memory of the unforgettable Pontiffs whom We have personally known during Our life, and who have contributed so much to increasing everywhere the esteem for the benevolent action of the papacy. Leo XIII, Saint Pius X, Benedict XV, Pius XI, Pius XII: all five, true friends of humanity, good and courageous artisans of true peace, may they * On May 10th, in the year 1963.

[*Latin ed. p. 451*]

The Acts of Pope John XXIII, page 451, diligently labored to maintain, develop, or restore among men. He who has inherited their legacy, for his part, witnesses with profound emotion the manifestation of this great design of the Almighty God, "the origin of all fatherhood, both in heaven and on earth," the source also of all fraternity among men, the true fraternity of peace. The humble Pope who speaks to you is fully aware of being, personally, very little in the sight of God. He can only humble himself, and thank the Lord, who has so favored him; with grateful recognition, he receives the love of the countless sons who, from all corners of the globe, turn to him who today exercises the authority of Saint Peter on earth, and seeks to live to the best of his ability the witness of the glorious Apostle. We tell you this simply, as We think: no circumstance, no event, however honorable it may be for Our humble person, can exalt Us or disturb the tranquility of Our soul. Glory to God, who, in His goodness to His servant, infuses in him each day the serenity and courage to continue His work in service to humanity, and brings to him, around his person, the men of our time in such universal agreement and such encouragement for the exercise of his ministry.

The second subject of reflection is provided to Us by the majestic setting of the Vatican Basilica. It appears, on this day, permeated by the light of one of those examples with which the history of the Church is so rich. The event in question, the celebration of peace, has a profound meaning, which has

Translated by churchlatin.ai, a product of Boyne Archives

touched the hearts of all. We are the happy witnesses of the unanimity that has spontaneously arisen around a memorable act accomplished in honor of peace. And We invite you to raise a thought to him who is the origin of this initiative: Eugène Balzan. The humble son of the world of work had his gaze turned towards the future. His act will remain a blessing for the exercise and service of true peace. Perhaps never, as in the present circumstance, has a tribute to the glory of peace aroused such an outpouring of spontaneity, simplicity, warmth, and tenderness in hearts. Peace, seen in the light of God and reflected in the heart of 1 Ephesians 3, 15.

[*Latin ed. p. 452*]

452 Acta Apostolicae Sedis - Commentarium Officiale: What a sight, dear sons, and what delight for the spirit and for the heart! But it is a structure that is built day by day, and upon solid foundations. Here, beneath the vaults of the Basilica Vaticana, We see rising into the sky of Rome the incomparable dome of Michelangelo. But We are careful not to forget that it rests upon four imposing pillars which sink deeply into the earth, until they touch the rock: that rock of which it is spoken in the conclusion of the discourse on the mountain: "Every house that is built upon the rock, and upon that rock the waters came, and it was not overthrown." 2 Indeed, peace is a house, the house of all. It is the arch that unites earth to heaven. But in order to rise so high, it needs to rest upon four solid pillars: those which We indicated in Our Encyclical *Pacem in terris*: "For peace, We said, is only a word devoid of meaning if it is not based upon the order which We have, with fervent hope, traced in this Encyclical: an order founded upon truth, built according to justice, vivified and completed by charity, and realized in freedom." 3 These four principles, which support the entire structure, belong to natural law, inscribed in the heart of all. Therefore, it is to humanity that We have addressed Our exhortation. We are convinced, indeed, that in the years to come, in the light of past experiences and in an objective and serene appreciation of the language of the Church, the doctrine which She offers to the world will prevail by its very clarity. Presented to the men of today without any partisan distortion, it is impossible that it should not increase in the world the number of those to whom will return the merit and the glory of being called builders and edifiers of peace. Finally, the act of grace: *Magnificat!* In the presence of the central event of this gathering—the homage paid to the Pope, for the first time in the history of the entire Roman Episcopate, with a prize for peace—it is pleasing to us to let resonate in our soul the words of the canticle of the Virgin Mary at the beginning of her prodigious motherhood: a hymn of which she gave the first notes, and which has resounded through the centuries, bearing a wealth of motives of joy and comfort for all humankind. For us, We love to extract three verses, which We...

2 Matth. 7, 25.

Translated by churchlatin.ai, a product of Boyne Archives

3 Encyclical *Pacem in terris*, 5th part.

[*Latin ed. p. 453*]

The Acts of Pope John XXIII, page 453, speak of giving animation and coloration to this great gift of peace, descended from heaven upon the earth, so that it may return, accompanied by the acts of gratitude of humanity. First, what applies to the person of the Pope: "He hath regarded the humility of His handmaid" (Luke 1:48); and therefore also: "the humility of His servant." It is in humility that the Pope who speaks to you intends to continue his work in the service of men and of the peace of the world. He will not depart from the evangelical teaching, equally foreign to harshness and to indulgent weakness, both of which are harmful to souls. And this lesson is valid for all, for we are all indebted to God for the great gift of peace, as for all His other blessings, and we are all bound to employ them in His service. Humility is the true title of glory for every man on earth, for it implies recognition of the rights of God, sincere acceptance of the precepts of Christ, and a generous commitment to the service of human brotherhood.

Secondly, "He hath shown strength with His arm" (Luke 1:51). Faced with the events of which we are witnesses: a thirst for renewal and spiritual progress in many; a concern of peoples to complement one another rather than to fight; a general desire to establish institutions founded on natural law; Christian peace represents for all and for each an inestimable treasure, capable of further development. We say this all the more willingly because We see before Us, with great satisfaction, the Representatives of the peoples who have recently entered the international organizations, to which they have brought the enthusiasm of their youth, and from which they draw, in return, new energies.

Finally, for all, the hour of mercy: "His mercy is from generation to generation to those who fear Him" (Luke 1:50). No longer the hour of vengeance, of retaliation, of bloody rivalries; no longer the hour of a new recourse to force, which humanity rejects, which Christian conscience repels with horror. The hour of wisdom for all, the hour of conscience which gives birth in the hearts of men to the noblest aspirations. Mercy exercised between brothers, an image and reflection of the divine mercy towards humanity. These are the great lessons of the Magnificat, further enhanced by the contrast between the delicate features of the first verses and the grave tone of the others.

[*Latin ed. p. 454*]

Acts of the Apostolic See - Official Commentary 454 and following: He hath scattered the proud... He hath overthrown the mighty from the seat of their power, words laden with threats and condemnation for those who stray from the order willed by God, or who seek to uproot it, or who

Translated by churchlatin.ai, a product of Boyne Archives

strive to reduce it to the narrow circle of individual egoisms. Venerable and beloved Brothers, dear gentlemen, dear sons, who have come here today from all horizons, you are and wish to be pilgrims of peace. We were, and We intend to remain so. Allow Us, before concluding, to make a reference to Our own humble person. When the service of the Holy See first led Us, many years ago, to the regions of the Near East, We carried, as a treasure, in Our humble baggage, the words that have always been so dear to Us: Obedience and Peace. This was in 1925, a few years after the end of the First World War. After traversing countries devastated by war, We arrived in Sofia, a city dear to Our heart above all others, as is and will always be the first residence assigned to Us by the Providence. It was April 25th, the day of the feast of Saint Mark, whose teaching can be summarized in two words: Peace and the Gospel. Nearly thirty years later, in 1953, after having been graciously received for ten years in Istanbul and Athens, and for eight years in Paris, We arrived in Venice, of which We became the Patriarch; and with these same words in Our heart and on Our lips, We knelt before the tomb of the Evangelist. Peace and the Gospel: the weapons of Saint Mark and of all true friends of God and of men. These are, and will forever be, Ours. Dear gentlemen, dear sons, We have opened Our heart to you. Allow Us to conclude with the evocation of a touching rite, suggested to Us by your presence in this venerable sanctuary. At Saint Peter's, as in the other three major basilicas, you know, a door is opened every twenty-five years: it is the door that introduces pilgrims from all over the world into the great indulgence of the Holy Year, the "door of forgiveness." Forgiveness, according to the teaching of Christ, *dimitte nobis debita nostra*. What a moving word, dear gentlemen! For Us, We like to see in it the seal of Our service as Bishop of the Church of God: *episcopus Ecclesiae Dei*. We would like it to be for all a...

[*Latin ed. p. 455*]

The Acts of Pope John XXIII, number 455, call for a renewal of zeal for good, for truth, and for justice. May forgiveness be on the lips and in the hearts of all, everywhere, always: forgiveness, which, when considered carefully, is strength and youth of soul, assurance of divine blessings, and guarantee of true and lasting success. Obedience and Peace: Peace and the Gospel. The Gospel of obedience to God, of mercy, and of forgiveness: this is the program that the humble Servant of the Servants of God proposes today to all men of good will. Then, without a doubt, the bright torch of peace will continue its course, igniting joy and pouring light and grace into the hearts of men throughout the surface of the earth, making them discover, beyond all boundaries, faces of brothers, faces of friends. This is Our desire, and it is yours: may God accept it and grant us to soon see its fulfillment.

III. To the Most Excellent Man Anthony Segni, President of the Republic

Translated by churchlatin.ai, a product of Boyne Archives

of Italy, and to others present, in the buildings of the Quirinal Hill, where the Most Blessed Father was received with great honor, the day after He was presented with the "Balzan" prize.

* "Mr. President, we are grateful for the expressions of your noble sentiments. We are grateful and moved, not so much because they are directed towards Our person, although We are sensitive to every gesture of kindness and goodness, but rather because they are directed towards the mission that the Catholic Church carries out throughout the centuries, in obedience to the mandate of its Divine Founder. Our thanks also go to the President of the Helvetic Confederation, who sent his personal greetings and those of the authorities and populations of that nation. We are very pleased to reciprocate this double honor, with wishes for tranquility and fruitful prosperity! The world owes much to the beloved peoples of Italy and Switzerland for their contribution to the spread and consolidation of justice, and to the protection of constructive relationships of peace."

* May 11th of the month, in the year 1963.

[*Latin ed. p. 456*]

Acta Apostolicae Sedis - Official Commentary 456. We greet the individuals of diverse origins, the delegates of numerous peoples of ancient and recent history, the representatives of culture, among whom are the four scholars of biology, mathematics, history, and music, to whom the Balzan Prize has been awarded this year. But it is only natural that Our special expression of grateful pleasure be directed to the members of the international Eugenio Balzan Foundation. To it is directed the respectful attention of those men who know how to recognize every sign of divine providence, in order to foster a lasting understanding among the peoples. The ceremonies of yesterday, in the Vatican Apostolic Palace, and subsequently, in St. Peter's Basilica, were a true foretaste – oh, how consoling and significant! – of that mutual fraternity to which the human family aspires, in anticipation of Heaven. This evening, the sweetness and sincerity of shared joy are renewed here. Mr. President, you can imagine with what emotion the Bishop of Rome, the humble Pope of the universal Church, came to this residence of the supreme authority of the Italian State. We always remember the meeting that, a few days before beginning Our pastoral ministry as Patriarch of Venice, in execution of the concordat regulations, we had here at the Quirinal, exactly ten years ago, with Your Predecessor, Senator Luigi Einaudi. Today, another happy coincidence is to be remembered, because exactly one year ago, you, Mr. President, were invested with the highest office that so honors you, and of which the recent distinction of the Order of Christ was, from Our side, a beloved culmination. Mr. President, gladly accepting the courteous invitation to spend some time in this magnificent and historic residence, We are pleased by the gentle deference of which public opinion has echoed. Our person, however, is subsumed under Our Lord

Translated by churchlatin.ai, a product of Boyne Archives

Jesus Christ, whom We were called to represent on earth, undeservedly but with generous and humble effort of imitation. This Our presence here, in fact, takes on particular significance from the ancient recognition of service that radiates throughout the Church, and shines above the clamors of the moment and the conflicting opinions.

[*Latin ed. p. 457*]

Acts of John XXIII, 457 variations, which in past times sought to interpret or limit the actions of Our Predecessors. We recall Benedict XV, Pius XI, Pius XII, and the entire work that the Roman Pontificate has carried out for the sake of peace, particularly in the tragic events that marked the twentieth century. Yes, the Catholic Church is the architect and mistress of peace. We say this with a tranquil conscience. It continues in the world the mission of its Founder, Jesus Christ, whom the prophetic eloquence calls the Prince of Peace. "Near Him," as Our Predecessor, Pius XII of blessed memory, said, "the Church breathes the breath of true humanity, true in the fullest sense of the word, because it is the very humanity of God, her Creator, her Redeemer, and her Restorer." Reflecting on the meaning of the action undertaken by the Eugenio Balzan Foundation, We desired that the sum remitted into Our hands be destined for a perpetual fund in favor of peace. In this circumstance, therefore, We wish to reiterate once more Our invitation, as contained in the Encyclical Letter of Holy Thursday, *Pacem in terris*, calling to mind the sources, the preservation, and the consolidation of peace among peoples. Peace founded not on fear, on suspicion, on mutual distrust; secured not on the threat of terrible destruction, which would be the total ruin of the human race, created to give glory to God, and for mutual edification in fraternal love; but established on the right order of human relationships, "an order founded on truth, built according to justice, vivified and perfected by charity, and put into effect in freedom." This is the peace to which the human race yearns, as a most precious divine gift, without which constructive progress, lasting well-being, and the secure future of young generations, families, and nations cannot be hoped for. Mr. President, Venerable Brothers and children, dear Sirs, The consent that shines in your eyes, that rises from your hearts, expresses the state of mind that is yours, and that of all peoples. Our hope is that this consent may continue; that it may grow ever stronger.

[*Latin ed. p. 458*]

Acta 458 Apostolicae Sedis - Official Commentary: May the laborious and generous people of Italy, and above all the peoples of the world, equally dear to Us, produce fruits of promising fertility, so that upon all men, dedicated to the patient pursuit of knowledge, to the works of labor, and to the care of the family, may the bright star of peace shine, indicating the sure path along the ways of serenity, understanding, and love. This is

Translated by churchlatin.ai, a product of Boyne Archives

the prayer that, during the pause made just now in the Marian Chapel of the Annunciation, We entrusted with tenderness to the Mother of Jesus and our own; this prayer We express to you with a moved heart and firm hope, not at all surprised by the inevitable difficulties that will arise in the attainment of this holy ideal; and We await its fulfillment from the propitious blessings of the Lord, from whom We invoke abundant gifts of wisdom and generosity, of industrious concord, and of most joyous increase of justice, equity, and love, upon the rulers of the peoples, and upon the entire human family. May the Lord of peace always grant us peace. IV To the Most Reverend Prelates, Reverend Prelates, Priests, Religious members, and faithful of the Eastern rite, celebrating the solemnities concerning the eleventh centenary of the arrival in Great Moravia of the Saints Cyril and Methodius. * Venerable Brothers, beloved sons. Our greeting expresses this morning particular pleasure, for the celebrations begun in Rome by the Pontifical Oriental Institute on the eleventh centenary of the arrival in Great Moravia of the Saints Cyril and Methodius. On February 2nd last, We deemed it fitting to highlight this significant anniversary, dedicating part of the blessed candles to the cathedral churches of those nations, which this centennial anniversary would bring to the attention of the world. It is therefore natural that, in the consent aroused by that Our simple gesture, and in the chorus of exultation that rises towards the two great apostles of the Slavic peoples, the most distinguished prelates and faithful of the Eastern rite residing in Rome should be in the forefront. Furthermore, We have now blessed – as has already happened on other occasions, 4 Cf. 2 Thessalonians 3:16. * On May 13th of the year 1963.

[*Latin ed. p. 459*]

Acta Ioannis P. XXIII, 459, foretells a fervent cooperation between the Church and in missionary work – the laying of the first stone of the Institute of Saints Cyril and Methodius, which will be erected in Rome. From this ritual act, a touching hope arises. Indeed, the present ceremony highlights the place that Rome, the center of Catholic unity, the seat of the Chair of Peter, held in the lives of these two champions of unwavering Catholic and apostolic faith. They came here in December of the year 867, and brought to Pope Adrian II the relics of Saint Clement, a Roman Pontiff. In Rome, they obtained approval for the use of the Slavic language in the Roman liturgy, and the establishment of a hierarchy for Great Moravia. In this land, hallowed by the blood of the Apostles and Martyrs, the mortal remains of Saint Cyril were brought. Here, in the year 880, Methodius returned, laden with merits and labors, bringing with him the homage of all the peoples evangelized or drawn near with a yearning for heroic charity: the Moravians, Slovaks, and Bohemians; the Poles, Ukrainians, Belarusians; the Russians, Romanians, Bulgarians; the Serbs, Croats, and Slovenes, and

Translated by churchlatin.ai, a product of Boyne Archives

even the Hungarians; to all of whom the treasure of the Christian faith had imparted a wealth of cultural life, which was to experience marvelous developments in the centuries to come. In the increase of joyful expectations that the Second Vatican Ecumenical Council has aroused in the world, the suppliant invocation to Saints Cyril and Methodius, pillars and bond of the desired unity, rises to Heaven with renewed fervor, recalling with unwavering faith this foundation that has united the Slavic peoples with the See of Peter: "May this generous land preserve the brilliance of eternal faith; may Rome, which has given [it], always give salvation." 1 2 The sigh of the Redeemer, "ut unum sint, ut unum sint," resonates with greater and more touching urgency in this auspicious centennial celebration. It will find a generous response in the new Institute, which will form new youthful ranks for the responsibilities of the priestly ministry, almost as a continuation of the powerful flow of spiritual life, begun by these two great apostles of the Slavic peoples. Alongside this purpose, this great supplication rises to the Si- 1 *Brev. Rom.* in the feast of Saints Cyril and Methodius; hymn for Matins. 2 John 17:22.

[*Latin ed. p. 460*]

Acts of the Apostolic See - Official Commentary 460, by invoking the gifts of perseverance, firmness, and zeal for all our beloved children, heirs, and custodians of so great a treasure. Zeal begets zeal: the flame received from the glorious Christian antiquity – which has been an irreplaceable vehicle of cultural and social progress – continues its course, and will pass from generation to generation, from the elderly to the young, for the service of the people, for the honor of the Holy Church, whose youth knows no sunset: "May faith, emulating the deeds of our ancestors, grow stronger."

3. These paternal wishes we expressed in our Apostolic Letter "Magnifici eventus," dated May 11, 1963, the feast of Saints Cyril and Methodius in the Byzantine-Slav rite. These wishes are the continuation of a fervent beating of the heart, which, as Apostolic Visitor in Nicopolis, we expressed in 1927 to the president of the Fifth Unionist Congress of Velehrad: "... I believe I can add – we wrote then – that a greater interest in the developments of Catholicism in this region, which is located halfway between Rome and Constantinople, could soon bring consoling surprises in the sense of renewed fraternity and unity of the Churches around the successor of the Prince of the Apostles... We truly feel like the grains of wheat scattered on the mountain... which then come together to form a delicious bread. May the Lord bless, through the intercession of Saints Cyril and Methodius, this holy union of our souls, and seal it with His grace."

4. The Apostolic Blessing, which we bestow today with particular emotion upon this chosen gathering of souls, may it confirm that ancient vow, support all in their priestly work, and enrich our hopes with abundant fruits.

Translated by churchlatin.ai, a product of Boyne Archives

3, 4. Brief. Rom., ibid.: hymn. ad Laudes. Acts V Conv. Velehr., p. 61.

[*Latin ed. p. 461*]

Sacred Congregational Acts 461. SACRED CONGREGATION CONSISTORY. PROVISIONS REGARDING CHURCHES. The Supreme Pontiff, John XXIII, of blessed memory, having, by successive decrees of the Sacred Congregation, determined to provide each of the following churches with a new pastor, namely: on January 26, 1963: — To the titular episcopal Church of Maximian in Numidia, he appointed the Most Reverend Raymond Munita Eyzaguirre, formerly Bishop of San Felipe. on March 4: — To the titular episcopal Church of Columnata, he appointed the Reverend Father Henry Alvear Urrutia, General Vicar of the archdiocese of Saint James in Chile, whom he appointed as Auxiliary to the Most Reverend Emmanuel Larrain Errázuriz, Bishop of Talca. on March 9: — To the titular episcopal Church of Palmyra, he appointed the Reverend Father Joseph Rossi, a priest of the diocese of Bergamo, and Canon of the Patriarchal Basilica of the Lateran. on March 13: — To the cathedral Church of Comayagua, newly erected, he appointed the Most Reverend Bernardin Mazzarella, formerly titular Bishop of Hadrianople in Pisidia. on April 7: — To the territorial Prelature of Chota, newly erected, he appointed the Reverend Florentin Armas Lerena, a member of the Order of Recollects of Saint Augustine. on April 10: — To the titular episcopal Church of Hadrianople in Pisidia, he appointed the Most Reverend Philemon Castellano, formerly Bishop of Clivia Zamoërensis. on April 16: — To the cathedral Church of Amarillo, he appointed the Reverend Lawrence Michael De Falco, a parish priest from the diocese of Dallas-Fort Worth. — To the titular episcopal Church of Tigavita, he appointed the Most Reverend John Morkovsky, formerly Bishop of Amarillo, whom he appointed as Coadjutor with the right of succession to the Most Reverend Vendelin Joseph Nold, Bishop of Galveston-Houston. — As Coadjutor with the right of succession to the Most Reverend James Edward McManus, Bishop of Ponce, he appointed the Most Reverend Aloysius Aponte Martínez, titular Bishop of Lares, formerly Auxiliary to the same Bishop of Ponce. on April 17: — To the cathedral Church of Crema, he appointed the Reverend Father Francis Costa, a priest, and assistant to students in the groups of the Catholic Action.

[*Latin ed. p. 462*]

Acts of the Apostolic See - Official Commentary 462

ACTS OF THE SACRED ROMAN ROTA

Summonses

I. BRENTWOODEN. Nullity of marriage (Lyons - Benett)

Translated by churchlatin.ai, a product of Boyne Archives

Since the actual place of residence of Mr. Norma Terence Benett is unknown, in the aforementioned cause, we summon him to appear before the Sacred Roman Rota (Piazza della Cancelleria 1, ROMA), either in person or through a duly appointed procurator, on the 18th of October, 1963, at the eleventh hour, for the purpose of resolving the following question: Does a marriage exist in this case?

The ordinaries of the places, the parish priests, the faithful, and all those who have knowledge of the actual residence of the aforementioned Mr. Norma Terence Benett, are to take care that he is duly informed of this summons.

* Boleslaus Filipiak, Secretary

From the Chancery of the Tribunal of the Sacred Roman Rota, on the 6th of May, in the year 1963.

Marius F. Pompedda, Notary

* The place of current residence of Mr. Norma Terence Benett, defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (ROMA, Palazzo della Cancelleria) on October 18, 1963, at 11 o'clock, to agree or subscribe to the doubt reported below: Does a marriage exist in these cases?

The ordinaries of the places, the pastors, the priests, the faithful who have knowledge of the place of residence of the aforementioned Mr. Norma Terence Benett, must, as far as possible, inform him of this summons.

[*Latin ed. p. 463*]

The Sacred Roman Rota, number 463, second section, BERLIN. Concerning the nullity of marriage (Promoter of Justice – Jung – Kleina). Since the actual place of residence of the Lady Ursula Kleina is unknown, in the aforementioned cause, we summon her to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria 1, Rome), on July 29, 1963, at noon, for the purpose of resolving the following doubt: Does the nullity of the marriage in this case exist? The Ordinaries of the places, the parish priests, the faithful, and all those who have knowledge of the actual residence of the aforementioned Lady Ursula Kleina, must take care to duly inform her of this edictal citation.

Emmanuel Bonet,

Chancellor of the Tribunal of the Sacred Roman Rota,

May 7, 1963.

Marius F. Pompedda,

Notary.

*And because the place of current residence of Madame Ursula Klema, defendant in this cause, is unknown, we summon her to appear, either

Translated by churchlatin.ai, a product of Boyne Archives

in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 29, 1963, at 12 o'clock, to agree upon or subscribe to the following doubt: Does the nullity of the marriage exist in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Ursula Klema, must, insofar as possible, inform her of this present citation.

[*Latin ed. p. 464*]

Acts 464 of the Apostolic See - Official Commentary

DIARY OF THE ROMAN CURIA

SECRETARY OF STATE

HONORS

By a Brief Apostolical, the Most Holy Father John XXIII, of venerable memory, deigned to bestow:

The Supreme Order of Christ: April 30, 1963.

Upon His Excellency, Professor Segni Anthony, President of the Italian Republic.

By Letters from the Secretary of State, the Most Holy Father John XXIII, of venerable memory, deigned to bestow:

The Knighthood of the Order of Saint Sylvester the Pope:

On January 20, 1962.

To Mr. Rings John (Cologne).

On January 27th, to Mr. Zimmer Adolph (Cologne).

On April 14th, to Mr. Aristeguieta Francis of Paula (Cuma).

On June 4th, to Mr. Müller Joseph (Cologne).

On August 28th, to Mr. Van der Kun Leo ('s-Hertogenbosch).

On September 21st, to Mr. Wittgen Peter M. ('s-Hertogenbosch).

To Mr. Kreijen Gerard (Roermond).

To Mr. Goossens Eugene Louis Charles (Roermond).

To Mr. Koelemij William Bernard (Rotterdam).

To Mr. Nuyt John M. Cornelius (Rotterdam).

To Mr. Linthorst Henry (Utrecht).

To Mr. Umansky Martin (United States of America).

On October 6th, to Mr. Slaghek Egbert Peter Charles (Haarlem).

To Mr. Pley Everard A. M. (Rotterdam).

To Mr. Maagdenberg Nicholas ('s-Hertogenbosch).

Translated by churchlatin.ai, a product of Boyne Archives

To Mr. Meijers Anthony Adrian ('s-Hertogenbosch).

To Mr. Hamp Frederick (Austria).

On November 10th, to Mr. Holzhacker Louis (Austria).

To Mr. Molzer Ferdinand (Austria).

To Mr. Polterauer Villebald (Austria).

To Mr. Toponi Arthur (Rome).

On December 30th, to Mr. Champagne Fernando (Malines-Bruxelles).

On January 19, 1963.

To Mr. Magno Sacca John B. (Messines).

To Mr. Bartoletti Italo (Como).

On January 26th, to Mr. Subini Thomas (Como).

To Mr. De Ceuster Hermann (Antwerp).

On February 2nd, to Mr. Awouters Louis (Liège).

To Mr. Herbiet Octave (Liège).

[*Latin ed. p. 465*]

Annus et volumen LV, 18 Iunii 1963 (Series III, vol. V) - N. 9. ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE. Directio: Palatium Apostolicum, Civitas Vaticana. Administratio: Libreria Editrice Vaticana.

SS.MI DOMINI NOSTRI IOANNIS PAPAE XXIII ESTREMA AEGROTATIO, OBITUS, FUNEBRIA.

Ante festum Ascensionis Domini, per Adhortationem Apostolicam ad omnes Episcopos, missam die xx Maii anno MCMLXIII, Summus Pontifex Ioannes XXIII, consilium dedit parumper intermittendi suas curas et officia apostolici muneris, ut sacrum Pentecostes novendiale per effusas preces et rerum caelestium meditationem transigerei, pii recessus solitudinem ingressus, appropinquante iam altera Concilii Oecumenici Sessione. Per illos vero dies – arcano Dei aliter providente consilio – recrudescentis morbi vi, quo laborabat, confectus acerbisque cruciatus doloribus ad aeternam ingredi vitam se pie sanctissimeque paravit.

Die 26 Maii, dominica post festum Ascensionis, multitudini in Petriano foro adstanti sub meridiem, spe ductae fore ut Beatissimus Pater e fenestra privatarum aedium in conspectum veniret populoque benediceret, angelica sueto more salutatione recitata, nuntius megaphoniis pervenit: « La malattia gastrica, di cui il Santo Padre soffre fin dallo scorso autunno e che aveva dato origine, nel novembre, ad una acuta anemizzazione, dopo un periodo di cure mediche e di relativa quiescenza ha di nuovo provocato, nei giorni scorsi, uno stato anemico che è attualmente controllato e dominato mediante opportuna terapia. Per tale motivo i medici curanti consigliano al Santo Padre completo riposo, e di limitare al massimo ogni attività física

Translated by churchlatin.ai, a product of Boyne Archives

».

[*Latin ed. p. 466*]

● ● ● ● ● 466 ● ● ● ● ● ● ● ● ● n B H B B B n H n H ^ Acta Apostolicae Sedis - Commentarium Officiale

Vesperi autem, et praesertim mane diei sequentis, valetudo Summi Pontificis videbatur inclinata ad melius, dum preces interim a christifidelibus cleroque ubique terrarum fundebantur. De sollicitudine hac filiorum pietate certior factus ab Emo Cardinali a publicis Ecclesiae negotiis, Beatissimus Pater haec protulit memoriae prodenda verba:

"(i) Per il fatto che tutto il mondo prega per il Papa malato, naturale che a questa supplicazione si dia un'intenzione: il sacrificio della vita del Papa, Ecumenico, che esso sulla Chiesa vale ad Santa, servizio è ben Se Iddio vuole impetrare copiosi sull'umanità pontificale, che ciò sia a santificazione dell'anima del Papa e di quanti con lui lavorano e soffrono per la dilatazione del regno di Nostro Signore nelle antiche come nelle recenti cristianità e in tutto il mondo."

Die 28 Maii nuntiatum est: "La malattia del Santo Padre è seguita dai professori Gasbarrini, Valdoni e Mazzoni. I fenomeni emorragici dovuti alla eteroplasia gastrica di cui da circa un anno è affetto il Santo Padre e che, dopo alcuni mesi di arresto, avevano avuto una accentuata ripresa alcuni giorni or sono, si sono ora attenuati e le conseguenze organiche ad essi legate sono, fino ad oggi, limitate e compensate dai provvedimenti curativi adottati."

Toto dierum spatio, quo extremo morbo laboravit, Beatissimus Pater clarissima dedit documenta spectatissimae in Deum pietatis, rationis divinae voluntati omnino conformatae divinaque spe innixae, et maxime sereni animi. Molestiis morbi acerbissimisque cruciatibus pro bono Ecclesiae patientissime toleratis, auditus est aliquando dicere: "Tamquam victima in ara sum, pro Ecclesia, pro Oecumenica Synodo, pro servanda pace." Et alias: "Graviter quidem patior, sed amanter."

In lecto iacens divinaque hostia haud valens litare, quotidie, donec potuit, mane Sacra Dape piissime est refectus, cum Eucharisticum sacrificium in contiguo celebraretur cubiculo ab Illmo ac Revmo D. Laurentio Capovilla, Cubiculario intimo de numero participantium ac Summi Pontificis privato Secretario.

Nuntii, qui die 29 et 30 Maii dati sunt, Summum Pontificem meliorem fieri valetudine significabat:

(29 Maii): "Alle ore 10 di oggi, mercoledì, nelle condizioni generali dell'Augusto Infermo si constatava un netto miglioramento che con-

[*Latin ed. p. 467*]

The illness of the Supreme Pontiff John XXIII confirms the prediction

Translated by churchlatin.ai, a product of Boyne Archives

of yesterday. Professor Mazzoni left the Apostolic Palace after the visit and will only return this evening. The day of the August Patient proceeds serenely, in prayer and in constant surrender to the Lord." II (May 30th): "Further signs of the improvement noted yesterday, and which are increasingly pronounced, were observed at 8:30 AM during the usual visit. The hemorrhagic phenomena, which had caused concern in recent days, have currently ceased. The replacement therapy has had a good result, thanks to the strong constitution of the August Patient, and the general condition has shown a noticeable improvement."

"In the meantime, the Most Blessed Father, having learned of the numerous expressions of love and obedience that had been continuously received from the leaders of nations, from Holy Prelates, from countless faithful, and even from non-Catholics, from all corners of the world, opened his heart with these sentiments: "Oh! How grateful I am. The fact of being the object of such delicate attentions moves me and leaves me in a state of perfect peace. I feel more than ever that I suffer with those in hospitals and homes, and with all those who are afflicted. This interest from the Lord, I believe, signifies a new fervor and a tranquil spirit that I humbly pray will represent my thoughts and intentions of peace. I have a firm and clear conviction that in life, everything of value is always in the sense of the Gospel, that is to say: meekness, goodness, charity. I desire that all may receive the sign of my moved gratitude, so that, as they wish to remain united with me, so too may they draw a motive and an impulse of fraternal love."

"During the night between May 30th and 31st, the illness of the Supreme Pontiff suddenly worsened. This was reported as follows: "After a peaceful and serene evening, the Holy Father was, towards midnight, struck by a new, serious crisis, in which he was promptly assisted by Professor Mazzoni. This crisis continues. Later, Professor Valdoni was called to the Holy Father, who confirmed the seriousness of the crisis that had arisen."

"The Most Blessed Father, having been informed of the worsening of his illness by the Reverend Monsignor Lawrence Capovilla, his Private Secretary, requested the Sacraments of the Sick, and to the Eminence Cardinal who had been with him on matters of public Church affairs, to whom he granted a final audience and conversation, he said: "A gradual canticle. I rejoiced at the things that were said to me: We shall go into the house of the Lord." The Holy Body of Christ to the Supreme Pontiff."

[*Latin ed. p. 468*]

The Acts of the Apostolic See, Official Commentary, 468, was presented by the Most Reverend Father Alfred Cavagna, titular Bishop of Tiano, who had been attending to him during the sacred confessions, on Friday, May 31st, after the eleventh hour. Shortly thereafter, the Most Reverend Father Peter Canisius van Lierde, Prefect of the Apostolic Chamber, administered the Extreme Unction to Augustum, who was gravely ill. During the time

Translated by churchlatin.ai, a product of Boyne Archives

between the reception of the heavenly Viaticum and the Extreme Unction, the Blessed Father requested that Most Reverend Father Cavagna bring the Holy Eucharist and place it near the bedside. Then, with a clear and firm voice, he pronounced the profession of faith, once again offering his life to God for the Holy Church, for the ecumenical council being held, and for peace among men. He recalled the special memories of the conciliar fathers, and stated that he was certain that a great work had been begun, which would proceed to a desired outcome. He expressed gratitude to all who had assisted him, especially to the Cardinal Fathers and to all the Bishops of the world, mentioning the beloved Roman diocese, the Roman Curia, and the places where he had exercised various duties; in particular, he remembered the citizens of Bergamo and the inhabitants of his homeland, "Sotto il Monte," and his relatives. He asked for forgiveness from all, if he had, perhaps, offended anyone from his youth, affirming that he had loved them all and had sought the good of all. Repeatedly, as he spoke, he revealed the zeal that had been a hallmark of his pontificate: "that they may be one" – he said – "that they may be one!" In the afternoon, the force of the illness increased further. At half-past five o'clock, the Supreme Pontiff requested that a votive Mass "for the sick" be celebrated, and after it was completed, he gave his blessing to those present. On the same day, the Blessed Father was visited by the Eminent Fathers, the superiors of the three Orders of the Holy College, the Eminent Cardinal Vicar, the governor of the city, the other Eminent Cardinals present in Rome, and the Eminent Cardinal Fathers Montini, Urbani, and Lercaro. In the evening, a coma supervened, as was announced on June 1st with these words: "The conditions of the Holy Father worsened further during the afternoon hours of yesterday due to a sudden inflammation of the peritoneum. The mind of the Supreme Pontiff remained lucid and alert until 7:30 p.m. Then, a coma set in. His Holiness regained consciousness a few minutes before 3 a.m. this morning." It can be affirmed that during those three days, the Blessed Father was in the supreme struggle of life, alternately regaining consciousness and then losing it, with the bodily forces being greatly weakened by the illness. Meanwhile, the Supreme Pontiff's chamber appeared as a sacred sanctuary, with fervent prayers offered to God by those who were present.

[*Latin ed. p. 469*]

The illness of the Supreme Pontiff John XXIII: 469. Thus, even on June 2nd, Sunday of Pentecost, it was announced that the health of the Most Blessed Father was gradually worsening: "The condition of the Holy Father worsened shortly after 10 o'clock; the temperature, which had remained at around 38.5° during the night and in the early morning, rose to 39°." Then, suddenly: "The temperature rose above 39 degrees, the pulse became more frequent, and breathing became more difficult." Early that morning, the Supreme Pontiff, following pious custom, had attended the Eucharistic

Translated by churchlatin.ai, a product of Boyne Archives

Sacrifice celebrated by the Most Reverend Cardinal in charge of the public affairs of the Church. Although he was not yet restored by the heavenly grace, he was pleased that certain parts of the Mass were read to him—especially the Epistle taken from the Acts of the Apostles—of that great feast of Pentecost. On June 3rd, in the morning, it was announced: "During the night, a new crisis manifested itself; but, once again, the very strong constitution of the Pope overcame the illness. The perfect integrity of the circulatory system and the exceptional physical robustness of the Holy Father maintain the organism in a state of high resistance, so that the worsening—although progressive—is slow. In the last twelve hours, there have been frequent episodes of loss of consciousness, with a lack of reaction to stimuli. The body temperature has always remained elevated. However, the administration of oxygen and the presence of adequate pulmonary ventilation have made it possible to maintain sufficient oxygenation." In the evening of that day, in the square of Saint Peter, in front of the facade of the basilica, at seven o'clock in the evening, the Most Reverend Cardinal Aloysius Traglia, Pro-Vicar of the City, celebrated Mass for the ailing Supreme Pontiff before a vast multitude of Roman citizens, to which many visitors had joined. It is fitting to remember and certainly to make known that, never before, in the extreme illness of a Supreme Pontiff, had such a large crowd of people gathered in the Petrine square for the sake of devotion, and remained there, weeping, both during the day and throughout the night. Many thousands of religious people were present, with devout piety, at the Holy Mass celebrated by the Most Reverend Pro-Vicar of the City, while the Most Blessed Father was there, breathing his last breath of life. When the Most Reverend Cardinal Traglia reached the end of the Eucharistic Sacrifice—"Go, the Mass is ended"—and as the sounds of the evening prayers were about to call the faithful to salute the Queen of Heaven, the Lord Christ called His Vicar on earth to eternal joys.

[*Latin ed. p. 470*]

470 Acta Apostolicae Sedis - Official Commentary

DECEASED: THE SUPREME PONTIFF JOHN XXIII, ON THE 3RD OF JUNE, THE SECOND DAY AFTER PENTECOST, AT 7:49 PM, PEACEFULLY DEPARTED THIS LIFE IN THE LORD.

Present were: His Eminence Cardinal Hamlet John Cicognani, concerning the public affairs of the Church; the brothers and sister of the Pope, and other relatives, among whom was his nephew, the Reverend Monsignor John Baptist Roncalli; Reverend Father Alfred Cavagna, confessor; Reverend Father Lawrence Capovilla, private secretary; Reverend Fathers Vido and John Paul Gusso, faithful servants of the Pope's chamber; and Religious Sisters of the Poor, who ministered in the private apartments of the Most Blessed Father.

Immediately afterwards, His Excellency Father Angel Dell'Acqua, Sub-

Translated by churchlatin.ai, a product of Boyne Archives

stitute of the Secretariat of State, arrived.

Also present were the Most Reverend Doctors Gasbarrini, archiatre; Valdoni and Mazzoni, professors of the art of medicine.

His Eminence Father Hamlet J. Cicognani immediately recited prayers after the expiration [of life], according to the formula in the Roman Ritual, to which hymns, "Magnificat" and "Te, Deum," were added by Reverend Father Lawrence Capovilla.

Immediately after the death of the Supreme Pontiff, before the news was made public, the Dean of the Sacred College of Cardinals and the Chamberlain of the Holy Roman Church were informed, and entered the chamber of the Most Blessed Father, where the sacred body was reverently attended to by the family, with a stole, the pectoral cross, and a ring on the finger.

In the middle of the night, in the chapel of the private apartments of the Pope, Reverend Father Lawrence Capovilla celebrated Mass for the soul of the Most Blessed Father, before his relatives and other members of the Pope's family, who all attended the sacred synaxis.

His Eminence the Cardinal Vicar in the City, having received the news of the death of the Supreme Pontiff, immediately issued the following notification to the clergy and the people of Rome:

"With a deeply moved heart, I share with you, faithful of Rome, the most sorrowful news that has reached me from His Eminence the Cardinal Chamberlain of the Holy Roman Church: 'On the Monday of Pentecost, June 3, 1963, at 7:49 PM, the Holy Father John XXIII, Bishop of Rome, Vicar of Jesus Christ on earth, Successor of the Prince of the Apostles, Supreme Pontiff of the universal Church, departed this life in peace with the Lord.'"

The whole world mourns the loss of the beloved shepherd. But the painful separation is felt most deeply by you, O Romans, to whom it was a familiar and comforting custom to gather affectionately around Him, your beloved and venerated common Father.

[*Latin ed. p. 471*]

Remember him, and you will always remember him, in his evangelical simplicity, imbued with goodness and grace: among his people, in prayer, in the venerable basilicas as well as in the modest churches on the outskirts; among the suffering in hospitals and prisons. You will remember him in the solemn appeal he made, during the Diocesan Synod, to his Rome, "holy city, so beloved by God," called to correspond to its illustrious vocation before the world and the universal Church; you will remember him, finally, in the majesty and emotion of the bright inaugural day of the Ecumenical Council, the great work to which Pope John XXIII dedicated himself entirely, with immense trust in Providence, which will certainly accomplish the designs of God. Our Shepherd has departed: our Shepherd

Translated by churchlatin.ai, a product of Boyne Archives

has left us to answer, with his usual serenity, the final call of the Lord. From Saint John Lateran, his beloved Cathedral, on the very day when he made his first entrance there as Bishop of Rome, he had foretold: "We have no right to look forward to a long journey... For those who always keep their gaze fixed in confident trust in God, there are no surprises, not even the surprises of death, which is sacred, because it is a gateway to glory and eternal joy." In this confident surrender to the divine will, in obedience and in peace, our Father, as he lived, so he died. Before his passing, illuminated by the light of holiness, he offered one last, paternally affectionate and blessing, to his beloved Diocese of Rome; he offered the sacrifice of his life and the sufferings of his agony for the holy Church, for the Ecumenical Council, for the unity of Christians, for peace among men; and with the usual tenderness of his heart, he said: "I desire that all receive the sign of my profound gratitude." Now it is we, his children, weeping, who, upon the venerated remains of our Father and Shepherd, laid to rest in the peace of a "sacred death, a gateway to glory and eternal joy," deposit the sign of our gratitude and devotion, imploring from divine mercy, for the most desired soul, the eternal reward promised by the Lord to his good and faithful servants. The Holy Spirit, invoked this Pentecost, descend—may the benevolent Mother of Heaven intercede—upon the holy Church, to comfort her in the certainty of its unfailing presence, "in fletu solatium." 1. The bells of all the churches of Rome will ring out in mourning.

[*Latin ed. p. 472*]

Acts of the Apostolic See - Official Commentary 472: Funeral services for a duration of ten minutes, following the prayer "Ave Maria" on the days of June 4th, 5th, and 6th. 2. In all the churches of Rome, after the venerated mortal remains of the Supreme Pontiff have been exposed for the veneration of the faithful, that is, from June 5th onwards, a solemn funeral Mass will be celebrated, which is permitted even during the Octave of Pentecost. Furthermore, next Sunday, the feast of the Most Holy Trinity, after the Mass of the day, the sacred Rite of Absolution for the dead may be performed once. 3. Priests are invited to offer the Holy Mass in suffrage for the Supreme Pontiff; with dispensation from the rubrical norms, they are authorized to celebrate, once, a Requiem Mass. 4. A special appeal is made to those souls consecrated to God, that they may generously offer pious prayers. 5. This notification will be read to the faithful in all the churches, in the circumstances that the Reverend Parish Priests or Rectors deem it more appropriate. From the Vicariate of Rome, June 4th, 1963. 83 CLEMENTE, Cardinal. Vicar. G. GIAQTJINTA, Secretary. The Prefect of the Apostolic Ceremonies has issued the following instructions regarding variations and dispositions to be observed concerning the attire of the Most Eminent and Reverend Lords Cardinals in the vacant See: Distinctions between the Cardinals created by the blessed memories of Pius X, Pius XII, and John XXIII.

Translated by churchlatin.ai, a product of Boyne Archives

Violet cassock and mozzetta of cloth, sash of silk with golden tassels, collar and violet socks. Smooth biretta with a small fringe of lace at the edge and on the sleeves. Violet cloth mantle. Red cloth zucchetto and beretta. No change regarding the red or black hat. Black shoes with a silver buckle. The Most Eminent belonging to religious orders, both monastic and mendicant, will not change their attire.

[*Latin ed. p. 473*]

Upon the death of the Supreme Pontiff John XXIII, all the Most Eminent Cardinals, during the vacancy of the Holy See, wearing their Cardinal's attire, except for the sacred functions, shall proceed only in the mozzetta over the cassock. The "abito piano" [ordinary attire] admits of no variations, not even in the black biretta, which, according to the circumstances, will be worn either with the fascia [black band] or with the red and gold cord. In the general congregations preceding the Conclave, the Most Eminent Cardinals shall wear the mozzetta and the biretta, and shall carry the biretta. In the chapels, they shall wear the violet cope. During the scrutinies of the Conclave, they shall wear the mozzetta and the biretta. The mitred altar servers shall wear their usual peacock-blue cassock with a similar fascia and mitre, when the Eminents wear the cope; in other circumstances, they shall wear the black cassock and a similar ferraiolone [black clerical band].

By mandate of the Sacred College,

ENRICO DANTE, Archbishop of Carpasia,

Prefect of the Apostolic Ceremonies.

Variations and dispositions regarding the form of the prelate's attire to be worn by Bishops and Prelates in the sacred functions, during the vacancy of the Holy See.

Bishops and Prelates, both in the chapels and in other sacred functions, shall wear the black cassock without any ornamentation of another color. A black wool fascia with similar tassels. A black wool mantelletta [shoulder cape] with similar fringes. A plain rochet without lace, with a small fringe at the very end of the sleeves. The stockings shall be of black wool, and likewise the clerical band. There is no variation in the tassel of the biretta. With the "abito piano," they shall wear black stockings and a black wool ferraiolone.

ENRICO DANTE, Archbishop of Carpasia,

Prefect of the Apostolic Ceremonies.

[*Latin ed. p. 474*]

• Acta Apostolicae Sedis - Official Commentary. On June 5th, the first general meeting of the Cardinals was held, presided over by His Eminence Cardinal Eugenius Tisserant, Dean of the College of Cardinals; during this meeting, the fisherman's ring of the deceased Pontiff was broken. On June

Translated by churchlatin.ai, a product of Boyne Archives

7th, His Excellency Father Aloysius Centoz, Vice-Chamberlain of the Holy Roman Church, at the order of His Eminence Cardinal Aloisi Masella, Chamberlain of the Holy Roman Church, took possession of the premises of the Prefecture of "Vatican City." On the same day, in the afternoon, His Eminence Cardinal Benedict Aloisi Masella, Chamberlain of the Holy Roman Church, accompanied by the Reverend Monsignors Clerics of the Roman Curia and Mr. William Felici, Notary of the Roman Curia, took possession of the Papal buildings in the Gandolfo estate.

RECOGNITION AND EXAMINATION OF THE CORPSE. After the twentieth hour of the same day, June 3rd, His Eminence Cardinal Benedict Aloisi Masella, Chamberlain of the Holy Roman Church, entered the room where the deceased Pontiff lay, according to custom, together with the Monsignors Clerics and Notaries of the Sacred Apostolic Chamber, and the body was duly examined and recognized. The act of recognition, which the Notary of the Roman Curia read according to the customary form, is transcribed here:

• IN THE NAME OF GOD. AMEN.

RECOGNITION OF THE CORPSE OF THE HOLY MEMORY OF JOHN, POPE XXIII, FORMERLY ANGEL JOSEPH RONCALLI.

On the third day of June, in the year of Our Lord one thousand nine hundred and sixty-three.

When Our Most Holy Lord John, Pope XXIII, as it pleased the Most High, today at forty-nine minutes past noon in the Apostolic Palace in Vatican City, paid the debt of nature, His Eminence and Reverend Lord Benedict Aloisi Masella, Bishop of Palestrina, Cardinal Chamberlain of the Holy Roman Church, accompanied by His Excellency and Reverend Monsignors Aloysius Centoz, titular Archbishop of Edessa in Osrhoene, and Salvatore Natucci, General Treasurer of the Sacred Apostolic Chamber, as well as the Illustrious and Reverend Clerics of the Sacred Apostolic Chamber, went to the place, commonly called the apartment, of the aforementioned Palace and entered, together with all those mentioned above, into the room of the aforementioned Pontiff, where they found His body, still in His bed, lifeless. To which due reverence was rendered, and prayers were offered for His soul, the cadaver of the sa. me.

[*Latin ed. p. 475*]

B. The recognition and exposition of the remains of the Supreme Pontiff John XXIII. John XXIII, formerly Angel Joseph Roncalli, was duly recognized. After this recognition was completed, he requested that the fisherman's ring of the aforementioned Pontiff be given to him from the Most Reverend and Venerable Lord Henry Dante, Archbishop of Carpasia, and from the Reverend Father Lawrence Capovilla, the Pope's chamberlain,

Translated by churchlatin.ai, a product of Boyne Archives

who presented the aforementioned ring to the Most Reverend and Venerable Cardinal of the Holy Roman Church, the Chamberlain, and delivered and consigned it to him, so that the same Most Reverend and Venerable Cardinal might receive it in order to present it at the first upcoming Congregation of the Most Reverend and Venerable Lords, Cardinals of the Holy Roman Church, and he reassured the aforementioned Most Reverend Lords, Henry Dante and Lawrence Capovilla, in every way, etc. This took place in a certain chamber of the Secretariat of State in the Apostolic Palace at the Vatican, in the presence of the undersigned witnesses.

£B B. Aloisi Masella, Cardinal, Chamberlain of the Holy Roman Church.

f. Angelus Dell'Acqua, titular Archbishop of Chalcedon.

f. Aloisius Centoz, Vice-Chamberlain of the Holy Roman Church.

Marius Nasali!

Rocca di Corneliano, Prefect of the Pope's chambers.

Salvator Ioannis Natucci, XXIII, General Treasurer of the Sacred Apostolic Chamber.

Ernestus Camagni, from the Apostolic Briefs.

Fridericus Sargolini, Dean of the Apostolic Chamber.

Ioannes Sessolo, Prelate of the Sacred College.

Hyginus Cardinal.

f. Didacus Venini, titular Archbishop of Adana.

Lawrence Capovilla, witness.

Odo Tacoli, witness.

Aloisius del Gallo Roccagiovine, witness.

Marius Fontana, witness.

Ioannes Giovaiinini, witness.

Quirinus Paganuzzi, priest, witness.

Antonius Rinaldi, substitute, Secretary and Chancellor of the Sacred College.

Guillelmus Felici, Secretary and Chancellor of the Sacred College.

With due precautions taken, so that the remains of the Pope might remain as intact as possible, on June 4th, in the morning at the eighth hour, the body of the Blessed Father, clothed in pontifical vestments of red color and with humble solemnity, was brought into the hall.

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - The official record, brought from the private library, was placed in a funeral bed, with a canopy over the head depicting the image of the Saints John the Baptist and John the Evangelist, adorning the Lateran Palace. There, the solemn rites were performed by the Most Reverend Fathers, by the Archbishops and Prelates of the Palace and the

Translated by churchlatin.ai, a product of Boyne Archives

Curia, by the Legates of the States, by the officials and magistrates of Italy, and by a great number of the Christian faithful, who flocked to the aforementioned hall. Among the nobles and dignitaries who were present in the hall to reverently pay their respects to the body of the deceased Pontiff, it is fitting to mention the Most Reverend Mr. Anthony Segni, President of the Italian Republic, who was received with due honors and accompanied by his retinue. Also present were the Most Reverend Mr. Amyntor Fanfani, President of the Supreme Council for the administration of public affairs in Italy; Ambrosini, President of the Italian Council for the interpretation of primary law; Caesar Merzagora, President of the Senate of the Italian Republic; and John Leone, President of the Group of Legislators of the Italian Republic.

THE FUNERAL PROCESSION CARRIES THE BODY TO THE VATICAN BASILICA. At six o'clock in the afternoon of the same day, June 1, the body of John XXIII, already clothed in pontifical vestments of red color with the pallium, the fanon, and the golden mitre, was carried in a funeral procession to the Basilica of Saint Peter. Leading the procession were soldiers from the public guard, the honorary Palatine soldiers, and the Helvetian guards, along with some members of the Pontifical cohort; after the cross-bearer with the acolyte, were the singers from the Julian choir, the students of the Sacred College from the Pontifical Roman Seminary and the Capranica College, the acolytes carrying lit candles, incense burners, the chamberlains, both those of intimate service and those of honor, bearing swords and lanterns, and the Most Reverend Mr. Peter Canisius van Lierde, Prefect of the Apostolic Chamber, dressed in a black raincoat with a white mitre. Following them were: the Most Reverend Mr. Frederick Callori di Vignale, Prefect of the Apostolic Palace, and Mr. Marius Nasalli Rocca di Corneliano, Prefect of the Secret Chamber; the Most Reverend Mr. Didacus Venini, Secret Almoner; and the chamberlains of intimate service. Then came the litter, in which the body of the Blessed Father rested, with guards of the sacred remains of the Pontiff and the Penitentiaries of the Vatican Basilica walking with candles here and there, followed by the relatives of the Supreme Pontiff, the Reverend Mr. Lawrence Capovilla, chamberlain of intimate service, and the servants. Immediately after the bier walked the Most Reverend Cardinals present in the Curia: the Most Reverend Mr. Tisserant, Dean of the Sacred College; Aloisi Masella, Camerlengo of the Holy Roman Church; Pizzardo, Cicognani, Ferretto, Copello, Agagianian, Valeri, Giob-

[*Latin ed. p. 477*]

The body of the Supreme Pontiff John XXIII was carried by 477 persons, including Cento, Confalonieri, Marella, Testa, Traglia, Antoniutti, Forni, Ottaviano di Jorio, Bracci, Roberti, Jullien, Larraona, Morano, Heard, Bea, Bacci, Browne, and Albareda. Following them were: Emus D. Angelus de

Translated by churchlatin.ai, a product of Boyne Archives

Mojana di Cologna, Grand Master of the military and chivalric Order of Malta; Prince Asprenus Colonna, present at the Papal Throne; Prince Alexander Torlonia, Custodian of the General Ecumenical Council; Reverend Father Francis Carpino, from the acts of the Holy College; Reverend Father Angelus Dell'Acqua, also from the Cardinal Prefect's office for public affairs of the Church; Reverend Father Ianuarius Verolino, from the acts of the Holy Council, Prefect of ceremonies; Marquess James Serlupi Crescenzi, Prefect of the Pope's stables; Prince Leo Massimo, Prefect of the guards; Prince Aloisius Massimo Lancellotti and Count Joseph Dalla Torre di Sanguinetto, bearers of the golden rose; Prince Julius Pacelli, exempt tribune of the Noble Pontifical Cohort; Robertus Nünlist, Prefect of the Swiss Pontifical Cohort; Count Francis Cantuti Castelvetri, Prefect of the honorary Palatine Cohort; Reverend Father Aloisius Centoz, next to the Prefect of the Treasury of the Apostolic See during the interregnum; Reverend Father Salvator Natucci, General Treasurer of the Sacred Congregation; and also Prelates of the Reverend Chamber of the Apostolic See. Following them were also numerous Archbishops, Bishops, Prelates of the Roman Curia, and Most Reverend Gentlemen from the assembly of Legates of the States, accompanied by Reverend Father Antonio Saniore, Secretary of the Holy Council, entrusted with extraordinary affairs for the Church, Reverend Father Ernesto Camagni, from the diplomatic corps of the Most Holy Father, and other Prelates of the Secretariat of State. The bier, carried through the royal stairs and the bronze gate into the Petrine forum, contrary to custom, was brought into the Vatican Basilica, and, with a funeral procession, was led around the obelisk, as the faithful poured forth their prayers, and Italian military units rendered honors to the deceased Pontiff in a military manner. In the square of St. Peter, stood the Most Reverend Gentlemen, Delegates of the public authority of Italy, who later accompanied the funeral, led by Reverend Father Amyntore Fanfani, President of the Supreme Council for the administration of public affairs. Before the atrium of the temple, the Chapter of the Vatican, with Reverend Father Pericle Felici, Eminence, Cardinal Archpriest Vicar, wearing a black raincoat, received the body of the Blessed Father, which was brought into the Basilica and placed on a high funeral bed before the Confession of St. Peter, after which the same Most Reverend Vicar gave the absolution of the body, and the choir, under the direction of Julian, sang the antiphon "Deliver me, O Lord." For two subsequent days, there was a great gathering of Roman citizens and pilgrims, among whom were many notable figures and administrators of the state, who devoutly viewed the remains of the Supreme Pontiff, and who showed their piety towards their good and most desired Pastor and

Translated by churchlatin.ai, a product of Boyne Archives

Father.

[*Latin ed. p. 478*]

Acts of the Apostolic See - Official Commentary 478. On June 7th, the prayers for the repose of the soul of the Pope, to be offered continuously for nine days, began in the Vatican Basilica. However, these prayers were interrupted on Sunday, the feast of the Most Holy Trinity, and on Thursday, the feast of the Most Holy Body of Christ.

THE BURIAL AND DEPOSITION OF THE BODY IN THE CRYPT OF THE PATRIARCHAL BASILICA OF THE VATICAN. On June 6th, Thursday within the Octave of Pentecost, at five o'clock in the afternoon, with the Basilica's doors closed, the burial and deposition of the body of the Supreme Pontiff John XXIII in the crypt of the Basilica of Saint Peter began. The same body, which had lain for two days in a funeral bier, was placed on a catafalque before the Confession of Saint Peter; then it was again carried through the center of the Basilica, before the atrium of the temple, so that the piety of the immense multitude of the faithful might be satisfied. Afterwards, it was again brought into the temple and, with reverence, placed in a prepared place between the Confession and the altar of the Cathedra. Among the Most Reverend Fathers who participated in the funeral rites, the Cardinals Eugenius Tisserant, Dean of the Holy College, Benedict Aloisi Masella, Chamberlain of the Holy Roman Church, and Paulus Marella, Archpriest of the Patriarchal Basilica of the Vatican, occupied special seats. The other Cardinals present are listed here: Pizzardo, Cicognani, Ferretto, Liénart, Copello, Agagianian, Tienchensin, Valeri, McIntyre, Lercaro, Léger, Giobbe, Cento, Confalonieri, Castaldo, Döpfner, Testa, Meyer, Traglia, Ritter, da Costa Nunes, Antoniutti, Forni, Ottaviani, di Jorio, Bracci, Roberti, Jullien, Larraona, Morano, Heard, Bea, Sacci, Albareda. Present also was the Most Reverend Lord Angelus de Mojana di Cologna, Grand Master of the Military and Hospitaller Order of Malta, with his Knights. Also present were: The Most Reverend Legates of the States to the Apostolic See, together with the Most Reverend Monsignors Antonio Saniore and Angelo Dell'Acqua, and the Reverend Ernesto Camagni, Secretary of the Secretariat of State; Numerous Archbishops and Bishops; The Vice-Chamberlain of the Holy Roman Church with the General Treasurer and other Prelates of the Roman Catholic Apostolic Church; The Reverend Chapter of the Vatican; The College of Parish Priests of the City, together with the Most Reverend Monsignor Hector Cunial, in charge of ecclesiastical affairs in the City, and the Most Reverend Monsignors John Canestri and Philip Pocci, Auxiliary Cardinals; Relatives of the deceased Pope.

[*Latin ed. p. 479*]

The change and deposition of Pope John XXIII took place in the presence of 479 officials of the Italian Republic; Patricians of Rome; members

Translated by churchlatin.ai, a product of Boyne Archives

of the Pontifical Sophora College; and Knights of the Equestrian Order of the Holy Sepulchre, each from their respective locations. His Excellency, Father Pericles Felici, titular Archbishop of Samosata, and His Eminence, the Cardinal Archpriest, Vicar of the Basilica of the Vatican, while a choir sang the psalm "Miserere" with the antiphon "May the Angels lead you into Paradise," sprinkled the body of the Pope with lustral water and recited the prayer "O God, who founded..." Afterwards, as the sacred body was reverently laid upon the funeral bier, the Reverend Nicholas Metta, Chancellor of the Vatican Chapter, began to read the Office for the Dead. IN THE NAME OF THE LORD. AMEN.

OFFICE FOR THE DEPARTED, for the holy memory of John XXIII, Pope.

To the Reverend Chapter of the Most Holy Patriarchal Basilica of the Prince of the Apostles, in the City.

On the sixth day, Thursday, of the month of June, in the year of the Redemption of the Lord, 1963.

John XXIII, Pope.

Angelo Giuseppe Roncalli, throughout his entire pontificate, having produced many and illustrious works for the fostering of piety, religion, justice, and peace among peoples, exhausted by a long and grave illness, peacefully fell asleep in the Lord in the Vatican buildings on the third day of the month of June, Tuesday, in the year of the Restoration of Salvation, 1963, at seven o'clock in the evening, with fifty-nine minutes, having reached the eighty-first year of his age, six months, and eight days, having completed the fourth year of his pontificate.

Born in his paternal home, in the town called "Sotto il Monte," within the territory of the diocese of Bergamo, by pious parents, on the twenty-fifth day of the month of November, in the year of the Lord, 1881, and on the same day was cleansed with the waters of holy baptism. With a gentle nature and quick to learn, when he recognized his vocation to the priesthood, he first studied in Bergamo, and then in Rome, in sacred and profane disciplines, and, having attained the highest degrees of Doctor, he received the order of the priesthood in the City on the tenth day of the month of August, in the year 1904.

[*Latin ed. p. 480*]

Acts of the Apostolic See - Official Commentary 480. Promoted to the titular Archbishopric of "pro hac vice" and Metropolitan on the third day of March in the year 1925, and, after nearly nine years, transferred to the titular Archbishopric of Mesembria, he fulfilled important duties and missions, first in Bulgaria and the Greek Republic, and then in France. By Pope Pius XI, the Supreme Pontiff, he was announced as a Cardinal of the Holy Roman Church on the tenth day of January in the year 1953, and a few days later, he was appointed to the Patriarchal Church of Venice. With Pius XII

Translated by churchlatin.ai, a product of Boyne Archives

still living, on the twenty-eighth day of October in the year 1958, by the suffrage of the Fathers Cardinals, he was elevated to the pinnacle of the Supreme Pontificate, and on the same day, from the high external platform of the Basilica of the Vatican, in the restored ancient manner, he was proclaimed to the City and to the World, with all the faithful throughout the lands rejoicing. A few hours after the death of this illustrious Pontiff, his sacred body, lying lifeless in his private chamber upon the bed, was duly recognized by the Most Reverend Monsignors Benedict Aloisi Masella, Chamberlain of the Holy Roman Church, and by the Most Reverend Cardinal Eugenio Tisserant, Dean of the Holy College. Then, the same sacred body, piously transferred to a nearby place called the "Library," and clothed in pontifical robes of scarlet color, was reverently placed upon a suitable bier. On the following day, Wednesday, from the early morning, numerous Cardinals of the Holy Roman Church, the President and leading officials of the Italian Republic, Archbishops, Bishops, Senators, Legates of foreign States, and many among the clergy and the superiors and most distinguished members of every Order, came to venerate the sacred body of the Blessed Father. On the same day, at six o'clock in the afternoon, the body of the Blessed Father, clothed in sacred vestments, adorned with the pontifical pallium, and placed upon the bier, was duly sprinkled with holy water by the Most Reverend Monsignor Peter Canisius van Bierde, titular Bishop of Porphyreon and Prefect of the Apostolic Sacristy, and, from the Vatican Apostolic Palace, with a funeral and pious procession, was carried through the Royal Stairs to the Patriarchal Basilica of the Vatican, so that it might be exposed to public veneration. Accompanying the sacred body of the Beloved Father were the Cardinal Chamberlain, numerous Cardinals of the Holy Roman Church, Prelates of the Papal Household, Chamberlains and others of the Curia, the leading officials of the Vatican City State, the Dominicans of the Lateran and the Swiss Guard of Excubiae Helvetiae and the Palace Guard of the Apostolic Palace, with their leaders.

[*Latin ed. p. 481*]

Immediately after the bier, those present walked, praying and lamenting, together with the Very Reverend Monsignor Loris Capovilla, closely connected to the Supreme Pontiff. The funeral procession traversed the Forum of Saint Peter, where immense crowds of the faithful, whom no one could count, had gathered, praying and weeping, to piously venerate the remains of the Blessed Father. When the sacred body of the Supreme Pontiff reached the atrium of the Basilica of the Vatican, it was received by the entire assembly of Canons and clergy of the same Basilica of the Vatican, to be piously guarded, by the Most Reverend Monsignor Pericle Felici, titular Archbishop of Samosata, and by His Eminence Paul S.R.E. Cardinal Marella, Vicar of the Archpriest of the same Basilica of the Vatican, who was wearing a black raincoat, and sprinkled with lustral water.

Translated by churchlatin.ai, a product of Boyne Archives

Then, the same body, brought into the Temple of the Vatican and reverently placed upon a funeral bier, after the singing of "Sub venite, Sancti Dei," and the Psalms "De profundis" and "Libera me, Domine," the aforementioned Most Reverend Monsignor Pericle Felici, in the presence of numerous Cardinals of the Holy Roman Church, administered absolution, according to the rite. Finally, the sacred body of the Blessed Father was carried by pallbearers, without any pomp, before the altar of the Confession of the Prince of the Apostles, and placed upon a high and ornamented bier, for public veneration, with torches lit here and there, and the guards of the Order of Saint Dominic vigilantly watching. In the following days, an immense multitude of people immediately entered the Temple of the Vatican, in groups, before the lifeless body of the deceased Pontiff, who had been called and invoked as the "Good Shepherd," silently offering prayers and sentiments of piety for the most beloved and desired Father. Indeed, during the nights and hours, crowds of the faithful arrived to behold the face of the most beloved Father, so that their eagerness could scarcely be contained, and, as is unknown to human memory, the patriarchal buildings of the Vatican remained open all night, the night following the feast day. On the sixth day of June, Wednesday, A.D. 1963, at five o'clock in the afternoon, all the gates and entrances of the Basilica of the Vatican were closed. While a large, still grieving multitude of the faithful remained gathered in the Forum of Saint Peter, who, having come from distant regions, had not yet been able to express the last sentiments of piety to the Blessed Father, the sacred body of the Supreme Pontiff, accompanied by a procession, was taken to the external atrium of the Basilica.

[*Latin ed. p. 482*]

482 The Acts of the Apostolic See – the Official Commentary of the Vatican – has been translated anew and, while a considerable number of the faithful were praying and weeping on the Vatican hill, it was shown to remain. Then, the sacred body, with the same pious ceremony, was brought again into the Vatican Temple and, having been transferred to a prepared place, between the altar of the Confession and the altar of the Chair, it was piously placed upon a suitable bier. Meanwhile, the Canons and the entire assembly of clergy of the Vatican Basilica, together with the aforementioned Most Reverend Father Pericle Felici, wearing a black cassott and a white mitre, approached the sacred bier, followed in procession by crossbearers and acolytes, while the musicians of Our Venerable Julian Chapel sang the psalm "Miserere." There, after the psalm "Miserere" had been completed and the music had ceased, the aforementioned Most Reverend Father Pericles Felici sprinkled the sacred remains with holy water and then recited the prayer "Deus, qui fundasti." Present were, along with the Most Reverend Cardinal Benedict Aloisi Masella, Chamberlain of the Holy Roman Church, several Cardinals of the Holy Roman Church, Archbish-

Translated by churchlatin.ai, a product of Boyne Archives

ops, Bishops, Prelates of the Curia, parish priests, rectors of churches, numerous religious congregations, and also countless invited guests, among whom were officials of the Italian Republic, Legates from many states, Orders of Knighthood, Roman nobles, and many other illustrious men of every rank. Then, after the blessing had been given over the cypress box, in which the sacred remains of the beloved Father were to be placed, the bearers of the bier removed the sacred body from its place and reverently placed it within the same blessed cypress box. To which approached the Most Reverend Father Frederick Callori di Vignale, Prefect of the Apostolic Palace, the Most Reverend Father Marius Nasalli Rocca di Corneliano, Prefect of the Secret Archives of the deceased Pontiff, and the Illustrious and Reverend Father Loris Capovilla, the same Pontiff's closest chamberlain, among those present, who piously spread a white silk veil over the face of the deceased Pontiff. Furthermore, the Most Reverend Father Henry Dante, Archbishop ad honorem of Carpasia, Prefect of the Apostolic Chamber, and the Illustrious and Reverend Father Salvatore Capoferri, Vice-Prefect of the same Apostolic Chamber, placed a crimson stole at the feet of the sacred body, declaring in a clear voice that it contained coins and medals of gold, silver, and bronze from the time of the pontificate of John XXIII. Also placed in the same box was a parchment volume, sealed with lead.

[*Latin ed. p. 483*]

The burial and deposition of the Supreme Pontiff John XXIII took place. A cylindrical container, containing the epitaph of the Pontiff, was placed within, which was prepared and recited here by the Illustrious and Reverend Lord Hamleto Tondini, Secretary for Affairs to Princes: "JOHN, Angelus, son of Joseph, born in 1881, who, rightly named Roncalli, was ordained as a priest under Pope Pius XI, and later, on August 25th, 1958, was elected Supreme Pontiff John XXIII. He was baptized in the holy diocese of Bergamo on the Kalends of December. From his childhood, he devoted himself to divine matters, and, due to his outstanding qualities, he first completed his studies in liberal arts and sacred disciplines in Bergamo, and then in Rome, at the Seminary, where he received the priesthood on June 10th. Later, guided by divine inspiration, he dedicated himself to priestly duties. Returning to his homeland, he was appointed to the parish of Cernobbio, near Como, and later to Bergamo. There, Pope Pius XII appointed him as a Delegate to the Roman schools, a position which he held with great distinction, winning the esteem of all with his kindness and wisdom. In 1925, he was appointed as a Visitator to the churches of Rome and the surrounding areas, and subsequently as a legate to the Greek Rite. He also served as a legate to the Patriarchs and other princes, rendering them due respect and gaining the admiration of the citizens. The Pontiff's talents shone even more brightly in the service of the Apostolic See. In 1934, he was appointed as a legate to Bulgaria, and, at the command of Pope Pius XII, in

Translated by churchlatin.ai, a product of Boyne Archives

1945, he was appointed as Apostolic Delegate to France, a position which he held with great prudence, faith, and dedication. The Pontiff then sent him as a legate to the Holy See. He was also a member of the Congregation for the Propagation of the Faith. In 1921, the Supreme Pontiff entrusted him with a mission to Radini, a sacred place, where he devoted himself to the young people, and upon his return, he reported on the state of affairs in that province, which had recently been devastated by war. The Supreme Pontiff, who so highly esteemed this man, then...

[*Latin ed. p. 484*]

The Acts of the Apostolic See – Official Commentary 484, which he was about to reward, wrote down that number and sent it to the most illustrious seat, which, not many years after, in the year 1837, he bestowed upon the Patriarch of Venice, as a gift, after having said that he had held the office of Pastor of Rome for many years. In those lands, it was permitted by the most provident God that the power of the Vicar of Christ be remembered. From November 1858, it was decreed by the universal council that, after the fact, the immortal one, as if a newborn babe, would applaud. Although the Church sat for only four years, and yet seven years passed, the labors which John XXIII undertook were not merely an increase, but also a sacred number for the Catholics, to the highest degree, to place God first, and then, for the sake of Christ and His Bride, to see that it might be useful to all, and therefore to extend the association; all men, including those who seem to want to join, are included; it has been expanded by about a few months, and the incredible number of sons is increasing. This was clearly proclaimed; or, in other words, the various Synods and Encyclicals of great importance, which are worthy of commemoration, are: *Ad Petri Cathedram*, *Mater et Magistra*, and *Pacem in terris*; or, most especially, the Council celebrated at Vatican II, which he convened, whose name and glory will be spread; or, finally, the Ecumenical Council, and partly to the Code of Canon Law, which was founded in order to recognize it. With these things undertaken, he always, until the end, strove to reach the truth, and to renew his strength in the seat, so that he might fulfill his office; so that separated Christians might be brought back to the divine Redeemer, and that the human community, in justice and in charity, might be constituted in the desired unity, and that it might be made effective in all things, according to the will of God. Cf. Is. 60, 4-5. Cf. John 10, 16. The Church, with its works, never failed to propose what is salutary.

[*Latin ed. p. 485*]

The Supreme Pontiff John XXIII, having offered up 485 cares and labors, but also his entire life, as a sacrifice pleasing to God, yielded his life to Nature at the very confines of his death, passing away in a most holy manner on the 3rd of June, Anno Domini 1963, to the lamentation of all peoples.

Translated by churchlatin.ai, a product of Boyne Archives

Christ Jesus, to whom He Himself, while lying in the bed in which He was ailing, had made an altar, as it were, and a chair, and had repeatedly professed His resurrection, that He might open the gates of His heavenly kingdom to the Pastor of all nations, and that He might grant Him peace and eternal happiness. After these pious ceremonies were completed, the remains of the Supreme Pontiff were carried through the gate which is called "Holy Martha" into the Vatican crypts, followed only by the Cardinals, the Heads of the Orders, Cardinal Hamlet John Cicognani, who had been a public official of the same Pontiff, the Most Eminent Cardinal, Archpriest of the Vatican Basilica, together with some Vatican Canons. When the sacred bier had been carried into the Vatican crypts, a cypress box, its lid firmly closed, was placed upon it, bound with violet silk ribbons, upon which His Eminence Cardinal Benedict Aloysius Masella, Secretary of the Holy Roman Church, affixed a seal with melted Spanish wax. Also, His Eminence Cardinal, Archpriest of the Vatican Basilica, the Most Reverend Father Frederick Callori di Vignale, Prefect of the Apostolic Palace, the Most Reverend Father Henry Dante, Archbishop ad honorem of Carpasia and Prefect of the Apostolic Ceremonies, and the Illustrious and Reverend Father Aloysius Campa, Vatican Canon, affixed their seals. The cypress box itself was then placed into another leaden box, the lid of which was carefully and laboriously secured with clamps and sealed by the hands of those who had affixed seals to the cypress box above. Upon the leaden lid, were affixed, with iron, the image of the Cross, the coat of arms of the Supreme Pontiff, and the following inscription: "IOANNES CORPUS XXIIIP. M. VIXIT ANNOS LXXXI MENSES VI DIES VIII. ECCLESIAE UNIV. PRAEFUIT ANNOS IV MENSES VII DIES VII. DECESSIT DIE III IUNII A. D. MCMLXIII." (John, Body of John XXIII. M. Lived 81 years, 6 months, 8 days. Presided over the Universal Church for 4 years, 7 months, 7 days. Died on the 3rd of June, A.D. 1963.) John 11:25.

[*Latin ed. p. 486*]

Acts of the Apostolic See - Official Commentary 486. Finally, the leaden chest was enclosed within another chest of oak, which was also first closed and then secured with its lid. Upon the roof of this outermost oak chest, the same inscription, along with a cross and the family crest, was cast in bronze. Finally, the sacred relics of the most beloved and most desired Pope John XXIII, after being accompanied by prescribed prayers in the ancient Vatican crypts, were delivered to a pious burial. I have seen all of this, and by special mandate of the Vatican Chapter, I have written this, in the presence of witnesses, namely the Most Illustrious and Reverend Doctors Aloysius Campa and Dionysius Francis McDaid, Canons of the Vatican. Done in Rome, in the Patriarchal Basilica of the Vatican, on the sixth day of the month of June in the year of Our Lord 1961, with the See vacant. Signed: Aloysius Campa, Canon of the Vatican; Dionysius Francis

Translated by churchlatin.ai, a product of Boyne Archives

McDaid, Canon of the Vatican; Nicholas Metta, Chancellor of the Vatican Chapter.

SOLEMN FUNERAL RITES IN THE VATICAN BASILICA. From the seventh day of the month of June, through six days of novenas, funeral rites were held in the Vatican Basilica; and for the last three days of the funeral, this NOTICE TO BE DISPLAYED BY MESSENGERS was issued by the Prefect of Ceremonies: On Saturday, June 15, 1963, at the tenth hour, in the Vatican Basilica, the Most Reverend and Reverend Doctor Cardinal Joseph Ferretto, of the title of the Suburbicarian Churches of Sabina and Mandelensis, will celebrate Mass for the soul of the departed Pope John XXIII. After Mass, a solemn Absolution will be performed around the bier, with the attendance of the Most Reverend and Reverend Cardinals: Leo Joseph Suenens; Hildebrand Antoniutti; Joseph Elmer; Ritter Bernard; John Alfrink.

[*Latin ed. p. 487*]

The funeral rites of the Supreme Pontiff John XXIII will be celebrated in the Basilica of the Vatican on the 487th Sunday, June 16th, at the same hour, and in the same Basilica, Mass will be sung by the Most Reverend and Venerable Cardinal John Urbani, of the title of Saint Mark, Patriarch of Venice, and in the solemn Absolution, the Most Reverend and Venerable Cardinals will be present: Ferdinand Quiroya y Palacios, Aloysius Traglia, Julius Doepfner, and Alfonsus Castaldo. On Monday, June 17th, at the aforementioned place and hour, Mass will be celebrated by the Most Reverend and Venerable Cardinal Eugenio Tisserant, Bishop of Ostia, Porto, and Saint Rufina. After the Mass, a prayer will be recited in praise of the deceased Supreme Pontiff, and afterwards, the solemn Absolution will take place with the presence of the Most Reverend and Venerable Cardinals: Francis Spellman, Paul Giobbe, Stephen Wyszynski, and Achille Liénart. The Most Reverend and Venerable Cardinals, who are to participate in the act of Absolution, must wear the *pluvialis* with the *stola*, and they shall carry the *amictus* and a simple *mitre* made of damask silk. For the Chaplains, a *superpelliceum* and a *velum* will be provided to support the *mitre*. All and each of the Most Reverend and Venerable Lords Cardinals of the Holy Roman Church are summoned, who, wearing woolen garments, a simple *rochetto*, and violet woolen *cappas*, will be present. They shall put on the *cappas* in the Hall of the Canons near the Sacristy of the Basilica of the Vatican. The Chaplains will wear golden garments over their usual silk garments. Also summoned are the Vice-Chamberlain, the Auditor, and the General Treasurer of the Royal Chamber, the Archbishops, Bishops, Assessors, and Secretaries of the Sacred Congregations, Protonotaries, Abbots, and Generals of Orders, Auditors of the Rota, Clerks of the Apostolic Chamber, those who vote in the Signature (who will not wear *cappas*, but will wear a *mantelletum* and a black garment with a simple

Translated by churchlatin.ai, a product of Boyne Archives

rochetto), Consistorial Advocates, and Procurators of Regular Orders. By order of the Most Reverend and Venerable Cardinal Dean, Henry Dante, Archbishop of Carpasia, Apostolic Prefect.

[*Latin ed. p. 488*]

Acts of the Apostolic See - Official Commentary 488. All these things were performed duly and piously, on the appointed days and hours, with the Reverend Father Dominico Bartolucci conducting the choir. On the last day of the nine days of mourning, the funeral rites offered a particular magnificence, both in their arrangement and in the attendance of distinguished individuals from both the ecclesiastical and lay communities. It is certainly worthy of note that to this final funeral of the Most Excellent Man were present representatives from eighty-five extraordinary Legations, sent from all over the world by States or International Councils, as listed below. Present from the Sacred College of Cardinals were the Most Reverend Fathers: Pizzardo, Aloisi Masella, Cicognani, Ferretto, Gonçalves Cerejeira, Liénart, Fossati, Tappouni, Copello, Gerlier, Agagianian, McGuigan, Roques, Gilroy, Spellman, de Barros Cámara, Pia y Deniel, Frings, Ruffini, Caggiano, Tienchensin, Valeri, Ciriaci, Feltin, McIntyre, Lercaro, Wyszynski, de Arriba y Castro, Quiroga y Palacios, Léger, Gracias, Montini, Urbani, Giobbe, Cento, Garibi y Rivera, Confalonieri, Cushing, Castaldo, Richaud, Bueno y Monreal, König, Döpfner, Marella, Testa, Meyer, Traglia, Doi, Lefebvre, Alfrink, Santos, Rugambwa, Ritter, Quintero, Concha, da Costa Nunes, Antoniutti, Forni, Landázuri Ricketts, Silva Henriquez, Suenens, Ottaviani, di Jorio, Bracci, Roberti, Jullien, Larraona, Morano, Heard, Bea, Bacci, Browne, Albareda. Also present were relatives of the deceased Supreme Pontiff, the Most Reverend Grand Master of the Military Order of Malta and of his own jurisdiction, officials of the Sacred Council for the public administration of Church affairs, numerous Prelates from the Curia and the Palace, the authorities of the city of Venice, men from the ecclesiastical and lay orders of the Bergamo diocese, all the Most Reverend Ordinaries from the three regions of Venice, and others: Archbishops, Bishops, Abbots, the highest superiors of Religious Orders, Legates of States to the Apostolic See with their assistants, the Rector of the City of Rome with several Administrators, Patrician and Noble Romans, Reverend Fathers delegated by certain Churches separated from the Catholic Church, and finally, a multitude of citizens from the City.

[*Latin ed. p. 489*]

The funeral obsequies of the Supreme Pontiff John XXIII were held in the Basilica of the Vatican, on the 489th day. At the foot of the tomb, four eulogies were read for the deceased Pontiff, composed by the Most Reverend and Illustrious Monsignor Hamleto Tondini, Prefect of the Briefs to Princes:

Translated by churchlatin.ai, a product of Boyne Archives

"The Roman Bishop, desiring that his See be an example to all others, dedicated himself to its greater flourishing, and with all diligence, employed himself in the Synods celebrated, leaving behind a most illustrious path for the common good of humanity, to which social and political matters should be ordered, so that all peoples might finally and supremely enjoy peace.

II. He steadfastly and wisely presided over the first Ecumenical Council of Vatican II, striving to illuminate, strengthen, and reunite his scattered children as one flock.

III. The very image of goodness, he loved individual men and all of humanity as if they were his own children, and living, dying, and even after death, he is wonderfully remembered. H. Tondini."

[*Latin ed. p. 490*]

Acts of the Apostolic See - Official Commentary 490. After the Pontifical Mass, the following eulogy was delivered by the Most Reverend Monsignor Joseph Del Ton, Doctor of Sacred Letters:

****IOANNIS XXIII, MOST HOLY POPE, FUNERAL EULOGY****

Most Eminent Princes of the Church, a good shepherd has departed, who led us to the pastures of salvation and to the fountain of living water; weary from a long journey and labor, he has rested; and he has left us, deeply affected by his absence, indeed, as sheep without a shepherd, we are left languishing. For the funeral rites of John XXIII, the Supreme Pontiff, whom we lament as having been taken from us, it is my duty, as is fitting for an ancient office, to adorn and to pronounce a eulogy. By nature and habit, I have always preferred to listen more than to speak, and to be silent more than to talk; and in this matter as well, I confess that I would have preferred this. Therefore, I would not have dared to speak in this most magnificent and vast assembly on such a weighty subject, were it not that your authority, which I could not disregard, has urged me. As I begin to praise so great a Prelate, I feel that my words spontaneously and forcefully incline themselves towards elegies and laments. For when I turn my gaze upon this very Vatican temple, which, whether he was present or absent, shone with delightful splendor and resounded with festive songs, now, with its darkened altars and somber vestments, with funeral fires, with the mournful modulation of prayers, it invites us to lamentation. Indeed, the signs of the unbearable sorrow of this City and of the entire Christian people are evident, as we pay due honor to his paternal funeral. Moreover, to the lamentation of the Church—a truly wondrous and singular thing—are added the bitter expressions of grief, coming from all corners of the world, from nations united by the Catholic name and from our brethren separated from the Apostolic See, from the highest and the lowest ranks,

Translated by churchlatin.ai, a product of Boyne Archives

from men of every age, language, and nation: all of whom, with one voice, recall and extol the good deeds and virtues of the deceased Pontiff during his earthly life. Therefore, the funeral rites truly seem to have been carried out as a triumph, since we all feel that with our Pope, we have lost many and great good things. I shall now speak particularly of his supreme pontificate, since...

[*Latin ed. p. 491*]

The funeral of the Supreme Pontiff John XXIII in the Vatican Basilica; the measure of time allotted to me allows me only to briefly touch upon the most outstanding and immediate aspects. Furthermore, the deeds accomplished by him within so short a span of years are so remarkable and shine with such brilliance that they require not embellishment, but, if possible, only a brief indication. It is incredible, given the brevity of the time, how much he thought and accomplished. The words of Pliny the Younger can rightly be applied to him: "If you count the years, the time is short; if you consider the deeds, you consider an age." On November 5th, in the year 1958, Angelo Giuseppe Roncalli, Patriarch of Venice, was, through your votes, and by a certain divine inspiration, elevated to the Chair of Peter; we remember with golden letters inscribed, how with what joy the city of Rome cheered, with what applause from the entire Christian world, he was greeted by you, Most Eminent Fathers, as he was chosen to succeed Pius XII in the Roman Chair. He did not disappoint, but rather, he fulfilled abundantly. Due to the sanctity of his previous life, his evident piety and devotion, his exceptional skill and experience, and perhaps some hidden quality that shone forth from his humble and venerable demeanor, some, with discerning judgment, could foresee that Angelo Giuseppe Roncalli was prepared and disposed for the universal ministry of the supreme shepherd of the Church, through a varied and previous path. Indeed, he carried out the weighty duties entrusted to him with excellence, having devoted himself to various and diverse works of the sacred apostolate in the Bergamo diocese, having been in charge of the Pontifical Missionary Works in Italy, having served in Bulgaria and later in the Turkish region and in the Apostolic Delegation in Greece, having been the Apostolic Nuncio in France, and finally having been created Patriarch of Venice. Wherever he was, even when circumstances and the demands of the place and time presented great difficulties, he proved to be a man endowed with a calm, yet energetic spirit, with skill in affairs, with prudent foresight, and he left behind abundant fruits of his multifaceted activity. However, the quality of mind that shone so singularly and brilliantly in him, and which adorned his character as his chief virtue, was goodness, true and genuine goodness, not unlike a spring that flows from the rocks of the Alps, with a clear and sparkling stream; from it flowed an unwearied zeal for doing good, the affability of speech, the joys of social love, and a most generous willingness

Translated by churchlatin.ai, a product of Boyne Archives

to devote himself to the benefit of others. *Lib. IV, 24, C. Fabio Valenti.*

[*Latin ed. p. 492*]

Acts of the Apostolic See - Official Commentary. He could rightly assert of himself, concerning the happy gift received: "I have drawn my lot for a good inheritance." I believe it is fitting to consider that this cheerfulness, this disposition inclined to feel and act benevolently, received its origin from the upbringing he had from his rural family, whom he has always held in great esteem and affection, from his village of Sotto il Monte near Bergamo, a place adorned with ancient Italian and Christian customs, to which, alas, he returned too late, longing for the peaceful haven of his memories, and where he almost daily yearned to be. When, however, he was created Supreme Pontiff and Father of all Christians, and attained the seat of Peter, this native and already developed goodness received even greater and more abundant growth, like the fires of midday following the dawn. I do not believe that those who think that God gave John XXIII a heart as vast as the sand on the seashore are mistaken. 3 He accomplished what He willed; what He proposed to do, He brought to fruition in life, to the benefit of all. On the day when the tiara was restored, adhering to the divine example of Him whose office he held on earth, the new Pontiff declared: "Indeed, this new Pontiff above all reflects that most excellent image of the Good Shepherd, as described by John the Evangelist in those words that flowed from the mouth of the Divine Savior." 4 "We beseech you, all you who are pious and 'fervent in spirit' throughout the world, pray constantly for your Pope, with this purpose in your hearts, that he may progress ever more in evangelical kindness and humility." 5 His paternal image is imprinted in our minds, his sweet majesty, which appeared all the more venerable, the more it was adorned with the rays of humility. This is a virtue that is honored by honor, a dignity that is the dignity of dignities: it takes away nothing if it is present; it loses much if it is absent. With the cares of the Good Shepherd, he turned his attention first to the City of Rome and to the Roman diocese. Who does not know how much this solicitude has benefited the defense and progress of our Christian life? A conspicuous and lasting monument of this providence are the laws of the Roman Synod, which were established with the utmost care. 2 Sap. 8, 19. Cf. 3 Kings 4, 29. * Cf. John 10, 1-16. A. A. S. vol. L (1958), pp. 885 and 887. 3 5

[*Latin ed. p. 493*]

The funeral rites of the Supreme Pontiff John XXIII were prepared and celebrated in the Basilica of the Vatican, with the aim that our city, as the head and foremost center of the Catholic world, might render it the due honor and set an example, in accordance with the temper and discipline appropriate to this age. The priest and pontiff, a craftsman of virtues, a good pastor among the people, demonstrated the sign of his virtue in that,

Translated by churchlatin.ai, a product of Boyne Archives

while he loved all, he especially loved the humbler and more needy, offering them solace above all others. Therefore, he often visited poor parishes and villages, especially the sick children, the infirm friends, and even those who were imprisoned, knowing that with a paternal and smiling countenance he could offer "good words, consoling words."

Furthermore, with vigilant care for the entire Church, seeking to unite it with salutary laws and decrees, to instruct it with doctrine, and to illustrate it with rare examples of piety, he was convinced that nothing would be more beneficial for safeguarding and expanding the Kingdom of Christ than if an Ecumenical Council were convened. This was a tremendous undertaking, which might have frightened even the strongest, but John XXIII, confident in the help of the Holy Spirit, came to the firm hope that great good would result for the Church, which, though not renewed in dogma—always remaining intact and unharmed—but with an evangelical spirit and fervor, and with external forms and actions appropriate to our age, would one day bring greater riches of peace and salvation to the world. When he spoke of the General Synod, he seemed to be commanding that a new, true Pentecost be brought forth. And these sacred words seem to be fitting: "I will pour out upon you a treasure of goodness, a fountain of living water, shining like crystal, proceeding from the throne of God and the Lamb, so that we may be the first to be taught by God, and then, through us, the knowledge of God may overflow like the sea and fill the earth."

A great undertaking has been begun, and not yet completed, which, when properly concluded, will be a lasting monument of praise to the Supreme Pontiff who so vigorously pursued and advanced it. But what of the paths of concord and peace, which he sought with tireless effort, and which he promoted? He did not bestow upon himself the title of "John" in vain: "I will be called John... because of the double meaning of his name: namely, of those who are closest to Christ the Lord, the Redeemer of the entire world, and the Founder of the Church." May God grant that both Johns may proclaim throughout the entire Church, through the humblest of means... (Zach. 1:13. Cf. Ezek. 36:25; Rev. 22:1; John 6:45; Isa. 11:9; 51:1).

[*Latin ed. p. 494*]

B 494 Acta Apostolicae Sedis - Commentarium Officiale "Our Holy See" ». 8 Saint John the Apostle himself was the flame of undaunted love, and, having fulfilled the mission commanded by the Lord from Heaven through John the Baptist, he leveled mountains and hills, turning crooked paths straight and rough paths smooth. 9 He said that he had traversed, by the providence of God, very diverse regions of the world, both East and West, in order to love as many people as possible. And if all of his benevolent affections were fervent, they were even more fervent towards those who, although separated from the See of Peter, are adorned with the Christian name, especially the ancient Eastern Churches, whose memories and glo-

Translated by churchlatin.ai, a product of Boyne Archives

ries he had deeply learned and had visited frequently. The wish expressed by Jesus Christ at the Last Supper, that His followers should be one, was deeply rooted in the heart of the Supreme Pontiff, and his prayers, thoughts, and efforts were constantly directed towards achieving this most auspicious union. And indeed, in order for this to happen happily, a laborious and perhaps long journey must be undertaken. But the beginning of things to be hoped for, through his admonitions and examples, is already solidly established, and this cannot be changed: charity is – "Let brotherly love remain among you"; "Let all things be done in charity"). 11 10 "Veritatem facientes in caritate" (Speaking the truth in charity). 12 He also demonstrated marvelous and more convenient ways to imbue the world with the Gospel, through the fulfillment of the office of the Apostolic mission, with sacred expeditions, especially. Besides always adding his support to any need of the Church, following in the footsteps of his predecessor, the great Pius XII, he made use of those instruments which, with the progress of civil culture in this age, have a considerable importance in nourishing the spiritual life of men, namely, above all, the radio, television, and cinema. 13 And for this reason, he auspiciously established the Catholic apostolate, which would also include these, so that it might have even greater success in the future. He clearly indicated the beautiful, straight, and salutary paths to be followed in addressing social issues, and in establishing reciprocal relations between states and citizens, asserting natural law and supported by the law of Evangelical charity. 8 9 10 11 12 13 Cf. A. A. S. v. L (1958), pp. 878, 879. Cf. Luke 3, 5. Hebrews 13, 1. 1 Corinthians 16, 14. Ephesians 4, 15. Cf. Apostolic Letter *Boni Pastoris*, A. A. S. v. LI (1959), pp. 183-185.

[*Latin ed. p. 495*]

The funeral rites of Pope John XXIII were held in the Basilica of the Vatican. Peace, which is always the most desirable thing to hear, the most pleasing, and the most ardently desired, especially in our age, which is constantly threatened by open or hidden dangers, and which has been upon the brink of disaster, was finally achieved by John XXIII, the conciliator of human concord, the defender of liberty with justice, the advocate of a better order and age, and for this great achievement, he was rewarded with a most admirable birth. Through the Encyclical Letters "Mater et Magistra" and "Pacem in terris," with their great wisdom and piety towards the human race, he appeared as a true doctor of peace, a herald of peace, an angel of peace, to the applause of the entire world. Let great thanks be given to God, from whom shines forth one true peace in the heavens and on earth. Indeed, through this supreme gift, John XXIII, with the rainbow of peace, having dispelled the dark clouds, has bent his arc over our heads, bringing tranquil colors. "See the rainbow, and bless him who made it; for it is very beautiful in its splendor." 1 4 If men, ceasing their stubborn hatreds and useless quarrels, should be willing to heed the salutary precepts of our

Translated by churchlatin.ai, a product of Boyne Archives

Pope and not deviate from them, then the dawn of public and universal peace will finally arise, and every good person may hope for it steadfastly. But in restoring the security of things, there can be no other foundation laid than that which our Holy Father himself has shown to be to be desired, to be preserved, and to be followed: "Honour all men. Love the brotherhood. Fear God. Honour the king." 1 5 John XXIII left us many things to praise, and many things to imitate: piety in praying to God, diligence in attending to sacred duties, tireless effort in conducting affairs, patience in labor, the frank simplicity of morals, and an unwearied dedication to the very last breath of life. But perhaps nothing is more admirable than his placid and unblemished fortitude in enduring death. "Precious in the sight of the Lord is the death of his saints." 1 6 That is to say, death is the consummation of victory, the gateway of life, the entrance to perfect security. "The just are seen to die, but they are in peace." 1 7

[*Latin ed. p. 496*]

Acta Apostolicae Sedis - Commentarium Officiale 496. Il affermava di desiderare non poche volte di dissolversi e di essere con Cristo, 18 e di entrare finalmente nelle delizie del Signore. Il Venerabile Pontefice, che continuamente e ovunque si sforzava di compiere la volontà di Dio come esempio, sopportò con animo fortissimo la malattia, preferendo tollerarla piuttosto che temere la morte, e la accolse con gioia anche nel dolore. Egli, che "con spirito di umiltà e con cuore contrito" offriva spesso pacifiche vittime al cielo, entrò all'altare di Dio, vittima e sacerdote, unito al Pontefice eterno Gesù, che per mezzo dello Spirito Santo si offrì immacolato a Dio sulla Croce, 19 e, mentre si allontanava da questa terra, dimenticando Asperen, pensava a noi, vero Padre degno di essere amato e ammirato dai suoi figli. Egli ci ha insegnato con sublime esempio sia a vivere santamente, sia a morire santamente. Ho cercato di spargere fiori sopra la tomba del Sommo Pontefice, mentre svolgo il mio ufficio nell'inferno. Tuttavia, quanto mi dichiaro indegno di aver ricevuto l'incarico di lodare degnamente il Sommo Pontefice, strappato a noi, e di versare il mesto tributo delle lacrime al suo funerale. È partito, non è morto. Vive, e vivrà nella nostra e nella memoria dei posteri. Giovanni XXIII, ovunque ciò che è augusto e santo sia raccolto, dove si cerca la pace, dove l'armonia lega spesso i duri cuori degli uomini, dove la bontà ci sorride, speranza del cielo. Sia sempre onorato il tuo nome e le tue lodi. 20 Tu, che hai raggiunto il grande riposo, la compagnia dei santi, amato dei fratelli e del popolo d'Israele e di tutta la santa città di Gerusalemme, 21 sii per noi esempio e della Madre Santa Chiesa, che, navigando in questo mare così agitato, attende con gemiti nuovi comandi di un guida, che con la sua presenza desideriamo tanto e che ci riempie. Ave, e per sempre ave, Santissimo Padre! Sia in Sion il tuo luogo e in Gerusalemme eterna la tua dimora, dove la luce perpetua risplenda per te, dove tu riposerai in pace beata senza fine. Ave, e

Translated by churchlatin.ai, a product of Boyne Archives

per essere sempre ave. A. D. XV Cal. Iul. anno MCMXLIII. 18 Cfr. Philipp. 1, 23. 19 Cfr. Hebr. 9, 14. 20 Cfr. I, 613. 21 Cfr. II Mace. 15, 14.

[*Latin ed. p. 497*]

The funeral obsequies of the Supreme Pontiff John XXIII were held in the Vatican Basilica on June 17th. The following delegations, sent by nations and international bodies to attend the funeral of Pope John XXIII, are listed by name:

AFRICAN UNION: His Excellency Monsieur François Christian Erasmus, Ambassador.

GERMANY: His Excellency Monsieur Gerhard Schröder, Federal Minister of Foreign Affairs. His Excellency Monsieur Hans Heinrich Herwarth von Bittenfeld, Head of the Federal Presidential Office, Secretary of State. His Excellency Monsieur Hans Ehard, Minister of Justice of Bavaria.

ARGENTINA: His Excellency Monsieur Luis Roque Gondra, Ambassador to the Holy See. Monsieur Francisco Alberto de la Vega, Minister. Don Ignacio Esteban Pico Estrada, Secretary.

AUSTRALIA: His Excellency Monsieur F. J. Blakeney, Ambassador. His Excellency Monsieur Alfred T. Stirling, Ambassador. Monsieur Francis P. Donovan, Counselor.

AUSTRIA: His Excellency Monsieur Ludwig Steiner, Secretary of State in the Ministry of Foreign Affairs. His Excellency Monsieur Otto Tschadek, Vice-Governor of the Lower Austria Region. His Excellency Monsieur Johannes Coreth, Ambassador to the Holy See.

BELGIUM: His Royal Highness, Prince Albert of Belgium, Prince of Liège. His Excellency Monsieur Paul-Henri Spaak, Vice-President of the Council of Ministers and Minister of Foreign Affairs. Monsieur Charles Kerremans, Minister.

[*Latin ed. p. 498*]

Acts of the Apostolic See - Official Commentary 498

BOLIVIA: His Most Excellent Majesty, Manuel Frontaura Argandoña, Ambassador to the Holy See. Mr. Carlos Casap, Minister Counselor. Mr. Walter Bico Toro, Attaché.

BRAZIL: His Excellency, Marshal Henrique Dupples Teixeira Lott, Ambassador. His Excellency, Monsignor Henrique de Souza-Gomes, Ambassador to the Holy See. Mr. Luis Augusto do Rego Monteiro, Director of the Faculty of Law of the Catholic University of Rio de Janeiro.

BURUNDI: His Excellency, Mr. Charles Baranyanka, Ambassador.

CAMEROON: His Excellency, Mr. Bebadon, Ambassador.

CANADA: His Excellency, the Honorable Lionel Chevrier, Vice Prime Minister and Minister of Justice. His Excellency, the Honorable Senator Adrian Knatchbull Hugessen, Q. C. His Excellency, Mr. Jules Léger, Am-

Translated by churchlatin.ai, a product of Boyne Archives

bassador.

CHILE: His Excellency, Don Julio Philippi Izquierdo, Minister of State. His Excellency, Don Pedro Lira Urquieta, Ambassador. His Excellency, Don Raul Irarrázaval Legaros, Ambassador.

CHINA: His Excellency, Mr. Cheou-Kang Sie, Ambassador to the Holy See. Mr. Wei-Tse Chang, Counselor. Mr. Chen Min-Chung, Secretary.

CYPRUS: Mr. Antonello Rosoli, Consul.

[*Latin ed. p. 499*]

The funeral rites of the Supreme Pontiff John XXIII were held in the Basilica of the Vatican.

COLOMBIA: His Most Excellent Majesty, Mr. Darío Echandía, Ambassador to the Holy See. Mr. José María Morales Suárez, Minister Counselor. Mr. Ignacio Henao Osorio, Secretary.

CONGO (Leopoldville): His Most Excellent Majesty, Mr. Jacques Masangu, Vice-Prime Minister. His Excellency, Senator Raphaël Senga. His Most Excellent Majesty, Mr. Evarisie Loliki, Director of Foreign Affairs.

KOREA: His Excellency, General Chong Chan Lee, Ambassador. Mr. Jin Sang A N, Counselor. Mr. Colonel Bongchun Chang, Military Attaché.

COSTA RICA: His Most Excellent Majesty, Mr. Franklin Aguilar Alvarado, Ambassador to the Holy See.

CUBA: His Most Excellent Majesty, Mr. Luis Amado-Blanco, Ambassador to the Holy See. His Most Excellent Majesty, Mr. Harold Gramatges. His Most Excellent Majesty, Mr. Leonardo Fernández Sánchez, Ambassador.

DAHOMEY: His Most Excellent Majesty, Mr. Sourou Migan Apithy, Vice-President of the Republic. His Most Excellent Majesty, Mr. Marcel Dadjo, Ambassador.

DENMARK: His Most Excellent Majesty, Mr. Vincens de Steensen-Leth, Ambassador.

EL SALVADOR: His Most Excellent Majesty, Mr. Ernesto Trigueros A., Ambassador. His Most Excellent Majesty, Mr. Roberto Cordero d'Aubuisson, Ambassador. Mr. Guillermo Paz Larín, Counselor.

EQUATOR: His Most Reverend Lordship, Mr. Alberto Coloma-Silva, Ambassador to the Holy See. His Most Reverend Lordship, Mr. Jorge Mantilla Ortega, Ambassador. Mr. Hernán Guarderas Iturralde, Secretary.

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - Commentarium Officiale

SPAIN:

His Most Excellent Lordship, Don ANTONIO ITURMENDI, Minister of Justice.

Translated by churchlatin.ai, a product of Boyne Archives

His Most Excellent Lordship, Don JOSÉ SOLÍS, Minister of the Government.

His Most Excellent Lordship, Don GREGORIO LÓPEZ BRAVO, Minister of the Government.

UNITED STATES OF AMERICA:

His Most Excellent Majesty, LYNDON JOHNSON, Vice-President.

Mr. JAMES A. FARLEY.

Mr. GEORGE N. SHTJSTER.

Mr. BENJAMIN E. MAYS.

ETHIOPIA:

His Most Excellent Majesty, MECHECHA HAILÉ, Envoy Extraordinary and Minister Plenipotentiary to the Holy See.

FINLAND:

His Most Excellent Majesty, OSMO LENNART ORKOMIES, Minister Plenipotentiary to the Holy See, with the rank of Ambassador.

FRANCE:

His Most Excellent Majesty, MAURICE COUVE DE MURVILLE, Minister of Foreign Affairs.

His Most Excellent Majesty, the Count WLADIMIR D'ORMESSON, of the French Academy, Ambassador.

His Most Excellent Majesty, ETIENNE BURIN des ROZIERS, Ambassador, Secretary General of the Presidency of the Republic.

GABON:

His Most Excellent Lordship, ANDRÉ MINTSA, Ambassador.

GHANA:

His Most Excellent Majesty, OSEI BONSU, Ambassador.

Mr. PHILIP S. AGLONU, Secretary.

Mr. PETER P. NUAMAH, Secretary.

GREAT BRITAIN:

His Most Excellent Lordship, the Earl of PERTH, Ambassador.

His Most Excellent Lordship, Sir PETER SCARLETT, Envoy Extraordinary and Minister Plenipotentiary to the Holy See.

Translated by churchlatin.ai, a product of Boyne Archives

Mr. DONALD CAPE, Secretary.

[*Latin ed. p. 501*]

The funeral rites of the Supreme Pontiff John XXIII were held in the Vatican Basilica.

GUATEMALA: His Most Excellent Majesty, Julio Luis Sandoval de Larraona, Ambassador.

HAITI: His Most Excellent Majesty, Simon Desvarieux, Ambassador to the Holy See. His Most Excellent Majesty, Jean Duvigneaud, Ambassador. Mr. Urbain Blémur, Secretary.

UPPER VOLTA: His Most Excellent Majesty, Henri Guissou, Ambassador. Abbé Georges Yaogo. Lieutenant Felix Tientaraboum.

INDIA: His Most Excellent Majesty, Mohamed Abdul Bauf, Extraordinary Envoy and Plenipotentiary Minister to the Holy See. Mr. G. S. Rai, Attaché.

INDONESIA: His Most Excellent Majesty, Commodore Mohammad Nazir, Ambassador. Mr. Ibnu Suwongso Hamimzar, Minister Counselor. Mr. Agus Jaman, Counselor.

IRAN: His Most Excellent Majesty, Anouchiravan Sepahbodi, Ambassador to the Holy See. Mr. Azizollah Eskandary, Counselor.

IRAQ: His Most Excellent Majesty, Nuri Jamil, Ambassador. Mr. Usamah T. Kadry, Secretary. Mr. Abdul Karim Al-Amir, Secretary.

IRELAND: His Most Excellent Majesty, Sean Lemass, Prime Minister. His Most Excellent Majesty, Frank Aiken, Minister of Foreign Affairs. His Most Excellent Majesty, Thomas V. Commins, Ambassador to the Holy See.

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - Commentarium.

ISRAËL: S. E. M. MAURICE FISCHER, Nuntius. S. E. M. SHMUEL BENZUR, Nuntius.

ITALIE: S. E. M. AMINTORE FANFANI, Praeses Consilii Ministrorum. S. E. M. ATTILIO PICCIONI, Vice-Praeses Consilii Ministrorum et Minister Rerum Externarum. S. E. M. PAOLO EMILIO TAVIANI, Minister Internorum. S. E. M. UMBERTO DELLE FAVE, Secretarius Status.

JAMAICA: S. E. M. H. L. LINDO, C. M. G., Commissarius Superior Commonwealth.

JAPON: S. E. M. SETSUYA BEPPU, Nuntius ad Sanctam Sedem. Dominus MORIZUMI YOSHIURA, Consultor. Dominus NOBUO NISHIDA, Attache.

JORDANIA: S. E. M. EDMOND ROCH, Nuntius.

LIBANUS: S. E. M. JOSEPH HARFOUCHE, Nuntius ad Sanctam Sedem. S. E. M. MOUSSA MOUBARAK, Nuntius. S. E. M. HUSSEIN JISR, Nuntius.

Translated by churchlatin.ai, a product of Boyne Archives

LIBERIA: S. E. M. JAMES ANDERSON, Praeses Senatus. S. E. M. REID WILES, Nuntius.

LUXEMBURGA: S. A. R. Dominus PRINCEPS DE LUXEMBURGA. S. E. M. EUGÈNE SCHUS, Minister Rerum Externarum. Dominus ANDRÉ PHILIPPE, Praepositus Protocolli.

MADAGASCAR: S. E. M. JEAN ERNEST BEZAZA, Minister Plenipotentiarius.

[*Latin ed. p. 503*]

The funeral rites of the Supreme Pontiff John XXIII were held in the Basilica of the Vatican.

MALAYSIA: His Most Excellent Majesty, J. P. Augustin, Bishop of Malacca. MONACO (Principality): His Serene Highness, Prince Pierre of Monaco. His Most Excellent Majesty, Paul Noghes, Secretary of State. Colonel Jean Ardant, Governor of the Princely House.

NICARAGUA: His Most Excellent Majesty, Miguel d'Escoto Muñoz, Ambassador to the Holy See. His Most Excellent Majesty, German Castillo, Ambassador. His Most Excellent Majesty, Eduardo Argüello Cervantes, Ambassador.

NIGERIA: His Most Excellent Majesty, Lawrence Odiatu Victor Anionwu, Ambassador. Mr. Daniel S. Omatsone, Secretary.

NORWAY: His Most Excellent Majesty, Thore Albert Boye, Ambassador.

NEW ZEALAND: His Most Excellent Majesty, Clarence Edward Beeby, Ambassador.

SOVEREIGN MILITARY ORDER OF MALTA: His Most Excellent, the Venerable Bailiff Prà Otto de Grisogono, Grand Commander. His Most Excellent, the Grand Cross of Obedience, Don Enzo di Napoli Rampolla, Prince of Resuttano, Grand Chancellor. His Most Excellent, the Grand Cross of Obedience, Carlo Lovera di Castiglione, Marquis di Maria, Receiver of the Common Treasury.

PAKISTAN: His Most Excellent Majesty, Habibur Rahman, Envoy Extraordinary and Minister Plenipotentiary to the Holy See.

[*Latin ed. p. 504*]

Acta Apostolicae Sedis - Official Commentary 504

PANAMA: His Most Excellent Lordship, Don MAX AROSEMÉNA, Ambassador to the Holy See. His Most Excellent Lordship, Don RAFAEL VALLARINO, Ambassador. Don JUAN PALOMERAS ARBOIX, Secretary.

PARAGUAY: His Most Excellent Lordship, Don GUILLERMO ENCISO VELLOSO, Ambassador to the Holy See. Mr. ANÍBAL FERNÁNDEZ, Counselor.

NETHERLANDS: His Most Excellent Lordship, JOSEPH LUNS, Minister of Foreign Affairs. His Most Excellent Lordship, FRANÇOIS

Translated by churchlatin.ai, a product of Boyne Archives

DE MARCHANT ET D'ANSEMBOURG, Ambassador to the Holy See. Reverend Father, the Baron VAN VOORST TOT VOORST, Chamberlain to Her Majesty the Queen.

PERU: His Most Excellent Lordship, Don GERMÁN ARAMBURÚ LEGAROS, Ambassador to the Holy See. Don ADELMO RISI FERREYROS, Minister. Don ALBERTO LEÓN Y ROCCA, Secretary.

PHILIPPINES: His Most Excellent Lordship, BENIGNO TODA Y TOLEDO, Ambassador to the Holy See. His Most Excellent Lordship, MANUEL A. ADEVA, Ambassador. His Most Excellent Lordship, JOSÉ ALEJANDRINO, Ambassador.

PORTUGAL: His Most Excellent Lordship, João DE MATOS ANTUNES VÁRELA, Minister of Justice. His Most Excellent Lordship, ANTONIO DE FARIA, Ambassador to the Holy See. Mr. FRANCISCO MANUEL BALTAZAR MOITA, Secretary.

UNITED ARAB REPUBLIC: His Most Excellent Lordship, GALAL EZZAT, Ambassador to the Holy See. Mr. GAMAL NAGUIB, Counselor. Mr. ADEL ABBAS ZAKI, Secretary.

[*Latin ed. p. 505*]

The funeral rites of the Supreme Pontiff John XXIII were held in the Basilica of the Vatican.

CENTRAL AFRICAN REPUBLIC: Mr. Christophe Maidou.

REPUBLIC OF SAN MARINO: His Excellency Most Reverend Frederick Bigi, Secretary of State for Foreign Affairs. Mr. Domenico Forcellini, Counselor of State. His Excellency Most Reverend Filippo, Marquis Crescenzi, Minister to the Holy See.

REPUBLIC OF SOMALIA: His Excellency Most Reverend Mohamed Scek Hassan, Ambassador.

SENEGAL: His Excellency Most Reverend Louis Le Gros, Extraordinary Envoy and Plenipotentiary Minister to the Holy See.

SWEDEN: His Excellency Most Reverend Eric von Post, Ambassador.

SWITZERLAND: His Excellency Most Reverend Enrico Celio, Former President of the Swiss Confederation. His Excellency Most Reverend Philippe Zutter, Ambassador.

SYRIA: His Excellency Most Reverend Anouar Hatem, Ambassador to the Holy See. His Excellency Most Reverend Jamal Farra, Ambassador.

CHAD: His Excellency Most Reverend Djidingar, Minister of Economy.

THAILAND: His Excellency Most Reverend Chisti Sucharitakul, Ambassador.

[*Latin ed. p. 506*]

Translated by churchlatin.ai, a product of Boyne Archives

TURCHIA: S. E. M. HASAN DINÇER, Minister d'État. S. E. M. MUHARREM IH SAN KIZILOGLU, Ambasciatore presso il Sacro Collegio. S. E. M. ISMAIL EREZ, Ministro, Capo del Protocollo.

URUGUAY: S. E. Don Luis POSADAS MONTERO, Ambasciatore. S. E. Don ALEJANDRO GALLINAL HEBER, Ambasciatore presso il Sacro Collegio. Don HORACIO HERRERA MÉNDEZ, Ministro.

VENEZUELA: S. E. M. EDGARD SANABRIA, Ambasciatore presso il Sacro Collegio. S. E. M. MANUEL ANTONIO PULIDO MÉNDEZ, Ambasciatore. S. E. M. RAFAEL DE LEÓN, Ambasciatore.

VIETNAM: S. E. M. W. L.\M-LÊ-TRINH, Ambasciatore.

JUGOSLAVIA: S. E. M. Ivo VEJVODA, Ambasciatore.

ORGANIZZAZIONE DELLE NAZIONI UNITE (O.N.U.): S. E. M. PIER PASQUALE SPINELLI, Ambasciatore. M. H. GRANVILLE FLETCHER, Direttore del Centro d'Informazioni delle Nazioni Unite.

COMUNITÀ EUROPEA DEL CARBONE E DELL'ACCIAIO (C.E.C.A.): M. ROGER REYNAUD, Membro della Haute Autorité. M. JEAN DEGIMBE, Capo di Gabinetto. M. ALFONSO DELLI PAOLI, Capo del Protocollo.

COMUNITÀ ECONOMICA EUROPEA (C.E.E.): S. E. M. LAMBERT SCHAUS, Ambasciatore. M. PIERRE LUCION, Capo di Gabinetto. M. JOSEPH C H. KASEL, Capo del Servizio del Protocollo.

[*Latin ed. p. 507*]

The funeral obsequies of the Supreme Pontiff John XXIII took place in the Basilica of the Vatican.

COUNCIL OF EUROPE

His Most Excellent Majesty, Anthony Azara, Member of the Assembly.

Monsignor Ingenio Papaleo, Head of Protocol.

EUROPEAN ATOMIC ENERGY COMMUNITY (EURATOM)

His Most Excellent Majesty, Lambert Schaus, Ambassador.

ORGANIZATION OF THE UNITED NATIONS FOR FOOD AND AGRICULTURE (FAO)

Mr. Oris V. Wells, Director General.

Mr. Frank Weisl, Vice Director General.

Mr. Alberto Brugnoli, Head of Ceremonial.

ORGANIZATION OF AMERICAN STATES

Translated by churchlatin.ai, a product of Boyne Archives

His Most Excellent Majesty, José Miguel Ribas Villa Verde, Representative of the Secretary General.

ORGANIZATION FOR EDUCATION, SCIENCE AND CULTURE (UNESCO)

His Most Excellent Majesty, José A. Correa, Ambassador.

MEMBERS OF THE ROYAL FAMILIES

His Royal Highness, Prince Adalbert of Savoy-Genoa, Duke of Bergamo, with Her Royal Highness, Princess Marie-Gabrielle of Savoy.

Her Royal Highness, Duchess Anne of Aosta.

Her Royal Highness, Duchess Irene of Savoy-Aosta.

His Royal Highness, Prince François of Bavaria.

His Royal Highness, Prince Emmanuel of Saxe, and his wife.

Her Royal Highness, Princess Hella of Bavaria, with her daughter, Isabel.

[*Latin ed. p. 508*]

Acts of the Apostolic See - Official Commentary 508

JOHN XXIII, POPE

TESTAMENT

Venice, June 29, 1954.

SPIRITUAL TESTAMENT AND MY LAST WILL

As I approach the moment to present myself to the One and Triune Lord, who created me, redeemed me, willed me to be His priest and bishop, filled me with endless graces, I entrust my poor soul to His mercy: I humbly ask forgiveness for my sins and my shortcomings: I offer Him the little good that, with His help, I have been able to accomplish, even if imperfect and insignificant, for His glory, for the service of the Holy Church, for the edification of my brothers, and finally, I implore Him to receive me, as a good and pious Father, among His Saints in blessed eternity.

I love to profess once again, in its entirety, my Christian and Catholic faith, and my belonging and submission to the Holy Apostolic and Roman Church, and my perfect devotion and obedience to its August Head, the Supreme Pontiff, whom it was a great honor for me to represent for many years in the various regions of the East and the West, who finally wanted me in Venice as a Cardinal and Patriarch, and whom I have always followed with sincere affection, beyond and above any dignity conferred upon me.

The sense of my own insignificance has always been a good companion,

Translated by churchlatin.ai, a product of Boyne Archives

keeping me humble and serene, and granting me the joy of striving to do my best in constant obedience and charity for the souls and for the interests of the Kingdom of Jesus, my Lord and my everything. To Him all the glory: for me and for my merit, His mercy.

Meritum meum, miseratio Domini.

Lord, You know all things: You know that I love You. This is enough for me.

I ask forgiveness from those whom I may have unknowingly offended: from those to whom I may not have brought edification.

I feel that I have nothing to forgive anyone, because among those who knew me and had dealings with me – even if they offended me or scorned me, or rightly held me in low esteem, or were the cause of my affliction – I recognize only brothers and benefactors, to whom I am grateful and for whom I pray and will always pray.

Born poor, but from honorable and humble people, I am particularly pleased to die poor, having distributed, according to the various needs and circumstances of my simple and modest life, to the service of the poor and...

[*Latin ed. p. 509*]

The Testament of Pope John XXIII, concerning the Holy Church which sustained me, to the extent that it was within my power – though, indeed, in a very limited measure – during the years of my priesthood and episcopate. Appearances of affluence often concealed hidden thorns of distressing poverty, and prevented me from always giving with the generosity that I would have wished. I thank God for this grace of poverty, of which I made a vow in my youth, poverty of spirit, as a Priest of the Sacred Heart, and real poverty; and which sustained me so that I never asked for anything, neither positions, nor money, nor favors, never, neither for myself, nor for my relatives or friends. To my beloved family *secundum sanguinem* – from whom, moreover, I have not received any material wealth – I can leave only a great and very special blessing, with the invitation to maintain that fear of God which always made it so dear and beloved to me, even in its simplicity and modesty, without ever being ashamed of it: and this is its true title of nobility. I have also aided it at times in its greatest needs, as one poor with the poor: but without removing it from its honorable and contented poverty. I pray and will always pray for its prosperity, being glad to observe even in the new and vigorous shoots the steadfastness and fidelity to the religious traditions of the fathers, which will always be its fortune. My most fervent wish is that none of my relatives and kin should be deprived of the joy of the eternal reunion. Departing, as I hope, by the paths of Heaven, I greet, thank, and bless the many, many who subsequently composed my spiritual family, in Bergamo, in Rome, in the East, in France, in Venice, and who were my fellow citizens, benefactors,

Translated by churchlatin.ai, a product of Boyne Archives

colleagues, students, collaborators, friends, and acquaintances, priests and laypeople, religious and nuns, and of whom, though unworthy, I was, by the providence of God, a brother, father, or pastor. The kindness of which my poor person was the object by those whom I encountered on my journey made my life serene. I remember well, in the face of death, all and each, those who preceded me in the final step, those who will survive me, and those who will follow me. Let them pray for me. I will repay them from Purgatory or from Paradise, where I hope to be received, and I repeat, not for my merits, but for the mercy of my Lord. I remember all, and I will pray for all. But my children of Venice: the last whom the Lord placed around me, to the extreme consolation and joy of my priestly life, I wish to name them here particularly, as a sign of admiration, of gratitude, and of a very special tenderness.

[*Latin ed. p. 510*]

510 Acta Apostolicae Sedis - Official Commentary. I embrace in spirit all of you, all of the clergy and the laity, without distinction, just as I loved those belonging to the same family, the object of the same paternal and priestly solicitude and affection. Holy Father, keep them in your name whom you gave to me: that they may be one, as we are (John 17:11). At this hour of farewell, or rather, of goodbye, I once again remind all of you of what is most valuable in life: Jesus Christ, blessed be He; His Holy Church; His Gospel; and, in the Gospel, above all, the Our Father, in the spirit and in the heart of Jesus and of the Gospel, truth and goodness, gentle and benign goodness, active and patient, invincible and victorious. My children; my brothers, goodbye. In the name of the Father, and of the Son, and of the Holy Spirit. In the name of Jesus, our love; of Mary, our and her most sweet Mother; of St. Joseph, my first and most beloved Protector. In the name of St. Peter, of St. John the Baptist, and of St. Mark; of St. Lawrence Justiniani and of St. Pius X. So be it. Cardinal Angelo Giuseppe Roncalli, Patriarch. "...These pages written by me constitute a will, valid for Venice, September 17, 1957, as a testament to my death and my sudden passing. Angelo Giuseppe Cardinal Roncalli. And they also serve as a spiritual testament, with testamentary dispositions here appended, to be added to the date of April 30, 1959." IOANNES XXIII PP. From Boma, December 1, 1959. MY TESTAMENT. Castelgandolfo, September 12, 1961. Under the dear and confident auspices of Mary, whose name is sacred in the liturgy of this day, my heavenly Mother, and in the eightieth year of my age, I deposit here and renew my will, annulling every other declaration and will concerning my affairs that I have made and written previously. I simply and joyfully await and welcome the arrival of my sister.

[*Latin ed. p. 511*]

At the death of the Supreme Pontiff John XXIII, testimonies of grief were

Translated by churchlatin.ai, a product of Boyne Archives

offered from all quarters. The circumstances, which it will please the Lord to use for His own inscrutable purposes, are as follows: "First of all, I ask forgiveness from the Father of mercies for my innumerable sins, offenses, and negligences, as I have said and repeated so many times in the offering of my Sacrifice. For this first grace of forgiveness and introduction, I commend my prayers to the soul of Jesus, blessed in the Kingdom of Heaven, and to all those who have followed me, who knew me during my life as a priest, as a bishop, and as a humble and unworthy servant of the servants of the Lord. Then, it is with joy of heart that I renew my profession of faith, Catholic, Apostolic, and Roman. Among the various forms and symbols with which faith is accustomed to express itself, I prefer the 'Creed of the Mass,' whether priestly or pontifical, because of its greater breadth and solemnity, as it unites with the universal Church of every rite, of every century, of every region: from 'I believe in one God, the Father Almighty' to 'the resurrection of the dead, and the life of the world to come.'

TESTIMONIES OF GRIEF AT THE DEATH OF THE SUPREME PONTIFF, FROM ENVOYS OF FOREIGN STATES TO THE HOLY SEE.

On the tenth of June, at half-past ten o'clock, at the general Congregation of the Most Reverend Fathers Cardinals, at the request of the Envoys of civil governments, due access was granted to the Sacred College to convene in the Consistory Hall. The Most Excellent and Noble Baron Prosper Poswick, Envoy of Belgii and Senior Envoy at the Apostolic See, addressed these Most Reverend Fathers with these words: "Most Eminent and Most Reverend Lords, the diplomatic corps, of which I am the spokesman, fulfills today a very sad duty. On behalf of the heads of state, the governments, and the peoples whom it represents at the Holy See, it expresses to Your Eminences its emotion, its sorrow, its consternation: His Holiness John XXIII is no longer with us. His death pierces the heart, not..."

[*Latin ed. p. 512*]

Only those, like us, who have had the privilege of frequenting his presence and closely following his many and varied activities, not only the faithful of his Church, but all men of good will, can truly appreciate the magnitude of his impact. His pontificate, which, due to its brevity and fruitfulness, recalls that of Sixtus V, was primarily oriented towards peace. He defined the conditions for peace in two encyclicals that will remain monuments of his thought. One, "Mater et Magistra," seeks to bring together those whom inequalities have set against each other, whether individuals, social classes, or nations; the other, "Pacem in terris," establishes a universal code of international life. The Supreme Pontiff, when necessary, accompanied his teachings with precise interventions. We all remember his solemn exhortations at a time when the world seemed on the verge of plunging into the chaos of a new war. But the originality and strength of this effort towards peace lies in the fact that John XXIII not only defined

Translated by churchlatin.ai, a product of Boyne Archives

the principles of peace, nor merely exhorted towards it: he exemplified it in a way that transformed the world, and it could be said of him that, in his boldness in pursuing peace, he accepted all the risks of charity. It seemed as though he was going to meet peace, trampling upon the abysses that separate men, just as Peter once walked on the waters of the Sea of Galilee to reach his Master. We, as privileged witnesses, have seen this intrepid method in action on many occasions, particularly when he transformed an ecumenical council, which was previously an internal affair for the Church, into a global event; or again, when he made an encyclical a document based on natural law and addressed to all of humankind. As a result of his reign, something has been set in motion that will not stop. Despite the threats that weigh upon the world, men and nations are less distant from one another. It is fitting that, during a memorable ceremony in which almost all of humankind was represented, he was proclaimed Prince of Peace. This is the tribute that we, as diplomats, whom he once honored in our careers, wish to pay to the one who, in his coronation address, declared that his reign would not be that of a diplomat or a statesman, but that of a shepherd: He could have also said, "My kingdom is not of this world," but he...

[*Latin ed. p. 513*]

Upon the death of the Supreme Pontiff John XXIII, testimonies of sorrow numbered 513. He fulfilled his office in such a transcendent manner that his influence on the lives of nations will be more profound and enduring than if he had remained at the level of our concerns. It is to you, Most Eminent and Most Reverend Lords, that the historical task falls of ensuring the continuity of this throne, two thousand years old. Our prayers accompany you in the exercise of such a great duty. We are with you in spirit, in hope as well as in sorrow. The Most Reverend Father Dr. Eugenius Tisserant, Dean of the Sacred College, responded thus: Gentlemen Diplomats, You have had the delicate consideration to personally present your condolences to the Sacred College, which, during the vacancy of the Apostolic See, holds the supreme authority in the Church. This collective action demonstrates the part you have taken in these past days in the painful emotions experienced by the collaborators of the late Pontiff. Be thanked, Gentlemen, and please also convey to the High Authorities of the States that you represent here the assurance of the gratitude of the Sacred College for the particularly warm tone of the messages of condolence that they have sent to it. The sorrow of the Church for the disappearance of Pope John XXIII is immense. It is felt throughout the world and in the most diverse circles, as you and we are witnesses. He was the Pope of the Council, of Christian unity, of peace. His humility, his communicative goodness, his openness to the great problems of men today had won all hearts. You, in particular, Gentlemen, were able to appreciate more closely his nobility of soul and his admirable piety. Many of you had received personal testimonies of his kindness; all

Translated by churchlatin.ai, a product of Boyne Archives

of you were able to be edified, as we were, by the magnificent example of strength of soul that he gave in dying, thereby sealing the teachings that he had given throughout his life. In expressing, on behalf of my eminent colleagues and on my own behalf, our heartfelt gratitude for your gesture of deferential sympathy, you will allow me, Gentlemen, to join you in the wishes and prayers that the Sacred College, in communion of spirit with the faithful of the world, offers to God, that He may deign to grant to His Church the supreme pastor of whom she is so greatly in need in the present circumstances. 33 - ACTA, vol. V, n. 9. — 18-6-1963.

[*Latin ed. p. 514*]

Acta Apostolicae Sedis - Official Commentary 514. Furthermore, on June 11th, members of the military order and of the Order of Malta attended a meeting of the Sacred College of Cardinals. The Most Reverend Monsignor Angelus de Mojana de Cologna, Grand Master of the Order, on behalf of himself and the members of the Order, expressed in eloquent words the profound sorrow over the death of the Supreme Pontiff. The Reverend Father, Dean of the Sacred College, indicated to those present that the service rendered to the Apostolic See had been most welcome.

II. TESTIMONIALS OF GRIEF COMMUNICATED BY TELEGRAPH OR OTHERWISE. In this most grievous event of the death of the Supreme Pontiff John XXIII, testimonials of grief from all over the world were conveyed to the Apostolic See, not only from those who profess the Catholic religion. Kings themselves and the highest rulers of states participated in the mourning, attended the solemn funerals, declared periods of mourning in their nations, and manifested the sorrow of their hearts, either directly or indirectly. Here are some of the testimonials of grief, sent by the highest rulers of states, or by their officials and administrators:

1. From ECUADOR: "Profoundly saddened by the passing of His Holiness Pope John XXIII, I convey to Your Eminence the sentiments of sorrow that afflict the government and the people of Ecuador. Carlos Julio Arosemena Monroy, President of Ecuador."

2. From ETHIOPIA: "We are saddened at the death of Pope John XXIII, who in his short tenure has labored without thought of self for the cause of humanity and peace. This great leader has demonstrated by his good works that rifts between peoples and nations can be healed, and that we are all of us the children of Almighty God. Haile Selassie I."

Telegrams were sent either to the Eminence, Cardinal Dean of the Sacred College, or to the Eminence, Cardinal Secretary of State, or to the Eminence, Cardinal in charge of public affairs of the Church.

[*Latin ed. p. 515*]

In the death of the Supreme Pontiff John XXIII, testimonies of sorrow:

On behalf of the Imperial Ethiopian Government and myself, I extend my

Translated by churchlatin.ai, a product of Boyne Archives

deepest condolences upon the untimely death of Pope John XXIII, whose passing is to be mourned by all of good will.

From AFGHANISTANIA: His Excellency, Mr. Mohammad Kabir, Ambassador of Afghanistan to the Quirinal, visited the Apostolic Nuncio in Italia, by special mandate of the Sovereign, who – as the Ambassador himself noted – is deeply affected by the grief for His Holiness John XXIII, due to the bonds that united him with the deceased Pontiff, having known and appreciated him in Turkey, when His Holiness was the Apostolic Delegate in that Nation.

From ALGERIA: The Algerian people are deeply saddened by the death of Jean XXIII. His Holiness had known how to merit the unanimous respect of all men of good will. The entire human race loses in Him an artisan of reconciliation and universal concord. My Government and I have been deeply afflicted by this painful news. I beg you to convey to the Family and Collaborators of His Holiness the expression of our heartfelt condolences.

Ahmed Ben Bella, President of the Council of Ministers.

From ANDORRA: On behalf of the Andorran people and the General Council, I beg you to accept the testimony of our sincere sorrow for the death of His Holiness John XXIII. We all pray for the Pope of goodness, of unity, of peace, and of Evangelical simplicity.

Julian Beig Ribo, Syndic of the Procurator Valles de Cenerai, Andorra.

[*Latin ed. p. 516*]

From ENGLAND: I have received the command of The Queen, my most August Sovereign, to convey to Your Eminence, for transmission to the Sacred College of Cardinals, an expression of the deep sorrow with which Her Majesty and the Duke of Edinburgh have received the news of the death of His Holiness Pope John XXIII. Her Majesty has greatly appreciated the kindly feeling which His Holiness has always exhibited towards Herself and Her subjects. On this sad occasion, Her Majesty and the Duke of Edinburgh recall the impressive memories of Their meeting with His Holiness in 1961. I have the honour to be, my Lord Cardinal, Your Eminence's most obedient Servant, Peter Scarlett.

I have been instructed to convey to Your Eminence and to the other Cardinals of the Sacred College the following message from the Right Honourable Mr. Harold Macmillan, Prime Minister of the United Kingdom: It is with much sorrow that I have learned of the death of His Holiness Pope John XXIII. I have vivid recollections of the Audiences which I was privileged to have of His Holiness, whose charity was such an inspiration to all with whom he came in contact.

Peter Scarlett.

From ARGENTINA: Receive, Reverend Your Eminence, the heartfelt condolences of the President of the Republic and the Government, as

Translated by churchlatin.ai, a product of Boyne Archives

well as those of the Argentine people, who, with sentiments of renewed devotion to the Holy See and with profound sorrow, join in the mourning of the Church for the death of His Holiness Pope John XXIII, whose most important work and the high example of Evangelical virtues render His August Person unforgettable.

Luis Roque Gondra, Ambassador to the Holy See.

On behalf of the President of the Nation, I transmit to Your Eminence the sentiments of the immense sorrow that the death of His Holiness Pope John XXIII causes to the Government and the Argentine people, whose passing deprives the Church and the world of His great spirit and of the eminent Pontiff who gave impetus to a transcendental work of incalculable benefits for humanity.

General Juan Carlos Cordini, Minister of Foreign Affairs and of the Republic of Argentina.

[*Latin ed. p. 517*]

In the death of the Supreme Pontiff John XXIII, testimonies of grief:

From AUSTRALIA: For the Government and People of Australia and for myself, I offer Your Eminence the most profound condolences and deepest sympathy on the death of His Holiness Pope John XXIII. His loss will be felt not only in the Church of which he was the Head but throughout the world. His Christian charity, his nobility of character, his great humanity, and his wise counsel have been an example to mankind everywhere. I have the honour to be, My Lord Cardinal, Your Eminence's most obedient Servant. Peter Scarlett.

From AUSTRIA: Deeply moved by the news of the passing of His Holiness Pope John XXIII, I ask the Holy College to accept the expression of my sincere sympathy. The entire Austrian people mourn the painful loss that the Catholic Church and all of humanity have suffered through the departure of Pope John XXIII, who so highly deserved it for his efforts in preserving world peace and the understanding between peoples. Dr. Adolf Schärf, Federal President of the Republic of Austria.

Deeply moved by the shocking news of the passing of His Holiness Pope John XXIII, it is both a painful and sincere need for me and the Federal Government to convey to Your Eminence and the College of Cardinals of the Holy Roman Church the expression of our deepest sympathy for the immeasurable loss to Christendom. In this hour, the Catholic population of Austria prays for the soul of their highest shepherd, asking God for the grace of peace, for the realization of which he sacrificed his earthly life. Alfons Gorbach, Federal Chancellor of the Republic of Austria.

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis - Commentarium Officiale.

Translated by churchlatin.ai, a product of Boyne Archives

Perturbatus nuntio obitus Sanctitatis Papis Ioannis XXIII, permitto mihi exprimere dolorem profundissimum ob immensam iniuriam quae Ecclesia Catholica et omnis humanitas pacis amans patiuntur.

Bruno Kreisky,

Minister Foederis Reipublicae Austriae.

E BAHRAIN:

Obsecro, accipite pietatem nostram pro anima defuncti Sanctitatis Papis Ioannis. Requiescat in pace.

Isa Alkalifah,

Ruler of Bahrain.

E BELGARUM REGNO:

Regina et ego valde commovimur audientes obitum Sanctitatis. Mors eius sentitur valde in toto regno Belgio. Humanitas actionis eius, benignitas, et labores eius incesantes ad pacem in mundo, Papa Ioanni XXIII praebuerunt splendorem extraordinarium et gratitudinem universalem. Assero Vobis, Eminentiissime, quod nos dolorem Ecclesiae sentimus. Ad ipsum et ad Sacrum Collegium, offerimus pietatem nostram sinceram.

Baudouin.

Mox et personaliter commotus longo morbo et morte Summi Pontificis, rogo Vobis, Reverendissime Eminentiissime, ut accipiatis pietatem meam sinceram et vivam. Magnanimitas et perspicacitas extraordinaria Sanctitatis Ioannis XXIII, in vita Ecclesiae et mundi manent.

Theo Lefèvre,

Primus Minister.

[*Latin ed. p. 519*]

Upon the death of the Supreme Pontiff John XXIII, testimonies of grief:

FROM BOLIVIA: The government of Bolivia, and I myself, transmit to Your Eminence the profound sorrow that overwhelms us at the sensitive passing of His Holiness John XXIII, whose enlightened social apostolate and contribution to world peace merit imperishable gratitude from humanity.

Victor Paz Estensoro, President of the Constitutional Republic of Bolivia, feels compelled to express to Your Eminence our heartfelt condolences upon the passing of the Roman Pontiff, His Holiness John XXIII, whose exalted mission in the ecumenical council, for the sake of universal peace and the social renewal of peoples, constitutes a luminous path and a legacy for humanity, for the attainment of happiness and justice, which the Bolivian people devoutly appreciate.

Translated by churchlatin.ai, a product of Boyne Archives

José Fellman Velarde, Minister of Foreign Affairs of Bolivia.

FROM BRASILIA: I present to Your Eminence, Most Reverend, and to the Sacred College, in the name of the Brazilian Nation and myself, our sentiments of the deepest sorrow for the passing of the Supreme Pontiff, the Holy Father John XXIII, whose masterful pastoral action, eloquently expressed in the Encyclicals "Mater et Magistra" and "Pacem in terris," opens new hopes and new paths for peace among peoples and for the social progress of humanity.

João Goulart, President of the Republic of the United States of Brazil.

The President of the Republic, his ministers, and the Brazilian Nation received with the deepest sorrow the news of the passing of the Holy Father John XXIII. It is not only the Catholic Church that loses one of its greatest leaders of all time, but all of humanity that is deprived of the light of his magnificent apostolate. The Brazilian people have always followed with the greatest fervor the tireless work of His Holiness in favor of a greater rapprochement between peoples and the establishment of...

[*Latin ed. p. 520*]

Acts of the Apostolic See - Official Commentary 520, concerning conditions of life compatible with the dignity of the human person, principles which he so well consecrated in the Encyclicals *Mater et Magistra* and *Pacem in Terris*. I implore Your Eminence to accept the expression of my personal sentiments of the deepest sorrow, and to transmit them with due respect to the Most Eminent and Reverend Cardinal Chamberlain of the Holy Roman Church, and to the Sacred College.

Hermes Lima, Minister of State for Foreign Affairs of Brazil.

E BUGANDA: The Kabaka, his Government, and the people of Buganda, request that you convey to the Vatican their deepest sorrow at the death of Pope John last night. The Church and the world have lost a truly great Christian and peacemaker.

Michael Kintu Katilàro, Buganda.

E BULGARIA: I beg you to accept my sincere condolences for the death of Pope John XXIII, whose actions, in the name of peaceful cooperation between peoples, distinguished him as one of the most eminent apostles of our time in the preservation of peace.

Dimitre Ganev, President of the Presidium of the National Assembly.

E BURMA: I am profoundly grieved to learn of the death of His Holiness Pope John XXIII. On behalf of my Government, I offer my heartfelt condolences on this sad occasion of the passing of a beloved spiritual leader and a great statesman, whose work in the cause of peace and humanity has earned him a lasting place in history.

Translated by churchlatin.ai, a product of Boyne Archives

Thi-Han, Foreign Minister of the Union of Burma.

[*Latin ed. p. 521*]

Upon the death of the Supreme Pontiff John XXIII, testimonies of grief:

FROM BURUNDI: We have learned with profound sorrow and consternation the sad news of the death of His Holiness Pope John XXIII. In the name of the people of Burundi and in my own name, we offer our heartfelt condolences to you and to the Holy Father's family. We lament the loss of this august personality and champion of peace. Mwambutsa IV, King of Burundi.

In the name of the Government and the people of the Kingdom of Burundi, and in my own name, we offer you our most heartfelt and sincere condolences for the event that has taken from the Church and the world His Holiness John XXIII, a great personality who never ceased to preach peace and reconciliation among men to the world. Lorgion Mmubona, Minister of Foreign Affairs.

FROM CAMBODIA: Buddhist Cambodia felt a profound sadness upon the announcement of the death of His Holiness Pope John XXIII, who was respected by all men of good will. His actions for peace and understanding among all peoples were followed with confidence and admiration by the Khmer people. His passing will leave a great void in this anxious and troubled world. Cambodia and its people join in the mourning of the Catholic Church. Norodom Sihanouk, Head of State of Cambodia.

Deeply moved by the news of the death of His Holiness Pope John XXIII, I ask Your Eminence to kindly convey to the family of the illustrious deceased and to all of Christendom the deeply saddened condolences of the Royal Government of Cambodia. Very high consideration. Hout Sambath, Secretary of State for Foreign Affairs, Cambodia.

[*Latin ed. p. 522*]

Acta Apostolicae Sedis - Commentarium Officiale 522 E (CAMEROON: We have learned with emotion of the death of His Holiness Pope John XXIII, and we join in the mourning that afflicts the Catholic community. We pray that you will accept an expression of our heartfelt sympathy and condolences, deeply saddened. Ahidjo, Presidency of the Federal Republic, Yaounde.

CANADA: The Canadian people have learned with deep sorrow of the death of His Holiness Pope John XXIII. On their behalf, I wish to extend, through you, to the Holy See, the Clergy, and the members of the Roman Catholic Church, our heartfelt sympathy in this distressing bereavement, which is felt by all, irrespective of creed or origin. The world mourns the loss of a Pope who, during his short Pontificate, created a spirit of goodwill, understanding, love, and peace, which will live on and inspire men after his death. Georges P. Vanier, Governor General of Canada.

Translated by churchlatin.ai, a product of Boyne Archives

The Canadian people learn with anguish of the death of His Holiness John XXIII. In his name, I address to the Holy See, the Clergy, and the Members of the Catholic Church, our deepest condolences in this mourning that afflicts the entire world. Without distinction of belief or origin, humanity weeps for a Pope who, during a short Pontificate, knew how to create a spirit of understanding, love, justice, and peace. The work of John XXIII will live on after his death and will continue to inspire all men of good will. Georges P. Vanier, Governor General of Canada.

On behalf of the Government of Canada, I wish to express sincere sympathy for the deep sorrow sustained by the Holy See and the Roman Catholic Church at the death of Pope John XXIII. Canadians of all religious faiths respected and admired the remarkable understanding.

[*Latin ed. p. 523*]

Upon the death of the Supreme Pontiff John XXIII, a testament to his energetic leadership, with 523 Archbishops. His Holiness devoted himself to the encouragement of Christian unity, the preservation of peace, and the welfare of mankind.

Paul Martin, Secretary of State for External Affairs.

CZECHOSLOVAKIA: I beg you to accept my sentiments of profound condolences on this sad occasion of the death of His Holiness, Pope John XXIII. I would like to assure Your Eminence that the Government of the Socialist Republic of Czechoslovakia highly appreciates the efforts that the deceased never ceased to make for the preservation of peace among the nations.

/ Para Viliam Siroky, President of the Council.

CEYLON: I wish to convey to Your Eminence the deepest sympathies of the people and the government of Ceylon upon the passing away of His Holiness, Pope John the twenty-third.

Sirima R. D. Bandaranaike, Prime Minister of Ceylon.

CHILE: With a profound feeling of sorrow, I express to Your Eminence, Reverendissimus, the condolences of the Government and the people of Chile upon the lamentable death of His Holiness, John XXIII, which has deeply moved the Chilean nation and, in a very special way, the undersigned, who admired his noble human qualities, his spiritual greatness, and his important efforts in favor of world peace.

Jorge Alessandri Rodríguez, President of the Republic of Chile.

[*Latin ed. p. 524*]

• • • 1 Acta Apostolicae Sedis - Official Commentary 524 Your Eminence, Reverend Sir, please accept the expression of my deepest condolences in the face of the irreparable loss to humanity that represents the passing of His Holiness John XXIII. Carlos Martínez Sotomayor, Minister of Foreign

Translated by churchlatin.ai, a product of Boyne Archives

Affairs of Chile.

FROM COLUMBIA: Personally, and interpreting the unanimous sentiment of the Colombian people, I present to Your Eminence, Reverend Sir, and to the Sacred College the expression of the deepest sorrow for the passing of the great Pontiff John XXIII, whose works and teachings will exert a perpetual influence on the thought and action of all men of good will. Guillermo León Valencia, President of the Republic of Colombia.

I implore Your Eminence, Reverend Sir, to accept the profound and heartfelt sorrow of the Government and the people of Colombia for the pain that afflicts the Holy Catholic Church, Christendom, and the entire world by the disappearance of the esteemed Pontiff John XXIII, champion of peace, who, in the short time of His Reign, accomplished great work in favor of social justice. José Antonio Montalvo, Minister of Foreign Affairs.

FROM CONGO (Brazzaville): The immense grief that strikes the Catholic Church is deeply felt by the entire Congolese people, for whom His Holiness John XXIII appeared as the highest figure of our time. The Government of the Republic of Congo and I pray that Your Excellency will accept the expression of our most heartfelt condolences, and that the work of His Holiness John XXIII may be continued according to the guidelines He gave, and that the work of the Council may be quickly resumed. The Government of the Republic has decided that Sunday, June 9th, will be a day of national mourning. Abbé Fulbert Youlou.

[*Latin ed. p. 525*]

Upon the death of the Supreme Pontiff John XXIII, testimonies of grief from 525 in the CONGO (Leopoldville): On the occasion of the grievous sorrow that afflicts the world by the tragic disappearance of His Holiness Pope John XXIII, I beseech Your Eminence to receive the expression of heartfelt condolences that I offer in my own name, and in the name of the Government and the Congolese Nation. Joseph Kasavubu, President of the Republic. I join in the mourning that so cruelly afflicts the Church and humanity in the person of His Holiness Pope John XXIII. During his brief pontificate, He gave a new impetus to the universal Church for the good of all communities. His stances in favor of the triumph of moral values in Africa, and his rejection of racism, expressed forcefully in his Encyclical, bear witness to the particular interest He held for the African community. May the lesson of courage, goodness, and wisdom that He imparted, both through His life and His death, forever guide men. Cyrille Adoula, Prime Minister. It is with deep emotion that the Government and the Congolese people learned of the passing of the Sovereign Pontiff. His Holiness was a Pope of peace and understanding among men of good will. A true friend of the African peoples, His perfectly fraternal attitude, deeply understanding of the Congolese situation, was appreciated by the entire Congolese people. His pontificate was one of the rehabilitation of Africa, and the concretiza-

Translated by churchlatin.ai, a product of Boyne Archives

tion of the universality of the Catholic Church. His passing constitutes for Africa the loss of a benevolent Father, and a distress within the ranks of those who strive for peace and concord among nations. In the name of President Kasavubu and the Government, and in my own name, I bow before His illustrious memory. Auguste Kalanda, Minister of Foreign Affairs.

[*Latin ed. p. 526*]

Acts of the Apostolic See - Official Commentary 526 FROM KOREA: It is with the deepest sorrow that I have learned of the death of His Holiness Pope John XXIII, and the Korean people join me in mourning the loss of a great Church leader who has devoted a lifetime to the spiritual guidance of mankind. To the bereaved family of His Holiness and all people throughout the Church who grieve today, we extend our heartfelt sympathy and offer prayers for the eternal rest of their beloved. Chung Hee Park, Acting President of the Republic of Korea.

FROM COSTA RICA: Profoundly impressed and moved by the death of His Holiness John XXIII, and deploring the loss that his death signifies for the world, I beseech Your Most Reverend Eminence to accept and transmit the deeply felt condolences of the people and Government of Costa Rica, as well as my own sorrowful sentiments and our tribute to the sacred memory of the admirable Pontiff of unity and of peace. Francisco J. Orlich, President of Costa Rica. In the name of the Government of Costa Rica and in my own name, I express to Your Most Reverend Eminence our profound sorrow for the death of His Holiness John XXIII, universally felt. Daniel Oduber, Minister of Foreign Affairs.

FROM CUBA: In the name of the people, of the revolutionary Government of Cuba, and in my own name, I send to Your Eminence our most heartfelt message of condolence for the death of His Holiness John XXIII. I reiterate the testimony of my highest consideration. Doctor Osvaldo Dorticos Torrado, President of the Republic of Cuba.

[*Latin ed. p. 527*]

Upon the death of the Supreme Pontiff John XXIII, 527 testimonies:

I have the honor of conveying to Your Eminence our most heartfelt message of condolence for the passing of His Holiness John XXIII. I reiterate the testimony of my highest consideration.

Raul Roa, Minister of Foreign Affairs, Republic of Cuba.

CYPRUS: Having received the sad news of the death of the Most Holy Pope John, we express our deepest sympathy to the Roman Catholic Church for the loss of its great leader. We pray that the Lord Shepherd may grant rest to the soul of the departed Primate and that a worthy successor may be appointed speedily.

Archbishop Makarios of Cyprus.

Translated by churchlatin.ai, a product of Boyne Archives

"DAHOMEY": Deeply moved by the announcement of the death of His Holiness John XXIII, I beg Your Eminence to accept my most sincere condolences, as well as those of the entire Dahomean people. In the person of the Sovereign Pontiff, Catholicism loses a wise and esteemed leader, and the world loses an unwearied builder of peace and a promoter of reconciliation among men. John XXIII, of whom I retain a cherished memory following last year's visit, will forever remain in the hearts of men as an example of great goodness and profound spirituality.

With high consideration,

Hubert Maga, President of the Republic of Dahomey.

DENMARK: My warmest sympathy at the death of Pope John XXIII.

Frederik R.

Deeply moved by the news of the death of His Holiness John XXIII, I pray Your Excellency to accept the most sincere condolences of the Danish Government.

Per Haekkerup, Minister of Foreign Affairs.

[*Latin ed. p. 528*]

Acta Apostolicae Sedis - Commentarium Officiale 528

DE DOMINICANA REPUBLICA:

Profundamente conmovido por el fallecimiento de Su Santidad el Papa Juan XXIII, expresó a Vuestra Eminencia los más sinceros votos de condolencia en nombre del Pueblo y Gobierno Dominicanos y en el mío propio, mientras elevamos piadosas oraciones al Señor por el descanso eterno del Alma de Su Supremo Pastor, el Santo Padre Juan XXIII, quien, procediendo de humilde cuna, fue un infatigable promotor de la justicia social y de la liberación de antiguas normas, caracterizando su glorioso Pontificado por su constante e intensa devoción a los más altos valores espirituales y por su consagración a la causa de la paz universal y la unidad de la Cristiandad.

Juan Bosch, Presidente de la República Dominicana.

En ocasión del lamentado fallecimiento de Su Santidad el Papa Juan XXIII, envió a Vuestra Excelencia los más sinceros votos de condolencia de la Cancillería Dominicana y míos personales. Aprovecho la oportunidad para testimoniar a Vuestra Excelencia mis piadosos sentimientos de devoción a la Sede Apostólica y mi más alta consideración.

Andrés A. Frei, Tesorero, Ministro de Relaciones Exteriores.

E IVORII (Côte d'Ivoire):

He sabido con la mayor tristeza el fallecimiento de Su Santidad Juan XXIII. En nombre del Gobierno y del pueblo de Costa de Marfil y en mi nombre personal, os ruego que aceptéis mis más sentidas condolencias. Este duelo que golpea a la comunidad cristiana es también el de todos los

Translated by churchlatin.ai, a product of Boyne Archives

hombres amantes de la paz. La memoria del Sumo Pontífice permanecerá viva en el corazón de todos aquellos que, de cerca o de lejos, hayan podido apreciar los altos valores morales que él encarnaba.

Alta consideración.

E FINNIA:

A la ocasión del profundo duelo que acaba de golpear al Colegio de Cardenales y a la Iglesia Católica por el fallecimiento de Su Santidad el Papa,

[*Latin ed. p. 529*]

In the passing of the Supreme Pontiff John XXIII, testimonies of sorrow:

529 Jean XXIII, I pray Your Eminence to accept the expression of my most sincere condolences.

Urho Kekkonen, President of the Republic of Finland.

TO THE UNITED STATES OF AMERICA:

Your Eminence:

With deep sorrow, I offer my condolences and those of the American people on the death of His Holiness Pope John XXIII. The American people will long remember him for his humble and joyful spirit and for the great work of his Pontificate. His loss will be felt wherever there are men of good will. In a statement which I am issuing from the White House, I have attempted to state our appreciation of his work, and I take the liberty of attaching a copy.

Respectfully yours,

John F. Kennedy.

It was with deep sadness that I learned of the death of His Holiness Pope John XXIII. Within his greatness were embodied qualities of goodness that impressed all the peoples of the world, who feel a profound loss at his passing. The period of His Holiness' pontificate, short though it was, was marked by a compassionate understanding of the world's striving for peace. The world is a smaller place without him, but his ideas will continue to inspire us all.

Respectfully yours,

Dean Rusk.

FORMOSA:

The death of His Holiness John XXIII, Pope of Peace for the Nations, Pope of natural law for individuals, deeply concerns and afflicts me. I address to Your Eminences and Your Eminent colleagues my most sincere condolences.

Translated by churchlatin.ai, a product of Boyne Archives

Chiang Kai-Shek.

GABON:

Deeply moved by the death of His Holiness John XXIII, I pray Your Eminence to receive my personal condolences and to believe.

[*Latin ed. p. 530*]

Acts of the Apostolic See - Official Commentary 530, to the unanimous sorrow of the Gabonese people. His Holiness John XXIII will remain in our hearts as a great friend of Africa and the apostle of concord among all men.

Léon Mba, President of the Gabonese Republic, from GALLIA: I learn with profound emotion of the death of His Holiness John XXIII. The disappearance of the Supreme Pontiff, whose entire reign was dedicated to the peace of men and the reconciliation of Christians, is deeply felt by the people of France. I pray, Your Eminence, Reverendissimus, to accept my most heartfelt condolences and to assure you of the affliction of my compatriots.

Ch. de Gaulle, Deeply moved by the mourning that has struck the Catholic Church, I pray Your Eminence, Reverendissimus, to kindly accept the expression of my deepest sympathy. All Christians, all men sincerely devoted to peace, will piously preserve the memory of His Holiness, Pope John XXIII. His noble example will remain for them a source of inspiration in their efforts and their hope.

Georges Pompidou, Prime Minister, I pray Your Eminence, Reverendissimus, to accept the expression of the heartfelt condolences that I have the honor to address to you, in my name and in the name of the French Government. The disappearance of His Holiness John XXIII, whose inspired actions the entire world admired, embodying the noblest ideal of charity and peace, causes profound emotion in France. The convocation of the ecumenical Council conferred exceptional brilliance upon the illustrious pontificate, the end of which evokes universal regret.

Maurice Couve de Murville, Minister of Foreign Affairs.

[*Latin ed. p. 531*]

Upon the death of the Supreme Pontiff John XXIII:

From GERMANY: The news of the passing of His Holiness Pope John XXIII has deeply shaken me. Filled with sorrow and grief, I convey to Your Eminence my heartfelt condolences for the grievous loss that has afflicted not only the Catholic Church, but all of humanity. Through the convocation of the Second Vatican Council, which was due to his initiative, through the wise and benevolent guidance of the affairs of the Church in a period of global political crises, and through his fearless struggle for peace, for which his most recent great Encyclical once again bore witness, John XXIII occupies a historical place in the ranks of the great Popes. The German people will always remember him with reverence and gratitude.

Translated by churchlatin.ai, a product of Boyne Archives

Heinrich Lübke, President of the Federal Republic of Germany.

To Your Eminence and the Holy College, I, also in the name of the government of the Federal Republic of Germany, express my deepest condolences upon the death of the Holy Father. His Holiness Pope John XXIII, through his tireless efforts, achieved the protection of the faith, the closer union of Christians, and the strengthening of the will for peace among men. The convocation of the Second Vatican Council, which has resonated so greatly throughout Christendom, will remain associated with his name. The government of the Federal Republic of Germany will preserve a grateful and honorable memory of His Holiness Pope John XXIII.

Konrad Adenauer, Chancellor of the Federal Republic of Germany.

Deeply saddened, I assure Your Eminence of my sincere and heartfelt condolences for the grievous loss that Christendom and all of humanity have suffered through the passing of His Holiness. Pope John XXIII has left the world at a time when it particularly needs his paternal guidance, his exalted and wise example, and his tireless struggle for peace.

Dr. Gerhard Schröder, Federal Minister of Foreign Affairs of the Federal Republic of Germany.

[*Latin ed. p. 532*]

GHANA: The President, on behalf of the government and people of Ghana, offers his most sincere condolences in this hour of deep sorrow for the Catholic Church and the world. His Holiness Pope John XXIII was indeed a man who had captured the imagination and admiration of Christians everywhere and all the peoples of the world and Ghana. The Catholic communities of the world and the peoples everywhere have lost a great man, a man of vision, truth, unity, and peace, in the death of the great Pontiff.

Ghana Embassy, Rome

BRASILIA: It is with profound sorrow that I learn of the death of His Holiness Pope John XXIII. I share wholeheartedly the grief that this cruel loss inflicts upon the Holy Apostolic See, to which I offer my heartfelt condolences.

Paul R.

The Government Royal Hellenic, deeply moved by the painful event that has affected the Catholic Church with the death of His Holiness John XXIII, expresses to Your Eminence its most sincere condolences and its profound sympathy.

Constantin Caramanlis

Prime Minister

GUATEMALA: In the face of the irreparable loss that the death of His Holiness Pope John XXIII represents for Christendom, I express to Your Eminence, on behalf of the people, the Government of Guatemala, and

Translated by churchlatin.ai, a product of Boyne Archives

myself, our sincere sorrow for the passing of the Supreme Pontiff, who distinguished himself by his apostolic understanding and by the great and singular impetus he gave to the cause of peace. Joining in this immense mourning, my Government declares three days of national mourning, with the national flag flown at half-mast on all government buildings of the Republic. I implore Your Eminence to accept, in these moments of sorrow, the testimony of my highest and most distinguished consideration.

Enrique Peralta Azurdia

Head of Government of the Republic of Guatemala.

[*Latin ed. p. 533*]

Upon the death of the Supreme Pontiff John XXIII, testimonies of grief:

533 E GUINEA: Deeply moved by the death of Pope John XXIII, we beg you to accept our most sincere condolences. The people and the Government of Guinea followed with emotion and admiration the courage of His Holiness during his long, painful, and inexorable illness. Our people and we ourselves pray to the Almighty that the earth be light to this great Apostle of universal peace and of solidarity among all men and all peoples of the world. Sékou Touré.

It is with profound emotion that the people of Guinea have learned the sad news of the death of His Holiness John XXIII, who was a fervent champion of universal peace, friendship, and concord among men. The people and the Government of Guinea offer to Your Excellency, to the grieving family of the Supreme Pontiff, and to all Christendom their most heartfelt condolences. Sentiments of the highest consideration, President of the Republic. Elhadj Diallo Saifou Alye, Minister of State.

HAITI: I have the honor to request that Your Excellency receive the sincere condolences of the people and the Government of Haiti, deeply saddened by the passing of the very lamented John XXIII, whose four days of painful agony, followed with emotion by the entire world, have plunged my country into sadness and anxiety. May men of good will retain the message of love and human fraternity of He who was the Pope of peace, and strive to make it the living reality of tomorrow for a better future for this humanity that His Holiness John XXIII cherished with all the strength of his great soul, a pastor listened to and respected. I seize this opportunity to renew to Your Eminence my assurances of the highest consideration. President of the Republic of Haiti.

[*Latin ed. p. 534*]

Acta Apostolicae Sedis, r. Commentarium Officiale, 534. Ex ((HAUTE VOLTA)): The entire world, having listened for several days, learns with consternation that the much-dreaded but inevitable outcome has returned His Holiness John XXIII to the Eternal, our God. The Holy Father departs, leaving behind the memory of a courage, a serenity, and a devotion that

Translated by churchlatin.ai, a product of Boyne Archives

constitutes a spiritual inheritance of inestimable value. This Vicar of Christ was also the apostle of peace, of peaceful coexistence, and of the progress of Christians towards reconciliation. He had succeeded in finding the path to the hearts of all men, whatever their origin or confession, for he was the good Father, the good Brother, always within reach of everyone. The populations of Haute Volta deeply share this universal mourning, but they find consolation in the thought that God loved the world so much that He will hold in the highest regard the life and the death that the Supreme Pontiff constantly dedicated to the realization on earth of the most sacred divine designs. Our prayers accompany the Pope of goodness at this moment as He enters into eternal life. Maurice Yameogo, President of the Republic of Haute Volta. Ex HELVETIA: The news of the death of His Holiness Pope John XXIII was received with profound sadness by the Federal Council and the entire Swiss people. Beyond the respect inspired by the dignity of his office, the radiant personality of the Supreme Pontiff, his human warmth, his exceptional qualities of heart, and his tireless efforts to bring about greater harmony among men, had earned him universal veneration. His pontificate will be marked by the convocation of a Council that inspires great hopes. The world is aware that it has suffered an incalculable loss. The Federal Council joins in the sorrow of Your Eminences and bows with emotion before the great figure that was His Holiness Pope John XXIII. It expresses to the Sacred College and to Your Eminences its heartfelt sympathy. Willy Spuehler, President of the Confederation, Switzerland.

[*Latin ed. p. 536*]

Acts of the Apostolic See - Official Commentary 536. On behalf of the Spanish Government and in my own name, I offer to Your Most Reverend Eminence the sentiments of the deepest condolences for the death of the August Pontiff, His Holiness John XXIII. His pastoral goodness and his insightful teachings have earned his distinguished figure the admiration of the world and the devotion of all Christians. Reiterating these sentiments which are shared by all Spaniards, I devoutly kiss Your Sacred Purple. Fernando María Oastiella, Minister of Foreign Affairs.

HOLLAND: On the occasion of the painful loss you have just suffered through the death of His Holiness the Pope, we ask that you accept the assurance of our sincere sympathy, and the part we take in your mourning for this eminent personage. Juliana R. Bernhard.

On the occasion of the death of His Holiness Pope John XXIII, and in rendering a respectful tribute to the memory of the Sovereign Pontiff, I am the interpreter of the sentiments of the Council of Ministers of the Netherlands, and I present to Your Most Reverend Eminence my deepest condolences. De Quay, President of the Council.

HONDURAS: Deeply saddened by the death of the Most Holy Father, we present, in the name of my Government, my people, and my family, our

Translated by churchlatin.ai, a product of Boyne Archives

heartfelt thoughts, uniting our prayers with those of the entire Christian world, so that God may grant eternal rest to the soul of our beloved Pope John XXIII. Ramón Villeda Morales, President of the Republic of Honduras.

Upon learning the unfortunate news of the sensitive passing of His Holiness Pope John XXIII, I express to Your Eminence the sentiments of profound...

[*Latin ed. p. 537*]

Upon the death of the Supreme Pontiff John XXIII, testimonies of sorrow, numbering 537, overwhelm the People and Government of Honduras, on account of the painful event which today afflicts all of the Catholic world. I reiterate to Your Eminence expressions of heartfelt condolences. Robert Perdomo Paredes, Minister of Foreign Affairs, Honduras.

From HUNGARY: The Government of the People's Republic of Hungary is deeply saddened by the news of the death of Pope John XXIII. Penetrated by a profound sense of responsibility, Pope John XXIII worked for the creation of friendship among peoples, for the preservation of peace among peoples, and dedicated his life to the solution of the great problems of our time. I beg you to kindly accept the best sentiments of condolences from the Government of the People's Republic of Hungary. Janos Kadar, President of the Government.

The Minister of Hungary to Italy visited me to offer the condolences of himself, his Government, and the Hungarian people, for the death of His Holiness John XXIII, accompanying them with expressions of deep regret for the loss of such a great Pontiff, and of profound admiration for his work of peace.

From INDIA: We are grieved to learn of the passing away of His Holiness Pope John XXIII. He worked for the cause of peace and friendship among men and nations until the last day of his life, and his passing away at this juncture is a grievous tragedy. On behalf of the Government and the people of India, and on my own behalf, I offer to Your Eminence, to the Hierarchy and the faithful of the Catholic Church throughout the world, and to the Sacred College of Cardinals in particular, Our sincere condolences and deepest sympathy. S. Radhakrishan, President of India.

[*Latin ed. p. 539*]

Upon the death of the Supreme Pontiff John XXIII, testimonies of mourning, numbering 539, attest to him being a great defender of peace and liberty, as well as a courageous protagonist of fraternity and good understanding among peoples.

Mohammad Reza Pahlavi, from IRAQ: I have learned with the deepest grief of the decease of His Holiness the late Pope John XXIII. I wish to express, on this sad occasion, on my behalf and on behalf of the National Council for the Revolutionary Command and the People of Iraq, our most

Translated by churchlatin.ai, a product of Boyne Archives

sincere condolences.

Marshal Abdulsalam Mohamed Arif, President of the Republic of Iraq.

From ISLANDIA: I beg Your Eminence to accept my most sincere condolences upon the death of His Holiness Pope John XXIII.

Asgeir Asgeirsson, President of Iceland.

From ISRAEL: The people of Israel and I myself are plunged into profound affliction by the mourning that has struck Your Eminence and the Catholic Church for the death of John XXIII, whose work was dedicated to mutual understanding among men and to the safeguarding of universal peace. His constant efforts to eradicate discord and hatred will remain etched in the memory of our people. The entire human race will retain a profound veneration for the departed Holy Father. From Zion, I pray Your Eminence to accept the expression of my heartfelt condolences and those of the people of Israel.

Zalman Shazar, President of Israel.

From ITALIA: The Italian Nation has learned with profound and painful emotion the grievous news of the passing of His Holiness Pope John XXIII.

[*Latin ed. p. 540*]

540 Acta Apostolicae Sedis - Commentarium Officiale. And with me, he takes a most intimate and lively part in the sorrow of the Catholic world, reverently bowing before the memory of the great Pontiff. In this hour of mourning, his great teaching shines more brightly than ever, and the memory of the work that He accomplished in a few years for the good of the Church and of all mankind is renewed. To this work, He dedicated until His last breath all His energies, supported by an indomitable will. His departure, so edifying through the marvelous mastery of the forces of Faith and of the spirit over the sufferings of the body, takes on the meaning of a conscious sacrificial offering for the triumph of the eternal values which He affirmed and pursued with fidelity, with constancy, and with sublime tenacity. Moreover, in the hearts of the Italians, the dear memory of His fervent pastoral work, and that of the recent visit with which John XXIII wished to demonstrate His particular and affectionate benevolence towards Italy, to which He addressed yet another word of peace, of comfort, and of paternal solicitude, is revived. May Eminence Reverendissima, together with the Sacred College, accept my deepest and most heartfelt condolences on behalf of the Italian Nation.

Antonio Segni.

The disappearance of His Holiness John XXIII deeply grieves the Italian Government, which in this hour of grave mourning for Christendom joins in the sorrow of the Church, and, as a sure interpreter of the gratitude of the Italian people for so many particular proofs of favor received in a short time from the great Pope, participates in the reverent recognition that all

Translated by churchlatin.ai, a product of Boyne Archives

peoples are already giving to His exemplary and gentle teaching, imbued with zeal for charity, a desire for unity, and a will for peace. In grateful remembrance of the work accomplished by the deceased Pontiff to make the serene relations between the Holy See and Italy ever more manifest and effective, I offer to Your Eminence Reverendissima and to the Sacred College the deepest and most respectful condolences of the Government and of the Italian people, to which I also add my own personal condolences.

Amintore Fanfani

President of the Council of Ministers.

Intimately sharing in the sorrow of the Catholic world, I bow, deeply moved, before the memory of the great Pontiff John XXIII, and I pray that Your Eminence Reverendissima may accept the sentiments of my most...

[*Latin ed. p. 541*]

Upon the death of the Supreme Pontiff John XXIII, testimonies of profound sorrow number 541. His pontificate enters today into the glorious history of the Church, as a testament to his exalted apostolate and his fervent and inspired solicitude for the benefit of peace among the nations, for understanding and solidarity among the peoples, and for the strengthening of the Faith everywhere.

ATTILIO PICCIONI

FROM JAMAICA: On behalf of the Government and people of Jamaica, I send you our deepest sympathy at the passing of a great and holy man.

BUSTAMANTE

Prime Minister

FROM JAPAN: It is with profound sadness that I have learned of the news of the death of His Holiness Pope John XXIII. I hasten to offer you my most heartfelt condolences.

HIROHITO

Emperor of Japan

Learning with profound affliction the sad news of the death of His Holiness Pope John XXIII, I hasten to present my sincere condolences.

HAYATO IKEDA

Prime Minister of Japan

Deeply struck by the news of the death of the Supreme Pastor, His Holiness Pope John XXIII, I hasten to express to Your Eminence, with my sentiments of profound sympathy, my most heartfelt condolences.

MASAYOSHI OHIRA

Translated by churchlatin.ai, a product of Boyne Archives

Minister of Foreign Affairs of Japan

From JORDAN: By order of His Majesty King Hussein of Jordan, I have the honor to communicate to Your Eminence the text of the following dispatch:

[*Latin ed. p. 542*]

Acta Apostolicae Sedis - Commentarium Officiale 542: « In this hour of world bereavement, I send to Your Eminence and to the Sacred College the expression of my profound sorrow and sincere condolences. » I shall be grateful to Your Eminence if you will deign to accept, in this painful hour, the heartfelt expression of the deep sympathy of the Jordanian people, as well as my most sincere condolences. Please accept, Eminence, with my most respectful greetings, the assurance of my highest consideration. Edmond Roch.

FROM YUGOSLAVIA: I beseech Your Eminence to be the interpreter before the Sacred College of our sincere condolences on the occasion of the death of His Holiness Pope John XXIII, whose tireless activity for the preservation of world peace has received high recognition in our country and throughout the world. We believe that the human efforts of His Holiness Pope John XXIII will have a lasting benefit for humanity, whose present problems so occupied His interest, and for which He showed so much understanding. Josip Broz Tito.

FROM KENYA: On behalf of the Government and people of Kenya, I express the deepest sorrow at the death of Pope John XXIII. He was a great man who, in his too short tenure, made a real contribution to understanding between peoples and to world peace. Jomo Kenyatta, Premier.

FROM "KUWAIT": It is with deep grief that I offer my heartfelt condolences on the death of His Holiness Pope John XXIII. This sad loss is felt by all who have witnessed his many acts of benevolence, and his devotion and dedication towards the cause of peace for all mankind. May God, the merciful One, bless him with eternal peace. Abdulla Alsalim Alsabah, Emir of the State of Kuwait.

[*Latin ed. p. 543*]

543 FROM THE LAOTIAN KINGDOM: I beseech Your Eminence to accept my most respectful and deeply saddened condolences for the immense loss that Christendom and the world have just experienced with the passing of His Holiness, Pope John XXIII. Savanag Vatthana, King of Laos.

FROM LEBANON: I have been deeply grieved by the news of the death of His Holiness, Pope John XXIII, recalled to God after a long and holy life dedicated to the good of the Church and of all humanity. I express to Your Eminence, Reverendissimus, to the Sacred College, and to the Church, in my name and in the name of the Lebanese people, the expression of

Translated by churchlatin.ai, a product of Boyne Archives

my most heartfelt condolences. Fouad Chehab, President of the Lebanese Republic.

FROM LIBERIA: The translation from the world to eternity, from labor to reward, and from sorrow, strivings, and death to bliss and eternal life, of His Holiness, the late Pope John XXIII, has resounded around the earth, and has brought grief, lamentation, and tears to billions of people throughout the world. The dead yet speak. With an accent loud, penetrating, and convincing, the workman dies, but his work remains. On behalf of the Government and the people of Liberia, and myself, I extend to Your Excellency and the Cardinals my sympathy, and we associate ourselves with you in these hours of bereavement, while we mourn the loss of so great a universally recognized temporal and spiritual leader. With assurances of my high esteem and fraternal greetings. W. V. S. Tubman.

On behalf of the President, the Government, and the people of Liberia, I have the honor to extend sincere condolences on the demise of His Holiness, Pope John the Twenty-third. Mrs. Grimes and I had...

[*Latin ed. p. 544*]

544 Acta Apostolicae Sedis - Commentarium Officiale: The honour and pleasure of being received by this great man only a few months ago, and we were greatly overwhelmed by the warmth of his personality, his friendliness, and the real interest he showed in problems affecting our country. It is the hope of my Government that the great cause of peace and Christian unity to which the Pope dedicated his rich life will be attained, and that the example of his life will be a light to those who have been left behind. Please accept, Excellency, the assurance of my high consideration and regards. J. Eudolph Grimes, Secretary of State of Liberia.

LIBYA: With profound sorrow, we have learned of the death of His Holiness, Pope John XXIII, and we offer our heartfelt condolences to the esteemed assembly in His name and in the name of our wisdom and our people, expressing our deepest sympathy for this great loss. May God reward him with the best recompense for all the good and noble efforts he made for the benefit of humanity and for the salvation of souls.

IDRIS E.

LICHTENSTEIN: Deeply moved by the news of the death of His Holiness, Pope John XXIII, I convey to Your Eminence the assurance of my most sincere condolences and deepest sorrow. I also ask that you accept the most heartfelt condolences of my princely house and the people of Liechtenstein, and that you express my feelings of sympathy and sorrow to the Holy College. With utmost devotion.

Prince Franz Josef II of Liechtenstein.

LUXEMBOURG: Deeply touched by the sad news of the death of His

Translated by churchlatin.ai, a product of Boyne Archives

Holiness, Pope John XXIII, we express to Your Eminence, as well as...

[*Latin ed. p. 545*]

At the death of the Supreme Pontiff John XXIII, testimonies of sorrow from 545, we offer to the members of the Sacred College our most heartfelt condolences. We join with all our hearts in the prayers and intentions of the late Supreme Pontiff, whose work will remain alive for the good of all Christendom. Charlotte Félix. Deeply feeling the cruel loss that the Church and all of humanity have suffered through the death of His Holiness John XXIII, I wish to express to Your Eminence and the Sacred College the sentiments of profound sadness that animate the Government and the people of Luxembourg. The example of love, understanding, and courage displayed by the Holy Father during His pontificate and His long agony has shown to all men of good will the possibilities of fraternity and peace that are currently offered to the world. The hope that the work of John XXIII will be successfully completed tempers the immense void that we feel at the premature end of a pontificate that was particularly beneficial. Eugène Schaus, Minister of Foreign Affairs.

FROM LUSITANIA: I present to Your Most Reverend Eminence and to the entire Sacred College the expression of the profound sorrow of the Portuguese Nation and of myself for the great loss that the Cattolica Church and the world have just suffered in the person of His Holiness Pope John XXIII, whose life dedicated to the service of God and humanity constituted such a noble example of Christian virtues. Americo Thomaz, President of the Portuguese Republic. The news of the death of His Holiness Pope John XXIII was received with profound sorrow by the Portuguese Government, of whose sentiments I am the interpreter, as I offer to Your Most Reverend Eminence sincere condolences for the great loss that the Church and the world have just suffered. Antonio De Oliveira Salazar, President, of the Council of Ministers.

[*Latin ed. p. 546*]

Acta Apostolicae Sedis - Official Commentary 546 FROM MADAGASCAR: The announcement of the death of His Holiness Pope John XXIII plunged the Malagasy people into the greatest affliction, for the Holy Father was here unanimously venerated. Due to His great qualities of heart, Madame Tsiranana and I, who had the privilege of a private audience, feel this loss particularly keenly. The Catholicity, the Œcumenism, and the cause of world peace lose in Him a prestigious advocate; therefore, it is with profound sadness that I address you, on behalf of the Malagasy people and the Government, as well as in my own name, my sincere condolences, and I pray that you believe in the full share that Madagascar takes in the sorrow of Christendom. With very high consideration. Philibert Tsiranana. FROM MALAYSIA: The Raja Permaisuri Agong and I are deeply grieved at the

Translated by churchlatin.ai, a product of Boyne Archives

sad news of the death of the Supreme Pontiff. In this hour of profound sorrow, please accept our condolences. Syed Putra Ibni Al-Marhum, Syed Hassan, Yang Di Pertuan Agong, Federation of Malaya. It is with deep regret that I learned of the death of the Supreme Pontiff. Please accept my sympathy and that of the people of Malaya for this sad loss to the Holy Roman Church and humanity at large. Tun Abdul Razak Bin Dato Hussein, Acting Prime Minister, Federation of Malaya. FROM THE REPUBLIC OF SAN MARINO: In the profound mourning that strikes the Holy Roman Church and humanity, the Government and the People of the Republic of San Marino express to Your Eminence their heartfelt sorrow for the passing of His Holiness Pope John XXIII, who with infinite love, dedicated His sublime pastoral ministry to the fraternization of peoples in the light of the Faith and the triumph of peace in justice. In the moving remembrance of the paternal benevolence demonstrated by His Holiness.

[*Latin ed. p. 547*]

At the passing of the Supreme Pontiff John XXIII, testimonies of sorrow numbering 547 reached our small Republic and its Governors; we reverently bow before His August and venerable memory and join in the universal mourning.

Leonida Suzzi Valli, Stelio Montironi, Captain Regents Frederick Bigi, Gian Luigi Berti, Secretaries of State.

E MA-BOCHIO: We have learned with profound sadness of the death of His Holiness Pope John XXIII, an illustrious personality who dedicated his life to the good and who never ceased to defend the ideal of peace and freedom for the peoples, while preaching concord among the great human family, in accordance with the principles of the revealed religion. It is in our own name and in the name of our people that we express our sympathy to you and offer our most sincere condolences.

Hassan II: We have learned with emotion and sadness of the death of His Holiness Pope John XXIII. The great and noble figure of His Holiness will remain in history as that of a man who worked tirelessly for the rapprochement between the various beliefs. His effective action for the moral progress of humankind will mark his passage on this earth.

Ahmed Balafrej, Personal Representative and Minister of Foreign Affairs of His Majesty the King of Morocco.

E MAURITANIA: I pray Your Eminence to receive the saddened condolences of the Mauritanian Government following the death of His Holiness Pope John XXIII.

E MEDIA-AFRICAN REPUBLIC: On behalf of my Government and my people, as well as in my own name, I offer you my most sincere condolences

Translated by churchlatin.ai, a product of Boyne Archives

for the loss.

[*Latin ed. p. 548*]

Acts of the Apostolic See - Official Commentary 548, and how cruelly Christendom and the entire world are afflicted in the Person of His Holiness Pope John XXIII. His premature passing plunges all of the Central African Republic into sorrow, where His memory will remain venerated as that of one of the greatest Apostles of peace and universal brotherhood. David Dacko, President of the Central African Republic.

IN MELITA ISLAND: On behalf of myself personally and as head of the State of Malta, I desire to express heartfelt grief at the death of His Holiness Pope John XXIII, whom everyone held in the greatest veneration and affection. Maurice Dormán, Governor of Malta.

Malta and its Government are immersed in a profound sorrow that, at this moment, saddens the hearts of all the faithful and of entire peoples scattered throughout the world, who, with the passing of the Holy Father, lose a true apostle of peace, goodness, and the unity of Christians. To His Eminence, Most Reverend, and to the Sacred College, may the deepest condolences of the Maltese people reach you, to which I reverently add those of the Government and my own personal ones. Borgolivier, Prime Minister.

IN NEPALIA: We are deeply shocked to hear of the passing away of His Holiness, Pope John twenty-third. He will always be remembered for his great contribution to peace and his untiring zeal for the spiritual welfare of all humanity. Bir Birkham Shah Deua, King of Nepal.

IN NICARAQUA: With profound sorrow, I transmit to Your Eminence, Most Reverend, on behalf of the Government and people of Nicaragua, and in my own name, our...

[*Latin ed. p. 549*]

Upon the death of the Supreme Pontiff John XXIII, testimonies of sorrow 549 reveal a deeper grief for the sensitive passing of His Holiness John XXIII, as a virtuous shepherd of souls and a zealous defender of universal peace. The death of His Holiness is an irreparable loss for the world, and especially for Nicaragua, it has constituted a national mourning which has been officially decreed by an executive decree issued this day. Associated with the immense sorrow that afflicts Christendom, I renew to Your Eminence, Reverend, the sentiments of my highest and most distinguished consideration.

Rene Schick

President of Nicaragua

It is my honor to address Your Eminence, Reverend, on behalf of the people and government of Nicaragua, and on my own behalf, to express

Translated by churchlatin.ai, a product of Boyne Archives

the most heartfelt condolences for the sensitive passing of His Holiness, Pope John XXIII. Such a deplorable event has plunged my country into mourning, and in just recognition, eight days of national mourning will be observed. I reiterate to Your Eminence, Reverend, my assurances of the highest and most distinguished consideration.

Armando Luna Silva

Minister of Foreign Affairs

"NIGER": Deeply moved by the death of His Holiness John XXIII, I pray that you will accept my respectful condolences on behalf of the Government of Niger. Christians and non-Christians today unite their prayers in memory of this great Pope, who, through his kindness, simplicity, and breadth of vision, earned the respect and sympathy of the entire world.

President of the Republic of Niger

"NIGERIA": On behalf of the people of Nigeria, I send sincere condolences to the Holy Roman Catholic Church on the translation of His Holiness Pope John XXIII. His reign was characterized by His deep affection for the underprivileged and particularly for the people of *Africa* [Mahdia].

[*Latin ed. p. 552*]

Acta Apostolicae Sedis - Commentarium Officiale 552

DE PANAMIA:

Penitus contriti ob infaustum obitum Sanctitatis Vestrae Ioannis XXIII, Summi Pontificis, Beatissimus Pater, nomine Guberni et populi Panamensis, et meo proprio, et per dignum vestrum ministerium, Sacro Collegio Apostolico, sentitias doloris quae nos affligunt ob tam irreparabilem detrimentum Ecclesiae universalis et totius humanitatis, qui in Sanctitate vestra habebantur portator standardi libertatis et pacis mundi. Elevamus corda nostra ad Omnipotentem pro aeterno requiem Sancti Patris Ioannis XXIII.

Robertus F. Chiari,

Praeses Republicae Panamensis.

DE PARAGUARIA:

Ante lamentabilem obitum Sanctitatis Vestrae, Papae Ioannis XXIII, ad Vostram Eminentiam Reverendissimam pervenit expressio profundissimi doloris populi Paraguensis et mei proprii, nos ad luto mundi totius associantes. Populus meus elevat preces suas pro aeterna requiem animae eius, et ut Divinus Creator eam in Regnum Sanctum suscipiat. Ad Vostram Eminentiam Reverendissimam, altiorem et dignissimam considerationem meam exprimo.

Alfredus Stroessner,

Translated by churchlatin.ai, a product of Boyne Archives

Praeses Republicae Paraguensis.

Ante lamentabilem obitum Sanctitatis Vestrae, Papae Ioannis XXIII, qui totum orbem catholicum affligit, ad Vostram Eminentiam Reverendissimam pervenit expressio sincerarum consolationum nomine Guberni et mei proprii. Communicamus Vestrae Eminentiæ Reverendissimae quod Gubernum Paraguasium die sepulcri Missam officiabit pro aeterna requiem animae Sanctitatis Vestrae, et die illa diem luctus nationalis et tres dies luctus officialis decrevit. Ad Vostram Eminentiam Reverendissimam, altiorem et dignissimam considerationem meam exprimo.

Raul Sapena,

Pastor, Minister Relationum Externarum Paraguensis.

DE PERUVIA:

Profunde commotus ob sensitissimum obitum Sanctitatis Vestrae, Ioannis XXIII, venerandi Pontificis, initiantis nobilem expeditionem pro...

[*Latin ed. p. 554*]

554 Acta Apostolicae Sedis - Commentarium Officiale - Fides Christiana. Hae duae encyclicae, *Mater et Magistra* et *Pacem in terris*, sunt signa magna in continuo studio, ad perficiendum dignitatem hominis in societate iusta et libera. Populus Philippensis damnum irreparabile passus est et preces suas offerit pro aeterna eius requies. Emmanuel Peláez, Vice-President et, concurrentemente, Secretarius Affarum Externarum Philippinarum.

E POLONIA: Nomine Consilii Status Republicae Popularis Poloniae, ad Eminentiæ Vestræ offero expressionem profundissimi contritamenti post obitum Papae Ioannis XXIII, viri cordis magni, eminenti defensores coexistendi pacifici, amicitiae et bonæ intelligentiae inter populos. Aleksander Zawadzki, Praeses Consilii Status.

E PORTU HBRCULIS MONOBCI: Obitus Pontificis Maximi valde sensitur a Principissa et me, qui memoriam affictam servimus benevolentiae affectuæ cum qua Sanctissimus Pater nobis gratanter accipere voluit, cum visitationem quam gaudio habuimus ad ipsum, et testationibus constantibus sollicitudinis patris sui. In hac dolorosa circumstantia, rogo Eminentiæ Vestræ Reverendissimi, ut libere credat, quod cum omnibus habitantibus Principatus, dolorem sentimus qui tam crudeliter Ecclesiam Catholicam afficit. Rainier.

E REPUBLICA ARABA UNITA: Accipi mecum cum profunda emotione nuntium de obitu Sanctitatis Eius, Papae Ioannis XXIII. Coram hac perdita cruci, ad Vaticanum et ad orbem catholicum, nomine Republicae Arabæ Unitae et nomine meo proprio, offero condolectiones vehementissimas et gravissimas. Oro pro requie animæ magni defunctoris. Gamal Abdel

Translated by churchlatin.ai, a product of Boyne Archives

Nasser.

[*Latin ed. p. 555*]

In the death of the Supreme Pontiff John XXIII, testimonies of sorrow:

555. I beseech Your Excellency to accept my sentiments of profound sympathy for the cruel loss that the Catholic world has just experienced through the death of His Holiness, Pope John XXIII, and to receive, with my sincere condolences, the assurance of my highest consideration.

Mahmoud Fawzi, Minister of Foreign Affairs of the R.A.U.

RHODESIA AND NYASALAND: I have been asked by the Acting Governor General of the Federation of Rhodesia and Nyasaland to convey the following message. On behalf of all the people of the Federation of Rhodesia and Nyasaland, I express my deep sorrow upon the death of His Holiness Pope John XXIII, whose great services to the world will remain forever an inspiration to all mankind.

Peter Scarlett.

FROM Rumehen: The Minister of Rumehen in Italy visited the Apostolic Nuncio, charged by his government to express to the Sacred College the most heartfelt condolences for the death of His Holiness John XXIII. To these condolences, he added his own personal ones.

FROM Russia: We request that you accept our profound condolences on the occasion of the death of Pope John XXIII. We shall preserve a good memory of John XXIII, whose fruitful activity for the support and strengthening of peace received wide recognition and earned him respect among peace-loving peoples.

M. Khrushchev.

FROM Rwanda: In my own name, in the name of the Government and the Rwandan people, deeply grieved by the death of John XXIII, I express condolences to the College of Christian Bishops. We wish that John may...

[*Latin ed. p. 556*]

Acta Apostolicae Sedis - Commentarium Officiale: A worthy successor to Him who continues His profound work of liberation for the less fortunate, of peace, and of contribution to the renewal of the world.

Katibanda, President of Rwanda.

To His Excellency:

With profound sorrow at the irreparable loss that the disappearance of the illustrious Pontiff John XXIII represents for humanity, and interpreting the sentiments of the Government and the people of El Salvador, it is my honor to convey to Your Excellency the most sincere expressions of condolence and grief.

I reiterate to Your Eminence my highest consideration.

Translated by churchlatin.ai, a product of Boyne Archives

Julio Riveira, President of the Republic of El Salvador.

In the name of the people and Government of El Salvador, and in my own name, I express to Your Excellency heartfelt condolences upon the deeply lamented death of His Holiness John XXIII.

It is my honor to express to Your Excellency that the Government of El Salvador has decreed three days of national mourning.

On this sorrowful occasion, I renew to Your Excellency my sentiments of the highest and most distinguished consideration.

Héctor Escobar Serrano, Minister of Foreign Affairs.

(SENEGAL): I was deeply moved upon learning of the death of His Holiness John XXIII. The illustrious deceased embodied the highest spiritual and moral values, and the Senegalese people are fully aware of the great loss that not only Christendom but all of humanity has suffered.

Pope John XXIII was the Pope of dialogue and peace more than any other. He manifested a very great concern for the nations of the Third World. To these, he always gave a prominent place in his messages and Encyclicals, the fruit of an intelligence that had risen to the level of the problems of this century, and a heart overflowing with faith, love, and charity.

In my own name, in the name of the Government, and in the name of the Senegalese people, I beg you to accept our most heartfelt condolences.

Leopold Sedar Senghor.

[*Latin ed. p. 558*]

Acts of the Apostolic See - Official Commentary 558. I am deeply grieved to learn of the passing of His Holiness. The world has lost a great spiritual leader. His Holiness' kindness and humanity will always be remembered. Please accept my profound sympathy and condolence. Shen Chang Huan, Minister of Foreign Affairs, Republic of China.

E SOMALIA: I have followed with trepidation the slow agony of His Holiness John XXIII, who has reached the end of his earthly life after having dispensed treasures of charity and understanding. His efforts to bring harmony to the great human family, considered in its entirety, beyond ideologies, creeds, and racial prejudices, but only as a loving expression of universal brotherhood, will remain his imperishable monument. I offer to Your Eminence, Reverend, profound expressions of condolence from the Government, the people of Somalia, and myself. Abdulla Osman, President of the Somali Republic.

E "SUDAN": On behalf of the Government and people of the Sudan, please accept our heartfelt condolences to you and the Cardinals' Council on the passing of His Holiness Pope John XXIII. Ferik Ibrahim Abboud, President, Supreme Council for the Armed Forces.

E SWEDEN: It is with a feeling of poignant sorrow that I received the news of the death of His Holiness John XXIII, and I offer to Your Eminence

Translated by churchlatin.ai, a product of Boyne Archives

the expression of my profound and sincere sympathy for the great loss that has struck the Catholic Church and the entire Christian world. Gustav Adolf R. Deeply moved by the painful news of the death of His Holiness John XXIII, I beg you to accept the sincere condolences.

[*Latin ed. p. 559*]

Upon the death of the Supreme Pontiff John XXIII, testimonies of sorrow, numbering 559, were received by the Royal Government of Sweden. The tireless efforts dedicated by the deceased to world peace will perpetuate the memory of a great and generous spirit. Torsten Nilsson, Minister of Foreign Affairs.

SURINAME: The Cabinet and the people of Suriname are deeply touched by the passing of Pope John XXIII, and mournfully offer their condolences for a Pope who will be remembered as one chosen by the Lord to stand up for the well-being and happiness of mankind. Minister-President of Suriname.

SYRIA: With great sorrow, we have learned of the death of His Holiness John XXIII, who dedicated himself to the work of world peace, as well as to understanding and fraternity among all peoples, and whose death is a considerable loss for all of humanity. I offer to Your Eminence, as well as to all of Christendom and to all of humanity, my deepest condolences, and those of the Syrian Arab people. General Loyay Atassi.

TANGANYIKA: In the name of my people and of my Government, I send you this expression of our grief at the death of Pope John. During his all too brief holy office, he proved himself a great Christian leader. It is tragic that at this juncture of world history, when moral leadership is so much needed, the world should be deprived of his wise guidance. May the Almighty God grant him the peace for which he so nobly strove for others. Julius Nyerere.

"TCHAD": In these days of mourning for Christendom, the people of Chad, together with their President, address Your Eminence, Reverendissimus, with heartfelt...

[*Latin ed. p. 560*]

Acts of the Apostolic See - Official Commentary:

Regarding his affliction at the disappearance of the Supreme Pontiff, who was the living embodiment of the universal fraternity so dear to my Country. I implore Your Eminence to accept my personal sentiments of compassion, along with my sincere condolences.

François Tombalbaye, President of the Republic of Chad.

TOGO: While passing through Paris, I learned with profound emotion and great affliction of the news of the passing of His Holiness John XXIII, Pope of fraternity and peace. His ecumenical spirit and dynamism were

Translated by churchlatin.ai, a product of Boyne Archives

a great hope for all of humanity. I implore you to accept, on behalf of the people and the Government of Togo, as well as in my own name, my deeply saddened condolences.

With high regard,

Nicolas Grunitzky, President of the Republic of Togo.

"TRINIDAD AND TOBAGO": My wife and I wish to extend our deepest sympathy on the death of His Holiness Pope John XXIII.

Sir Solomon Hochoy, Governor General.

Following from Dr. Patrick Solomon, Acting Prime Minister, Trinidad and Tobago: Kindly accept the deepest sympathy of the Government and people of Trinidad and Tobago on the death of His Holiness Pope John XXIII. Trinidad and Tobago joins with the rest of the world in lamenting the passing of one who, during his comparatively short time as Pope, had become an ardent worker in the cause of peace and for the unity of the world. Please accept my sincere personal sympathy on the death of His Holiness, whose gracious reception of me on the occasion of my visit to Rome last November, I shall always remember.

Eric Williams, Prime Minister of Trinidad and Tobago.

[*Latin ed. p. 561*]

Upon the death of the Supreme Pontiff John XXIII, testimonies of sorrow:

FROM TUNISIA: "I have learned with profound emotion the news of the death of His Holiness Pope John XXIII. I pray that Your Eminence will accept the expression of my deepest sympathy and the most sincere condolences that I offer, in my own name and in the name of the Government and the Tunisian people, to the Vatican and to the Catholic world. We shall retain the imperishable memory of the great deceased, a man who dedicated his life to the cause of peace, fraternity, and concord among peoples." – Habib Bourguiba, President of the Tunisian Republic.

FROM THE TURKISH NATION: "It is with profound sorrow that I have just learned of the death of His Holiness Pope John XXIII, who devoted his entire life tirelessly to the purest and highest humanitarian ideals, such as peace, justice, and fraternity among all the peoples of the world. On this painful occasion, I wish to express my deepest sympathy, as well as that of the Turkish people." – Cernai Gürsel.

"It is with profound sadness that I have learned the news of the death of His Holiness Pope John XXIII. In his person, the Catholic world loses an eminent Pontiff, humanity a faithful and devoted servant to the cause of peace, and Turkey a sincere and respected friend. With emotion, I recall the warm welcome that His Holiness graciously extended to me during my official visit to the Vatican, just a few months ago. Please accept, in my name and in that of the Government and the Turkish people, of whom I am certain I am the interpreter, the expression of my most sincerely moved

Translated by churchlatin.ai, a product of Boyne Archives

condolences." – Feridun Cernai ErMn, Minister of Foreign Affairs of the Turkish Republic.

FROM UGANDA: "I have learned with the very deepest regret of the death of His Holiness Pope John XXIII, which occurred last night, and I should like..."

[*Latin ed. p. 562*]

Acts of the Apostolic See - Official Commentary 562: To extend to you my deepest sympathy, and that of my colleagues in the Government and the people of Uganda, on this very sad occasion.

A. M. Obote, Premier.

From URUGUAY: The National Council of Government of the Oriental Republic of Uruguay, having received the unfortunate news of the passing of Pope John XXIII, conveys to Your Eminence and to His Eminence the Cardinal Dean of the Sacred College of Cardinals, expressions of its deepest condolences. The disappearance of that illustrious figure, whose teachings, through his Encyclicals, will leave a great doctrine in matters of social justice and international concord, provokes a respectful feeling of sorrow in the Government and the people of Uruguay. I reiterate to Your Eminence, the Cardinal Chamberlain of the Apostolic See, our most heartfelt sorrow for such a lamentable demise.

Daniel Fernández Crespo, President of the National Council of Government of the Oriental Republic of Uruguay.

From VENETIOLA: Deeply moved by the death of His Holiness, Pope John XXIII, I express to Your Eminence, Reverend, in the name of the Government and the people of Venezuela, and on my own behalf, the most sincere words of condolence for the passing of the Sovereign Pontiff, whose illustrious virtues and eminent services to the Church and to Humanity made his pontificate memorable.

Romulo Betancourt, President of the Republic of Venezuela.

Receive, Your Eminence, my feelings of profound sorrow for the sensitive passing of His Holiness John XXIII.

Reinaldo Leandro Morea, Chargé d'Affaires of the Ministry of Foreign Relations of Venezuela.

[*Latin ed. p. 563*]

Upon the death of the Supreme Pontiff John XXIII, testimonies of grief from VIETNAM: 563 "Having followed with anxiety the painful course of the Sovereign Pontiff's illness, it was nevertheless with the deepest emotion that We learned in Vietnam that His Holiness John XXIII had surrendered His soul to God, after having given the best of Himself for the safeguarding of spiritual values and for the well-being of humanity. The Vietnamese people, who have benefited in various circumstances from the special marks

Translated by churchlatin.ai, a product of Boyne Archives

of His solicitude and paternal affection, deeply and wholeheartedly join in the mourning of the Catholic Church, which is at the same time that of the entire universe, united in veneration of this great Apostle of peace and universal reconciliation. As a testimony of this communion of thoughts and sentiments, I pray Your Eminence to receive my most heartfelt condolences, and to have them conveyed to the Illustrious Sacred College. Ngo Dinh Diem, President of the Republic of Vietnam. ZANZIBAR: I have been asked to convey the deep regrets and sincere condolences of His Highness the Sultan and His Excellency the British Resident, and the Government and people of Zanzibar, upon the death of His Holiness The Pope. I have the honour to be, my Lord Cardinal, Your Eminence's most obedient Servant, Peter Scarlett. Furthermore, testimonies of grief were received from Archbishops, Bishops, and other local Ordinaries, from numerous Most Excellent Men, from cultivators of the best arts and sciences, from the superiors of religious orders, from priests, and from countless faithful of every order. It would almost be impossible to recount all of these. The following are some additional telegrams: Your Excellency, I have the honour to acknowledge receipt of your communication No. 108/63 dated 3 June 1963, informing me of the death of His Holiness, Pope John XXIII.

[*Latin ed. p. 564*]

564 Acta Apostolicae Sedis - Commentarium Officiale. Cum profunda maerore cognovi nuntium de obitu Sanctitatis Suae. Permitto mihi vobis, et per vos, auctoritatibus Vaticanis, exprimere sententiam doloris nostri in hac valde tristi occasione, et simul, respectum et admirationem quos hic, apud Nationes Unitas, habemus pro visione Pontificis Ioannis, et pro eius perseverantibus conatibus in quaestu pacis et intellectus inter homines. Accipite, Domine, assecurationes considerationis meae maximi. U Thant, Secretarius Generalis, Nationes Unitae.

Consilium Ministrorum Republicae Democraticae Germanicae et ego ipse testamur, occasione obitus Sanctitatis Suae, Pontificis Ioannis XXIII, profundam participationem. Homines qui pacem amant, per mortem eius perdunt personam summa moralis responsabilitatis, cuius conatus erant ad pacem mundi et ad voluntatem intellectus inter homines et populos. Otto Grotewohl.

Permittite mihi, in nomine meo et in nomine Consilii Statis Republicae Democraticae Germanicae, sinceram compassionem transmittere occasione obitus Sanctitatis Suae, Pontificis Ioannis XXIII. Pontifex Ioannes XXIII, per operum suorum, quae ad pacem mundi et ad concordiam inter populos erant dedicata, pacem in mundo stabiliter promovebat. Ut ideae pacis, quibus etiam Pontifex Ioannes XXIII se ducebat, cito in rem verterentur. Walter Ulbricht.

Dolorosa nuntia de obitu Sanctitatis Suae, Papae Ioannis XXIII, profunde movit Curiam Internationalem Iustitiae, quae me impellit ad Vobis

Translated by churchlatin.ai, a product of Boyne Archives

Eminenti, exprimendam suas condolentias sincerissimas. Curia participat doloris quem causa est discessio Patris Sancti, universaliter reverenti. Winiarski, Praeses, Curia.

[*Latin ed. p. 565*]

Upon the death of the Supreme Pontiff John XXIII, testimonies of grief: 565. Anguished and astonished by the passing of his august and esteemed predecessor, the Committee awarding the Balzan Prize, with reverence and unanimity, participates in the irreparable mourning of the Catholic Church and of all humanity. With devoted humility. Vincenzo Arangio Ruiz, Executive President. To the esteemed population, family, and my own name, I offer a respectful tribute. Please accept my sincere condolences upon the death of His Holiness John XXIII. My heart is with you in your sorrow, and I bow before the tomb of the Sovereign Pontiff. His Majesty Kalipe II Vogan. Deeply saddened, I ask you to convey to the Roncalli family and the pontifical family my expression of condolences and feelings of sorrow. Vincent Auriol. The reason for my profound sorrow is the sad news of the death of His Holiness John XXIII. I will never forget the emotion that was caused to me by the kindness that his face reflected when I had the honor of seeing him personally at the audience he granted to the delegates to the Congress of the F. A. O. held in Roma last year. I beg Your Eminence to accept my most sincere condolences for the loss that is so irreparable to all those who strive for the preservation of world peace. Eva Samarro de López Mateos. All the parishioners of Sotto il Monte have received with anguished hearts the painful news of the death of the Holy Father. In these moments, our souls find solace and comfort only in prayer and in the faith of which His Holiness gave us a bright example until the last moment of his earthly life. In the mourning that deeply affects every beloved parishioner, support is found in the words spoken by the Pope himself six days ago and repeated during his edifying agony: "If God wills the sacrifice of the life of the Pope, may it serve to obtain abundant graces for the Ecumenical Council, for the Holy Church, and for humanity that aspires."

[*Latin ed. p. 566*]

Acts of the Apostolic See - Official Commentary 566, concerning the peace. At the sacrifice of this precious victim, the parishioners of Pope John XXIII, as devoted children, humbly join in the sorrow of separation, confident that the vow of the dying Holy Father will become a precious reality: that men may truly love one another, *ut unum sint*. On the day of the funeral, along with the relatives, a delegation from Sotto il Monte will be present in the Vatican. With filial devotion. Priest Pietro Bosio, Parish Priest.

It is also worthy of mention the extensive mourning expressed by those separated from the Apostolic See, namely, by brothers from the Hebrew

Translated by churchlatin.ai, a product of Boyne Archives

faith, and by Muslims and Buddhists. Furthermore, by the Orthodox Churches of Byzantium, Armenia, and Ethiopia; by the Old Catholic Church; by the Anglican Communion; by the Lutheran Confession; by the Presbyterian Confession; by the Disciples of Christ, Methodists, and Baptists; by the World Council of Churches; by the Council of African Churches; by the Indonesian Council; and by many other various religious dignitaries.

[*Latin ed. p. 567*]

"Since almost countless testimonies of piety and devotion have been received, not only from cities, but also from municipalities, various associations, and even from most distinguished public and private individuals, which are to be remembered, concerning those things which have been sent by the entire Order of the Clergy, both secular and regular; and since it is quite impossible to respond individually to each one, the Holy College publicly expresses here its grateful sentiments towards all those who have shared in the Church's mourning."

[*Latin ed. p. 569*]

Ann. et Vol. LV, 1 July 1963 (Ser. III, v. V) - N. 10

ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

"ANNOUNCING TO YOU GREAT JOY:

POPE JOHN XXIII, RULER OF THE ROMAN EMPIRE, HAS GIVEN US POPE PAUL VI.

His Eminence, Father Alfredo Ottaviani, Cardinal Protodeacon of the Holy Roman Church, proclaimed this wide announcement from the upper portico of the patriarchal Basilica of the Vatican on Thursday, the twenty-second of June, in the year 1963, on the feast of the Most Sacred Heart of Jesus, at the hour of twelve."

[*Latin ed. p. 570*]

Acts of the Apostolic See - Official Commentary 570. BY THE DIVINE PROVIDENCE OF OUR MOST HOLY LORD PAUL, POPE VI, ANNOUNCEMENT FROM THE APARTMENTS OF THE VATICAN, ON THE TWENTY-SECOND DAY OF JUNE OF THE YEAR 1963, GIVEN TO THE ENTIRE CATHOLIC WORLD. Venerable Brothers and beloved sons of the entire Catholic world! On this auspicious day, dedicated to the

Translated by churchlatin.ai, a product of Boyne Archives

most sweet Heart of Jesus, we have undertaken the office of governing the Lord's flock – which, according to the teaching of St. Augustine, is above all the office of love, since it pertains to the paternal charity of diligently safeguarding the sheep, all redeemed by the most precious Blood of Jesus Christ – we are deeply moved by many feelings, but above all, we are filled with the firm confidence placed in the all-powerful help of God. He, through the suffrages of the Cardinals, has signified His most worthy will and has entrusted us with the care of governing the Holy Church; without doubt, He Himself will grant to our mind, in view of the gravity of the task entrusted to us, a serene strength, an unwearying zeal for the divine glory, and a constant concern for the spreading of the Gospel of God, openly and appropriately, among all nations.

As we enter upon this office, a grateful and pleasing feeling fills our heart, remembering especially our predecessors, who have left us a sacred and glorious inheritance: we mention Pius XI, who distinguished himself by his indomitable fortitude; then Pius XII, who illuminated the Church with illustrious monuments of wisdom; and finally, John XXIII, who gave to the entire world a sample of his singular goodness. 1 John 12:24.

[*Latin ed. p. 571*]

Acta Pauli Pp. VI 571 In a particular way, it pleases us to commemorate John XXIII, whom we hold in the highest esteem and with a pious devotion, who, during his pontificate, though brief, was distinguished by outstanding works, and who acted in such a manner as to win over the hearts of all men, not excluding those who are averse to the Catholic faith. And he achieved this through a new zeal, sincere and active charity, especially towards the poor, and through pastoral solicitude, which was a distinguishing characteristic of his actions. To these virtues, a special grace was added, which naturally flowed from his very soul, endowed with such great magnanimity. The heavenly light, with which He shone, and which so gently attracted hearts, seemed to blaze with ever-increasing brilliance, until the very end of his life, which he so devotedly offered to God, that it moved the entire world; indeed, it seemed that around his sickbed, all men were united, and that they were brought together by a common devotion, fervent prayers, and feelings of reverence, as if they were one heart and one soul. The sacred heritage, which we reverently receive from our predecessors, clearly bears with it the great burden of office that is incumbent upon us. And, as our predecessor, St. Leo the Great, said, considering our weakness and the magnitude of the task we have undertaken, we too must proclaim that prophetic statement: "Lord, I have heard thy word, and I am afraid; I have considered thy works, and I am astonished..." However, having the unshakeable intercession of the Almighty and Eternal Priest, who, being similar to us, equal to the Father, subjected His divinity to humanity, and raised humanity to the divine, we joyfully and piously celebrate his

Translated by churchlatin.ai, a product of Boyne Archives

institution. 2. Certainly, the pursuit of the Second Vatican Council, which all men of good will are turning their eyes towards, claims a prominent place within the pontifical office. This important work will be one in which we will devote all our energies, guided by the intention that the Catholic Church, which in...

[*Latin ed. p. 572*]

The Acts of the Apostolic See – Official Commentary 572. Throughout the world, it shines as a lofty sign among the nations, drawing all men to itself through the majesty of its nature, the abundance of its youth, the renewal of its institutions, and the diverse multitude of its members, from every tribe, and tongue, and people, and nation; indeed, in the exercise of the apostolic mission, we propose this above all, so that before the entire world, it may be more clearly and solemnly declared that the desired salvation can only be hoped for from the Gospel of Jesus Christ; for there is no other name under heaven given to men, in which it is necessary for us to be saved. To this also pertains the undertaking of works in revising the Code of Canon Law, as well as the continuation of endeavors so that, according to the norms imparted by our predecessors in their Encyclical Letters on social doctrine, both public affairs and social relations may be more justly ordered; by justice, we mean that which is founded in truth, in freedom, and in mutual observance of rights and duties. For true love of our neighbors, by which charity is most perfectly proven in God, most certainly demands that all men strive to resolve social questions with a more fitting approach; it also requires that care and concern be given to assisting poorer nations, whose citizens are often forced to live lives that do not accord with human dignity; finally, it requires that common plans and common endeavors be generously undertaken to improve the conditions of human life. This our age, in which the paths to the stars have been opened, will surely be enriched by the most excellent benefits of God, if men truly recognize themselves as brothers, and not as competitors, and if they are able to establish such an order of things, which is guided and directed by a holy fear of God, by obedience to divine law, and by mutual charity and assistance. 1 5 Cf. Is. 5-, 26; Apoc. 5, 9. Acts 4, 12.

[*Latin ed. p. 573*]

Acts of Pope Paul VI, 573. Furthermore, Our cares and thoughts will also extend to this, so that, with God's help, peace among peoples, which is the greatest of all blessings, may be securely established. This peace does not merely tolerate the absence of armed conflicts or opposing factions contending with each other over the course of years; rather, it must be such that it proceeds from the order established by God, the Creator and Redeemer, and is religiously observed; it requires mutual esteem and fraternal love, actively and constantly pursued; it demands that right intention

Translated by churchlatin.ai, a product of Boyne Archives

be shown through open testimonies, and that the efforts for concord, which lead to the good of all men, never cease, in genuine charity. At the present time, while all men look to the Chair of Truth and cannot help but turn to Him who has been called to exercise the power of Jesus Christ in the world, we earnestly exhort, in the name of Christ Himself, to true, open, and trustworthy concord, which is capable of uniting men through mutual and sincere respect. Therefore, following the very words of that Divine Redeemer, we call upon all men to devote all their efforts to promoting the well-being of the human family, to peacefully fostering its natural rights, and to encouraging its religious life, so that the human race may be led to render to its Creator the due service in a more complete and worthy manner. Signs of hope, certainly not lacking in recent times, have not been absent from men of good will regarding this matter. And while we offer the greatest thanks to God for this, we likewise, spurred by Him, promise Our steadfast assistance to all, so that the world may securely enjoy the greatest gift of peace. Finally, it will be Our concern, with all eagerness, to ensure that that great undertaking, begun by Our Predecessor with the happiest of hopes and a most auspicious omen, is not interrupted: 2 Corinthians 6:6.

[*Latin ed. p. 574*]

574 Acta Apostolicae Sedis – Commentarium Officiale, namely, so that the ardent desire of the Divine Redeemer, that "all may be one," may finally be fulfilled, which is greatly desired by all. In order that this may happen speedily, John XXIII, of blessed memory, offered his very life as a pleasing sacrifice to God. 7 Therefore, the restoration of the unity of Christians, which was sadly lost in former centuries, will deeply concern our own plans and our prayers. Those of us who represent Christ on earth are acutely aware of the office entrusted to us, and the words of Jesus Christ remind us: "Simon, Simon... but I have prayed for you, that your faith may not fail; and when you have turned back, strengthen your brethren." Therefore, we offer our support to those who glory in the name of Christ; we call them by the sweet name of brothers; and let them know that we are constantly and sincerely devoted to them, and that they will find the Roman Church to be like a paternal home, which will exalt the brilliant achievements, the civil virtues, and the spiritual treasures with which they are adorned, and illuminate them with a new splendor.

Venerable Brothers and beloved sons. The magnitude of the office entrusted to Us is such that it would disturb even a strong priest, divinely called to wield the keys of heaven. However, we will undertake this important task with unwavering determination and daily prayers offered to God. May your efforts not cease to aid our labors, we pray, and may our constant prayers accompany you, ascending to heaven as a sweet fragrance for the universal Church's Pastor. 9 10 For this reason, our thoughts, filled with gratitude, are directed to all the sons of the Catholic Church through-

Translated by churchlatin.ai, a product of Boyne Archives

out the world, who bear witness to the Christian faith before all peoples, [references: Io. 17, 21; Luc. 22, 31-32; Cfr. Matth. 10, 19; Eph. 5, 2].

[*Latin ed. p. 575*]

The Acts of Pope Paul VI, page 575, shine forth with unity, reflecting the splendor of his royal dignity: for, as Clement of Alexandria says, the disciples of Christ are kings, because they are kings by Christ the King. First of all, we greet the Venerable Fathers Cardinals, whom we hold in the highest regard, and who shared with us in the anxious expectation of these momentous days and in united prayer. We also embrace with affection the Venerable Brothers in the Episcopate, both from the East and from the West, who fulfill their mission for Christ in all continents, and we follow them with singular benevolence, as if urged by God Himself, anticipating the joy that will be ours when we embrace them all in the next session of the Ecumenical Council. We also wish to express in a special way our paternal esteem for the Roman Curia, whose most honorable and important task it is to assist the Vicar of Christ so closely. Indeed, we are fully confident that its invaluable work will be a most valuable aid to us, especially in preparing and celebrating the Second Vatican Ecumenical Council, in which we have already seen its wisdom, experience in the affairs of the Church, and prudence. With a paternal heart, we also address the clergy, the religious men, who, neither weary from labor, nor broken by solitude, often lacking the support of their brethren, dedicate their efforts, care, and strength to promoting the Kingdom of God in these earthly realms, and we do not overlook the sacred virgins, whether absorbed in contemplation of heavenly things, or diligently occupied in numerous works of charity. Finally, as we undertake the pontifical office, which is entrusted to the Successor of Blessed Peter, as the Bishop of this beloved City, we cannot but embrace with affection the sons of the Roman diocese.

[*Latin ed. p. 576*]

The acts of the Apostolic See – Official Commentary 576. Our predecessor was followed with such eager zeal in his pastoral endeavors, and we firmly hope that they themselves, responding to charity with charity, will continue to bear the joyful fruits of virtue: for to them, those closest to the Chair of Peter, the eyes of Catholic people from all corners of the world are turned. Moved by a loving memory and the sweet feeling of remembrance, we cannot forget the clergy and faithful of our Archdiocese of Milan, whom we have particularly loved in the bowels of Jesus Christ in past years, and who have given us so much joy and comfort like beloved sons. We also greet the most beloved diocese of Brescia, in which we breathed vital air. Indeed, from the bottom of our heart, we pray that both dioceses may always obey the Gospel of Jesus Christ with faithful obedience, and may continue to flourish with the ancient customs of Christian life. We especially call to

Translated by churchlatin.ai, a product of Boyne Archives

mind the Venerable Brothers and beloved sons of those regions, where the Holy Church is prevented from exercising its legitimate rights; who, in such circumstances, are bound more closely to the sufferings of Christ, which, we trust, will be followed by the radiant dawn of the Resurrection. Therefore, it will come to pass that they will return to fully exercising their sacred pastoral office, which, by its very nature, benefits not only individual faithful, but also the nations in which it is sustained. We also offer our heartfelt prayers to all the heralds of the Gospel, whom we love as the pupils of our eyes, and we earnestly pray for them, that wherever they are among the nations, they may, like the first ranks of the Church, increase the Kingdom of God and His glory with tireless effort. For we know fully their cares and anxieties, and we encourage them paternally, to [Philippians 1, 8].

[*Latin ed. p. 577*]

The acts of Pope Paul VI are a source of continuous glory to Christ, and with steadfast spirit, they endure the cares and hardships they suffer, confident that heavenly assistance will never fail them. We also commend with particular praise all members of the Catholic Action, who are devoted to serving the sacred Hierarchy, and all others who diligently contribute their most valuable efforts to Catholic organizations, whether individually or from all nations. We embrace them with paternal charity, those who are burdened by every kind of sorrow: the sick, the poor, those who are imprisoned, exiles from their homeland, and refugees. Finally, we greet all those whom we have in Christ as our children, among whom we especially mention: generous and eager young people, in whom the surest hope for a better age is placed; innocent and virtuous girls; simple and virtuous men. We truly love all, whether humble or eminent; all craftsmen and workers, whose labors we know and appreciate; men outstanding in civil life and learning; teachers and natural philosophers; writers and journalists; men skilled in civil arts and leaders of public affairs. Having made our prayers to God, we earnestly desire that all these, understanding the nature of the office they have undertaken, may diligently strive to contribute their helpful efforts to achieve such an order of things as may be more just in preserving institutions, more effective in enacting laws, more modest in private and public morals, and more prompt in defending peace. May the most brilliant flame of faith and charity shine forth in the human family, inflaming those endowed with good will, and illuminating their paths towards fostering mutual union among peoples, and may it bring to all nations the abundance of heavenly benevolence, and the very strength of God, without which nothing is effective, nothing is holy. To those who are about to undertake our work, let the comforting words of Christ Jesus not

Translated by churchlatin.ai, a product of Boyne Archives

allow us to despair, as in Galatians 6:14.

[*Latin ed. p. 578*]

To Peter and his successors, He [Christ] promised that He would remain with the Holy Church until the consummation of the ages; He commands [us] to invoke the most blessed Virgin Mary, Mother of God and Mother of us all, to whom we entrust, with the firmest hope, the pontifical office from its very beginning; and also [to invoke] the Apostles Peter and Paul, and the prayers of all the saints, for assistance.

As a pledge of this heavenly protection, and as an encouragement to joyful alacrity, We impart to you, Venerable Brothers and beloved sons, and to all mankind, the Apostolic Blessing, to the City and to the World, which may be the first fruits and the sustenance of Our pontifical office. In the name of the Lord! Let us proceed in peace.

15 Cf. Matth. 28, 20.

[*Latin ed. p. 579*]

ACTS OF POPE JOHN XXIII

CHIROGRAPH OF POPE JOHN XXIII

Wishing to manifest once again Our appreciation for the fact that the Peace Prize for 1963 was conferred upon the Head of the Catholic Church by the "International E. Balzan Prize Foundation," and always with the fervent and confident desire that peace may be established among men and nations, through coexistence in truth, justice, love, and freedom (Encyclical Letter *Pacem in terris*, April 11, 1963), We have decided to found, in Our turn, a Peace Prize, for which We enact and promulgate the following STATUTE:

ARTICLE I

Constitution - Legal Personality - Seat

The "International Peace Prize Foundation John XXIII" is hereby established. The Foundation possesses its own legal personality and is located in the City of the Vatican, and has the faculty of establishing administrative offices in the territories of the Swiss Confederation and the Italian Republic, and also in the territories of other States.

ARTICLE II

Purpose

The purpose of the Foundation is to encourage initiatives in favor of

Translated by churchlatin.ai, a product of Boyne Archives

true peace and fraternity among men and nations through the awarding of periodic prizes.

[*Latin ed. p. 580*]

580 Acta Apostolicae Sedis - Official Commentary

ARTICLE III: Endowment

The endowment of the Foundation consists of the amount of the Balzan Peace Prize of 1963, and of donations, both during the lifetime and after death, which shall be bequeathed to the Foundation.

ARTICLE IV: Bodies - Representation

The bodies of the Foundation are:

A) The Council, composed of Our Cardinal Secretary of State "ad interim," who presides over it and has the legal representation of the Foundation, and of four other members appointed by Us for a period of three years.

B) The Secretariat, which is organized and directed by the Council, which appoints the Secretary and his collaborators.

ARTICLE V: Award

The Prize of the Foundation is distributed every three years. Arrangements will be made with the International Balzan Prize Foundation so that the aforementioned Balzan Foundation does not award its Peace Prize in the year in which the "Giovanni XXIII" Peace Prize is awarded.

ARTICLE VI: Regulations

The Council will issue the regulations for the operation of the Foundation. This Chirograph will be published in the "Acta Apostolicae Sedis."

Given from Our Apostolic Palace in the Vatican, on the tenth day of May in the year 1963, the fifth of Our Pontificate.

IOANNES PP. XXIII

[*Latin ed. p. 581*]

The Second Vatican Ecumenical Council 581. THE HOLY ECUMENICAL COUNCIL OF VATICAN II. His Most Holy Lord Pope Paul VI, in an audience held on this day, deigned to decree that the second period of the Holy Ecumenical Council of Vatican II should begin on the twenty-ninth day of the month of September, in the year 1963, on the seventeenth Sunday after Pentecost, on the feast of Saint Michael the Archangel. From the Vatican Buildings, on the twenty-seventh day of the month of June, in the year 1963. H. I. Cardinal CICOGNANI, Prefect of the Public Affairs of

Translated by churchlatin.ai, a product of Boyne Archives

the Church.

[*Latin ed. p. 582*]

582 Acta Apostolicae Sedis - Commentarium Officiale DIARIUM ROMANAE CURIAE NOMINA PONTIFICIA

The Holy Father Paul V, reigning happily, deigned to appoint His Excellency and Reverend Lord Cardinal Amleto Giovanni Cicognani as His Secretary of State, with the following venerable Apostolic Letter:

PAULUS PP. V I

My Lord Cardinal,

On the very day in which the will of the Lord, through the manifest consent of the Cardinals, has called Us to the responsibilities of the pontifical ministry, We have considered who might be most directly associated with the daily concerns of the governance of the universal Church, in the capacity of Our Secretary of State. The choice could only fall upon you, venerable Brother, to whom Pope John XXIII of blessed memory, on August 12, 1961, had already entrusted a weighty task "for the proofs of priestly virtues, of dedication to the Holy Church, of true and tireless zeal, which you have always demonstrated in the various duties entrusted to you" (Apostolic Letter of His Holiness John XXIII).

The work you have accomplished alongside the Vicar of Christ in these brief years, which have been so full of events for the Apostolic See – to whose vitality the initiated Ecumenical Council has opened vast horizons, in the renewed fervor of missionary activity, for the renewal of Christian life in the world – has demonstrated how fully the trust placed in you has been justified. We ourselves, in following the work of preparation, and the celebration of the ecumenical assemblies, have been able to greatly appreciate your diligence and prudence, your vibrant "sen-

[*Latin ed. p. 583*]

"Diarium Romanae Curiae sus Ecclesiae," to which the gifts of a rare modesty add a particular charm. Therefore, it is pleasing to us to confirm you in the office of Our Secretary of State, thereby testifying before the Catholic Episcopate and the entire Church, the profound esteem and benevolence that we have held towards you for many years and for many reasons. We are certain that even in the future, divine assistance will not be lacking to you, to infuse you with the heavenly comfort of a special grace in the exercise of the arduous work to which you bring the treasure of your experience, gained through long and faithful service to Our Predecessors, in the vast fields of Christendom of the East and the West. Invoking upon your endeavors the abundance of heavenly favors, and with sincere joy in having you at our side as Our first collaborator, we send you, with

Translated by churchlatin.ai, a product of Boyne Archives

an outpouring of affection, the Apostolic Blessing. From the Apostolic Palace at the Vatican, the 21st day of June, 1963, the first of Our Pontificate. PAULUS PP. V.

[*Latin ed. p. 584*]

584 Acta Apostolicae Sedis - Commentarium Officiale. SECRETARIATUS STATI. PER MANDATA SECRETARIATUS STATI, Sanctissimus Pater Ioannes XXIII, de venerata memoria, dignatus est nominare:

Assistentes ad Solium Pontificium:

19 Septembris 1959. S. E. R. M. Monsignor Matthias Wehr, Episcopus Trevirensis.

31 Martii 1960. S. E. R. M. Monsignor Ioachimus Ammann, Episcopus titularis Petnelissensis.

Protonotarii Apostolici ad instar participantium:

13 Februarii 1959. Monsignor Albertus Vierbach (Augustae Vindelicorum).

19 Maii 1960. Monsignor Vincentius Fuchs (Würzburgensis).

9 Iunii. Monsignor Iosephus Teusch (Coloniae).

Prælati Domestici Sanctitatis Suae:

16 Ianuarii 1959. Monsignor Georgius Mann (Bambergensis).

» » » Monsignor Michaelis Müller (Bambergensis).

» » » Monsignor Franciscus Iosephus Schmitt (Bambergensis).

» » » Monsignor Ludovicus Lang (Monachii et Freisingae).

» » » Monsignor Aemilius Muhler (Monachii et Freisingae).

» » » Monsignor Georgius Mggl (Monachii et Freisingae).

20. Monsignor Ludovicus Voeikl (Passaviensis).

13 Februarii. Monsignor Fredericus Hofmann (Würzburgensis).

» » » Monsignor Laurentius Broli (Augustae Vindelicorum).

» » » Monsignor Antonius Luible (Augustae Vindelicorum).

3 Aprilis. Monsignor Hugo Auf derbeck (Paderbornensis).

» » » Monsignor Maximilianus Ten Hompel (Paderbornensis).

10. Monsignor Henricus Boderer (Bergsagensis).

» » » Monsignor Alphonsus Uribe Jaramillo (Sonsónensis).

24. Monsignor Albertus Hemsing (Aachensis).

» » » Monsignor Oscarus Golombek (Coloniae).

22 Maii. Monsignor Iosephus Lettau (Paderbornensis).

» » » Monsignor Casparus Schulte (Paderbornensis).

17 Iulii. Monsignor Adalbertus Sendker (Hildesheimensis).

31. Monsignor Iosephus Krautscheidt (Essenensis).

7 Augusti. Monsignor Paulus Heusgen (Coloniae).

Translated by churchlatin.ai, a product of Boyne Archives

16 Octobris. Monsignor Ioannes Bunte (Osnabrückensis).

» » » Monsignor Ernestus Kintzinger (Osnabrückensis).

11 Decembris. Monsignor Bernardus Mock (Fuldae).

» » » Monsignor Gulielmus Vospohl (Coloniae).

» » » Monsignor Maximilianus Wenzel (Litomëricensis).

[*Latin ed. p. 585*]

August 1, 1963, An. and Vol. LV (Series III, No. V) - No. 11. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana.

THE CONCLAVE AND THE EXALTATION OF OUR MOST HOLY POPE PAUL VI.

PREPARATIONS FOR THE CONCLAVE.

In accordance with the Constitution of Pope Pius XII concerning the Vacant Apostolic See, preparatory general congregations were held daily in the Apostolic Palace at Vatican by the Eminent and Reverend Fathers of the Sacred Roman Church, Cardinals, who were present in the City. In these assemblies, after reading the Constitution mentioned above, and the Motu Proprio of Pope John XXIII, the present Eminent Cardinals took an oath according to the established formula. After the matters pertaining to the funeral of the Supreme Pontiff had been arranged, and all that was necessary for the beginning of the Conclave had been decided upon, the Eminent Fathers appointed special committees, or Commissions, namely:

1) For the investigation of the qualifications of the electors and their approval: The Eminent and Reverend Fathers, Dom Charles Confalonieri, Dom Aloysius Traglia, and Dom Michael Browne.

2) For the construction and sealing of the Conclave, and for the arrangement of the cells: The Eminent and Reverend Fathers, Dom Peter Ciriaci, Dom Gustavus Testa, and Dom Albert di Jorio.

A special committee or Commission was appointed for the external administration of the Vatican City during the Conclave, namely: The Most Reverend Dom Primus Principi, Archbishop titular of Tyana, The Most Reverend Prince Charles Pacelli, and The Illustrious Count Henry Peter Galeazzi.

[*Latin ed. p. 586*]

586 Acta Apostolicae Sedis - Official Commentary

OFFICIALS AND ASSISTANTS TO THE CONCLAVE

Translated by churchlatin.ai, a product of Boyne Archives

Secretary of the Conclave: The Most Reverend Father Francis Carpino, Archbishop with the pious title of Serdica, Assistant to the Sacred Consistorial Congregation.

Governor of the Conclave: The Most Reverend and Venerable Father Frederick Cállori di Vignale, Prefect of the Sacred Palace.

Guardian of the Conclave: The Most Reverend Father Sigismund of the Chigi Albani della Rovere, Perpetual Marshal of the Holy Roman Empire.

Prefect of the Apostolic Sacristy: The Most Reverend Father Peter Canisius van Lierde, Bishop with the title of Porphyreon.

Prefect of Ceremonies: The Most Reverend Father Henry Dante, Bishop with the title of Carpasia. Prefect of the Sacred Congregation of Rites.

General Commissary of the Conclave: The Illustrious Father Camillus Corsanego.

Masters of Ceremonies: The Venerable Fathers Salvator Capoferri, Adon Terzariol, Horatius Cocchetti, Armandus Fattinnanzi, Anthony Caretta, Vitus Gemmiti, Angelus Di Pasquale, and Renatus Balzanelli.

Serving as Confessor: The Venerable Father Philip M. Ferrini, of the Order of Servites.

Physician and Surgeon: The Illustrious Fathers Marius Fontana and Leonard Valletti.

Architect: The Illustrious Father Camillus Rebecchini.

Aromatologists: Brothers Rodulfus Comini and Gerard Cole, of the Order of the Hospital of Saint John of God.

REASONS FOR THE CLOSURE OF THE CONCLAVE

There are two entrances to the Conclave enclosure: the main entrance is in the courtyard of Saint Damasus, in the portico facing the Scala of Pius IX; the secondary entrance is in the passageway between the Courtyard of the Parrot and the Courtyard of Borgia.

At the main entrance, four speaking tubes with their respective wheels have been prepared; at the secondary entrance, a large wheel has been installed for the reception of provisions.

Another small wheel is located on the intermediate landing of the service staircase between the courtyard of Saint Damasus and the courtyard of the Steward's Office. This wheel is reserved for His Excellency the Governor of the Conclave and His Excellency the Marshal of the Conclave.

The Loggia of the Ladies is blocked with a double wall of wood in the area of the Scala of Pius IX; the keys to the door leading to said loggia, from the Office of the Steward and from the gate of the courtyard of the Marshal, are given to the Prefect of Ceremonies.

The Scala, called the Scala Mortis (Stairway of the Dead), which leads

Translated by churchlatin.ai, a product of Boyne Archives

from the Portico of Constantine to the courtyard of the Marshal, is blocked at both ends with wooden walls and secured with a bolt at the lower level.

[*Latin ed. p. 587*]

Reason for the Conclave's Sealing, 587. The Audience Hall has its small access doors to the large inner balcony secured and sealed; the door of the adjacent room, used for the Radio station, is closed and sealed. The small door connecting to the Pauline Chapel is locked and sealed. The main door leading from the Royal Staircase to the Audience Hall is closed, and the key is given to the Prefect of Ceremonies. The elevator shaft between the Pauline Sacristy and the Basilica of St. Peter is secured by blocking the elevator at the lowest level and closing the access doors of the small chapel at the Basilica level, the keys of which are given to His Eminence the Cardinal Archpriest. The Royal Staircase is secured with wooden barriers on the landing at the entrance to the Royal Hall and on the intermediate landing. The Sistine Chapel is isolated from the lower level and the corridors of the Museums by wooden barriers; the doors of the rooms below are locked and sealed in such a way as to leave a passage free for the patrol of the exterior closures, a task reserved for His Excellency the Governor of the Conclave and His Excellency the Marshal of the Conclave. Since the staircase known as the "Logge" and the staircase of the State Secretariat remain within the confines of the Conclave, the only access to the offices of the State Secretariat remains the Borgia Tower staircase. In the Borgia apartments, the access door of the staircase and the door between the Hall of the Creed and the Hall of the Sibyls are closed and secured with wooden barriers. On the second floor of the Logge, the passage door from the Study Room to the Borgo Fire Room is closed with a double wall of wood. On the third floor of the Logge, the main entrance to the State Secretariat and the windows overlooking the Loggia are secured with wooden barriers and seals. The three balconies leading to the Belvedere Courtyard are secured, the entrances from the three Logge with double walls of wood. On the floor of the St. Damasus Courtyard, the door from the Library leading to the Printing Room is closed with a seal and a wooden barrier. In the Logge staircase, the door on the St. Damasus Courtyard floor leading to the descending ramp is closed with a seal and a wooden barrier.

[*Latin ed. p. 588*]

588 Acta Apostolicae Sedis - Official Commentary. The ascent of the two elevators of the Loggia begins only from the Courtyard of St. Damasus, and not from the Courtyard of the Belvedere. The Lapidaria Gallery is blocked off with a double wall of wood at the height of the gate of the Museums. In Belvedere Street, the entrance door to the staircase called the Lapidario is blocked, on the inside, with a wooden wall and a seal. The entrance hall connecting the Courtyard of St. Damasus and the Courtyard of Sixtus V

Translated by churchlatin.ai, a product of Boyne Archives

is blocked with a double wall of wood. In the Papal Palace, in addition to the isolation of the Private Apartments and part of the Noble Apartments at the second Loggia, the so-called "attics" are also isolated by means of appropriate closures of the passages that connect them with the other attics and with the terraces that remain outside the Conclave enclosure.

RULES CONCERNING THE NUMBER OF PARTICIPANTS. Due to the high number of Cardinals – unprecedented in history – who will participate in the election of the new Pontiff, each Cardinal may bring with him, into the Conclave, only one Conclavist. This arrangement was inspired by technical and logistical reasons, given the limited space; there are indeed eighty-two Cardinals living. A second Conclavist may be authorized only in case of illness or for another special, serious reason.

While the preparations for the proper conduct of the Conclave were being diligently made, the Most Reverend Fathers decreed, and the Most Excellent Prefect of Ceremonies, by order of the Holy College, issued this instruction for the celebration of the Mass of the Holy Spirit before entering the Conclave and for the entrance itself:

NOTICE TO BE PROCLAIMED BY MESSENGERS, A COPY TO BE LEFT BEHIND, on the Feast of Feria I, June 19, 1963, at half-past nine o'clock, in the Basilica of St. Peter, the solemn Mass of the Holy Spirit will be celebrated by the Most Reverend and Venerable Cardinal Eugenio Tisserant, Bishop of Ostia, Porto and Santa Rufina, Dean of the College. The Most Reverend and Venerable Cardinals, wearing woolen vestments, a simple rochet, and woolen violet caps without ermine trim, will attend. After the Mass, the prayer "for the election of the Supreme Pontiff" will be recited. On the same day, in the afternoon, at half-past five o'clock, the Most Reverend and Venerable Cardinals, wearing woolen violet vestments, rochet, and mozzetta, will...

[*Latin ed. p. 589*]

Oration for the Election of the Supreme Pontiff 589, with a zone of silk of the same color, suitable for the Pauline Chapel of the Vatican Apostolic Palace. Then, preceded by the Cross, the singers intone the hymn "Veni, Creator Spiritus," and, with solemn rites, beginning with the senior Cardinals, they enter the Conclave, and the rest of the proceedings are carried out there according to custom. By mandate of the Sacred College, HENRICUS DANTE, Ceremonial Archbishop of the Apostolic See of Carpasia, Prefect. The oration was delivered by the Most Reverend and Venerable Father Hamleton Tondini, Secretary for Affairs to Princes, after the Holy Eucharist had been celebrated, and is as follows: ORATION FOR THE ELECTION OF THE SUPREME PONTIFF Most Eminent Princes, the Catholic Church, born of divine origin and ever vibrant, because of its immortal Founder, who is present with it in every circumstance and in every course of events, if, in the course of the ages, it has sometimes suffered external injuries,

Translated by churchlatin.ai, a product of Boyne Archives

it has nevertheless never ceased to receive a new impulse of vitality and vigor, so that the deaths of its highest pastors, although lamentable, do not in any way impede its progress. Even now, our eyes, our minds, and our hearts are deeply moved with sorrow, as we contemplate that bed, in which John XXIII, while heaven and earth look on, marveling, long struggled with death, enduring the most bitter pains, offering constant prayers to God, and devoting his life to Him. Indeed, from that bed, that invitation to peace and to reconciliation of concord seems to emerge, in which the entire history of his pontificate is, in a certain way, contained. But the singular meanings of love, obedience, and grief, with which the entire world followed him after his departure from among men, were indeed born first from the supreme virtue with which he was endowed, but also from the gifts and ornaments of his own soul; and all of these were surpassed by the sweetness and charity of his character. It is especially with these virtues that the men of our age are moved, who, after calamities, after changes in circumstances, after excessive disturbances of spirit, experienced in these sixty years, with many proofs.

[*Latin ed. p. 590*]

The Acts of the Apostolic See - Official Commentary, page 590. They have forgotten that they are all created by one and eternal God, and redeemed by the one blood of Christ Jesus. Therefore, the testimonies of veneration given to the Supreme Pontiff clearly demonstrate that men, even in this division of social and political affairs, desire a better and more humane state of affairs, and yearn for it with all their being. Scarcely had the grave news of the Supreme Pontiff's mortal illness, whom they were wont to call by a certain proper name, reached the world, when a vast and varied throng of men, women, and children flocked to the Vatican, some kneeling with their faces to the ground in prayer, others gazing with uplifted eyes at the image of the most beloved Father, all praying fervently. Seeing this, does not one think that this multitude represented the people of all lands, who, with uplifted hands, turned to the Supreme Pontiff, called the Father of Peace, seeking a word of hope from him, and seeking to alleviate their anxieties and fears? These things, which we ourselves have witnessed, contain many moments of joy. But if someone, setting aside the superficial appearance of things and the fickle judgments of the crowd, directs his mind to the very truth, he must conclude that this man, whom you, inspired by the Holy Spirit, will choose to govern the Catholic Church, may seem to some to be a burden. Indeed, is it not perhaps to be thought that those who suspect that not a few of those who recently gave infinite praise to the Supreme Pontiff, called the Father of Peace, do not rightly understand how great the power of the human soul truly is, and therefore do not profit from what the Holy Church of Christ teaches and commands? We say, the Church of the Living God, is the one pillar and firm foundation of truth, in which

Translated by churchlatin.ai, a product of Boyne Archives

the greatest virtue is placed; and, alas, many throughout the world despise or belittle it. Similarly, the moral and social upheavals that we see in some places among Christian peoples, who boast of their ancient traditions and of the marvelous inventions of doctors and technicians, do they not arise from a neglect of religious truths, upon which all human society is based? For it is widely held that neither the authority of rulers originates from God, nor does the faculty of freedom remain with human conscience, unless it is in harmony with the principles of natural law. For this reason, we believe that it is fitting that the Successor... [Reference: 1 Timothy 2:15].

[*Latin ed. p. 591*]

The prayer for the election of the Supreme Pontiff 591: John XXIII desires that, following in his footsteps, the lives of Christian people everywhere be increasingly imbued with the divine, throughout all nations; this being urged by St. Leo the Great: For the solidity of that faith, which is praised in the prince of the Apostles, that Christ is in Christ, Peter, is perpetual; and He believed: thus it remains, as He instituted in Peter. But the power of such heavenly things, we lamentably see today, is not only obscured in the minds of individual believers, and in the order of social affairs, but also weakened and enervated even in men of great learning. For they no longer turn to the doctrine of Christ, as if the Catholic dogmas were considered to be impediments to human knowledge. Since this can be very detrimental to those who desire to adhere to Catholic truths, I judge it to be of great importance to the Church of Christ that she urge her children to devote more diligence to investigating religious disciplines; and that religious precepts descend more and more into the very veins of human society; since it is clear to no one, especially in our days, that the fortune of this age consists in correct principles and thoughts. Therefore, it is fitting that the Church openly favor men of Catholic faith, adorned with outstanding learning, and bring them forth as if into battle against the growing errors. Moreover, in our times, nothing seems to concern men more than the order of all things; which, as it leads to many other benefits, so especially contributes to the progress of sciences and of economic affairs. From this it is clear that the Church, as far as her nature allows, must adapt her actions and her ways to the reasons of our age; so that she may more easily transmit and spread her faith and her precepts, and care for those entrusted to her. However, any plan for order collapses unless those who are everywhere its helpers and ministers are endowed with equal gifts, and have also imbibed the inner power and virtue: for in this alone lies the primary purpose of the Church, namely, the eternal salvation of men. Recent and incredible inventions of learned men and technicians have indeed made the travels of peoples more rapid, so that now the distances and intervals that once separated them seem to have been broken. But alas, even so, the long-desired mutual con-

Translated by churchlatin.ai, a product of Boyne Archives

cord of nations has not yet arisen; rather, it is seen that...

[*Latin ed. p. 592*]

Acta Apostolicae Sedis - Official Commentary 592, even now, dominates the peoples with mutual suspicion and fear. From this it follows that, although the unity of peoples may be visible to the eyes, it is by no means present in their hearts. We believe this arises because, from this source, materialism, as they call it, undermines the dignity of the human person, and, as they say, relativism denies the intimate unity of men. Indeed, to refute these false tenets and to repel the divisions that may arise from them, nothing is more effective than the faith which the Church of Christ transmits; for it alone can unite men with a fraternal and stable bond. Therefore, it is necessary that the nations turn to the Catholic Church, if they wish to establish a society that is truly worthy of its name, and fully deserving of its nature and nobility. All these things, which we lament have been taken away, John XXIII undoubtedly kept in mind, when he eagerly undertook the plan of celebrating the Second Vatican Ecumenical Council. For with this most important assembly, he intended that, while preserving the integral truths of the Catholic Church, the dogmas be more deeply examined and better adapted to the understanding of men of our age; that the religious piety of Catholics may be more and more inflamed; that their morals may be improved and perfected; and that, finally, Christian men, separated from this Apostolic See, may return to it, for the sake of more safely securing their eternal salvation, and, according to the will of Christ Jesus, that they may all be one. A multitude of Catholics make vows that this most important work be accomplished. Therefore, it will be the time for the Supreme Pontiff, whom you, Most Eminent Fathers, will soon choose from among yourselves, to find a way to convene such a large assembly. But above all, he must consider and observe whether the questions, the investigations, and especially the plans of men are arranged in such a way that the outcome will be such as the best part of the human race expects; that is, that from this most noble assembly, in these depths of the mind, they may receive light, and, in this blindness and alienation of the peoples, may see the hope of peace. Politicians, as they are called, are mostly men who seek a more just and convenient state for citizens; which is certainly worthy of great praise. But here and there, those who seek this seem to be truly seeking it in such a way that, while pursuing the fleeting things of men...

[*Latin ed. p. 593*]

The preparations for the election of the Supreme Pontiff, along with the deliberations, bring forth both benefits and certain expenses; for they consider him, not as the most noble representative of God, endowed with an immortal soul and called to eternal glory, but as a certain mechanical instru-

Translated by churchlatin.ai, a product of Boyne Archives

ment, which brings forth only temporal benefits, both to themselves and to the Republic. It is clear to everyone what must be done in this province of the Holy Church: namely, to strive and endeavor, as John XXIII never failed to do, to restore religious sentiments, both in the private lives of individuals and in the affairs of states, and to bring about a new and better life, as if it were leaven. But an even more distressing prospect presents itself to our eyes, if we consider the reasons that exist between peoples today. There is indeed no war, but there is also no true peace. The weapons are silent, yet weapons are being prepared; and indeed, at the present time, we are using only a peace that is maintained only by fear. This arises from the fact that the relationships between states are based not on a certain moral order, not on mutual faith, but on force and cunning. In these troubled times, it belongs to the Catholic Church and its Supreme Ruler to work to dispel the clouds, that is, to calm the minds of princes and peoples; for the Church and its Supreme Ruler can accomplish this, without suspicion, for the good of all. Therefore, let him who is chosen by you, and to whom the power of the Vicar of Christ on earth will be granted, add to this purpose with the utmost constancy; just as his recent predecessors have done, whose zeal and diligence have resulted in the authority of the Apostolic See not only not being overlooked in matters pertaining to all peoples, but also being duly observed. Therefore, most eminent princes, this is a vast field, beset with many thorns, but also with a few roses, in which industry and diligence will be employed in the election of the Pontiff. Therefore, he needs many virtues, so that he may govern the Petrine barque for the benefit of all people, especially the Catholics. As befits any leader, he needs prudence, so that he may anticipate the deceptions of his adversaries and foresee their plots, especially if they are hidden in the subtleties of opinions. He needs fortitude of mind and constancy, so that he may openly assert the Catholic dogmas, even if they are opposed by certain councils; so that he may repel the errors that are opposed to them; and finally, so that he may openly defend those who suffer persecution for the sake of justice, and for the sake of the name of Christ. Matthew 5:10.

[*Latin ed. p. 594*]

Acta Apostolicae Sedis - Official Commentary 594 But above all, charity is required of him, for God, to whom he must render an account, is charity itself. For it is indeed commanded that he speak the truth, but it is also commanded that he do so in charity. Therefore, let him love the Church above all things, which Christ loved and for which He gave Himself. Let him love, as it were, the eyes, and if anything is more precious to the eyes, those whom he will have entrusted to him by Christ; but let him especially favor the poor, the needy, the afflicted, those suffering from illness, children, and the elderly; so that he may properly fulfill the duties of him who called Himself the Good Shepherd; and so that he may suitably

Translated by churchlatin.ai, a product of Boyne Archives

succeed him, who, above all, is consecrated to eternal memory for the sake of his goodness. And if, venerating the Master, and the Shepherd, and the Father, he shall, confident in the help of the heavens, which will not fail, accomplish these things to the best of his ability, there is no doubt that he will one day be able to present... a glorious Church, which has no spot, nor wrinkle, nor any such thing, ...but which is without blemish. Finally, you, Most Eminent Princes, may you desire that this man, an example to you, be the Supreme Pontiff, and that the entire assembly of the faithful, during the coming days, will pray with you and for you, imploring the divine Paraclete for heavenly light. Also worthy of mention is what the Most Reverend and Reverend Cardinal, with vicariate authority, publicly proclaimed in the City, to the Most Reverend Purple Fathers, concerning a grave matter to be discussed, in order to obtain help: "Having concluded the solemn funeral rites in suffrage for the lamented Supreme Pontiff John XXIII of holy memory, we feel it our duty to say to you, faithful of Rome, our deeply felt gratitude for the affection and the devotion with which you all have surrounded, in prayer and in tears, the venerable common Father in his serene and most pious passage from this life to the eternal peace of God. Let us remember with tenderness the words that the unforgettable Pontiff spoke, recently recalling the joy of repeated encounters with the children of his beloved Diocese of Rome: 'They are good and sensitive to the call of heavenly things. And in seeing so many hands turned towards..."

[*Latin ed. p. 595*]

Prayers are offered for the election of the Supreme Pontiff. 595 of us extend our hands. It seems to us that we hear the same voice addressed to us: we love this man whom Providence has drawn from the sanctity and nobility of the countryside to the heights of the Roman Pontificate. With what ardor would the same filial testimony have been renewed to the Bishop of Rome in his final farewell, offered by his people! The spirit of Pope John, in his last hours on earth and in the peace of Heaven, certainly rejoiced at the outpouring of affection from the multitude of his children, recognizing in it a comforting sign of sensitivity to "the call of heavenly things," and continuing to repeat lovingly, as we like to imagine: "How much honor and love is poured out upon our poor person; we attribute it to the Apostle Saint Peter" and to the holy Church.

Now, the Church of God awaits the ascent of the new Successor of the Prince of the Apostles to the most venerated Altar, to the highest Chair. With all our hearts, we urge you, faithful, to raise fervent prayers to the Divine Founder of the Church, invoking the patronage of the Blessed Virgin Mary and the Saints Apostles, so that the Holy Spirit may illuminate and assist the august assembly of Cardinals of the Holy Roman Church in the choice of the "faithful priest" designated by God as the guide of all the sheep of his flock. Immediately after the beginning of the Conclave, on June

Translated by churchlatin.ai, a product of Boyne Archives

20th, the novena in preparation for the feast of the Saints Apostles Peter and Paul will begin. This happy coincidence is a very good omen and is, at the same time, a fitting invitation to entrust to the special intercession of the Saints Apostles the universal supplication that Peter's faith and Paul's zeal may have a worthy heir and continuator in the awaited Shepherd of souls.

It is ordered that, beginning tomorrow, the 19th of the month, for the entire duration of the Conclave, in the churches listed below and on the days of the week also indicated, the Most Holy Sacrament be solemnly exposed in the evening hours, for a period of time not less than one hour nor more than three hours, and that the Litanies of the Saints and the related prayers be sung or recited: Wednesday: S. Maria sopra Minerva, S. Gioacchino in Prati, Nativity of Our Lady in via Gallia.

1. Discourse of January 3, 1963.

2. Ibid.

3. 1 Kings 2:35.

[*Latin ed. p. 596*]

596 Acta Apostolicae Sedis - Official Commentary. Thursday: Most Holy Name of Jesus, St. Camillus, St. Francis at Ripa. Friday: St. Charles at the Corso, the Immaculate Conception at the Tiburtino Quarter, St. Eugene at the Avenue of the Fine Arts. Saturday: St. John Lateran, Santa Maria in Trastevere, St. Emerentiana. Sunday: St. Mary Major, St. John of the Florentines, St. Frances Xavier Cabrini. Monday: St. Lawrence in Damasus, Santa Maria ai Monti, St. Galla. Tuesday: St. Mary in Traspontina, the Sacred Heart of Jesus at Castro Pretorio, St. Benedict at Via del Gazometro.

2. These litanies and prayers will also be sung or recited in the following churches, in which the Perpetual Eucharistic Exposition takes place, and in which adoration of Jesus in the Blessed Sacrament will be directed to implore from Divine Goodness the gift to the Holy Church of a new Supreme Pontiff, according to the Heart of God. These churches are: The Sacred Heart of Christ King on Via Mazzini, St. Cross of the Lucchesi, St. Claudius, the Holy Family on Via Machiavelli, the Chapel of the Salvatorian Sisters on Via delle Mura Gianicolensi.

3. Furthermore, it is ordered that, upon the announcement of the election of the Supreme Pontiff, the bells of all the churches shall ring joyously for ten minutes.

From Our Residence, June 18, 1963.

[Signature]

CLEMENTE CARDINAL VICARIO

G. Giaquinta, Secretary

Translated by churchlatin.ai, a product of Boyne Archives

ENTERING THE CONCLAVE.

At the opportune time, the Most Reverend Father Henry Dante, Archbishop of Carpasia and Prefect of the Apostolic Ceremonies, issued the following instructions for the closure and custody of the Conclave, to the Eminent Fathers and to the Prelates to whom concern regarding the matter had been entrusted:

I. DISPOSITIONS FOR THE CLOSURE AND INTERNAL CUSTODY OF THE CONCLAVE.

1. The Most Eminent Lords, Cardinals, first of the Order of Bishops, Priests, and Deacons, together with the Chamberlain of the Holy Roman Church, shall...

[*Latin ed. p. 597*]

Entrance into the Conclave, June 19, 1963.

1. The Cardinals will assemble in the afternoon of Wednesday, June 19, 1963, at the hour to be announced by the Most Reverend Dean, in the Hall of Vestments.

2. In the same Hall will be present the Monsignor Secretary of the Sacred College, the Prefect of the Apostolic Ceremonies, who will serve as Notary, and two Masters of Ceremonies, who will serve as witnesses, as well as the gentlemen Architects of the Conclave.

3. At the appointed hour, the procession will proceed for the necessary and appropriate inspections and observations, in accordance with the Regulations of the Conclave.

4. The internal and external closures of the Conclave will be carried out simultaneously.

5. Once all formalities have been completed, the procession will return to the Hall of Vestments, where the relevant document will be read aloud, with the necessary signatures affixed.

6. The procession will be escorted by the two custodians of the Hall of the Conclave and by the servants of the Most Reverend Heads of Orders and the Chamberlain, who will carry lit torches.

June 15, 1963.

Enrico Dante, Archbishop of Carpasia, Prefect of the Apostolic Ceremonies.

II. DISPOSITIONS FOR THE PRELATES ASSIGNED TO THE CUSTODY OF THE GATES OF THE CONCLAVE.

1. The Most Reverend, Illustrious, and Reverend Monsignors, Deans of the Colleges of Archbishops and Bishops, Apostolic Protonotaries, Auditors of the Rota, Clerics of the Camera, and Voters of the Signature, will

Translated by churchlatin.ai, a product of Boyne Archives

kindly inform their colleagues that on the coming Wednesday, June 19, 1963, at 5:30 PM, they will be present in the Hall adjacent to the Hall of Vestments in the Vatican Apostolic Palace, where the other officials will also be present, so that, at the invitation of the Monsignor Master of Ceremonies, they may proceed in an orderly manner to take the customary oath regarding the custody of the Gates of the Conclave.

2. The Dean of the Prelates Clerics of the Royal Clerical Academy will witness the closures of the Conclave and will prepare the instrument in the apartment of the Monsignor Master of the Camera.

3. Of the Gates that are at the head of the staircase of Pius IX, on the right, at the entrance to the courtyard of St. Damasus, the first will be guarded by the Monsignors, Apostolic Protonotaries, and the Prelates Clerics of the Camera; the second by the Archbishops and Bishops, and the Auditors of the Holy Rota.

[*Latin ed. p. 598*]

Acts of the Apostolic See - Official Commentary 598 4. The two gates which are located at the entrance between the Courtyard of the Parrots and the Borgia Courtyard, and which are used for the entry of provisions and foodstuffs, shall be guarded by the Prelates who are Voting Members of the Sacred Congregation. 5. The gates which are at the head of the Scala Pio IX shall remain open each day from eight o'clock to ten and a half o'clock, and from five o'clock to seven o'clock. 6. The gates which are located between the Courtyard of the Parrots and the Borgia Courtyard shall be open from seven o'clock to nine and a half o'clock, and from five o'clock to seven and a half o'clock. 7. The attire to be worn is: a black skirt with a wool sash and black ribbons, a plain spool without lace, and a black mantle, a purple beret with a ribbon of the color appropriate to the College. 8. The Deans of the respective Colleges shall designate the shifts to be observed in the guarding of said gates. June 8, 1963. Enrico Dante, Archbishop of Carpasia, Prefect of the Apostolic Ceremonies. Furthermore, the Most Reverend Father Francis Carpino, Archbishop of Serdica, and Secretary of the Sacred College, has issued the following instructions for the closing, guarding, and opening of the Conclave: INSTRUCTIONS FOR THE CLOSING, GUARDING, AND OPENING OF THE CONCLAVE 1. Upon the completion of the entrance ceremony into the Conclave, the Eminent Cardinals leave the Sistine Chapel, with the exception of the Eminent Cardinals who are Heads of Orders and the Cardinal Camerlengo. 2. After the triple ringing of the bell, ordered by the Cardinal Dean, the Masters of Ceremonies announce "Extra omnes" from the Conclave. 3. The Cardinals who are Heads of Orders and the Cardinal Camerlengo, together with the Secretary of the Conclave and the Prefect of the Ceremonies, accompanied by the Masters of Ceremonies and the architect, after having made the necessary inspections and verifications, proceed to the internal closing of the Conclave. The keys are

Translated by churchlatin.ai, a product of Boyne Archives

delivered to the Secretary of the Conclave. 4. The Prefect of the Ceremonies drafts, in the Sala dei Paramenti, the document of closure, which is signed by the Secretary of the Conclave, by the Prefect of the Ceremonies, in his capacity as Notary, and by two Masters of Ceremonies, as witnesses.

[*Latin ed. p. 599*]

Ingressus in Conclave 599 5. Eodem tempore quo clausura interna Conclavii habetur, etiam clausura externa peragitur. 6. Gubernator, Praefectus Militum et Custos, et Commissarius Generalis Conclavii, cum suis respective comitibus, necnon Decanus Praelatorum clericorum Sacrae Congregationis Apostolicae, cum Secretario-Cancellario eiusdem Sacrae Congregationis Apostolicae, iuncti Magistris Ceremoniarum et architectis, postquam debita investigata sunt, clausuram externam Conclavii perficiunt. Claves traditae erunt Praefecto Militum et Custodi Conclavii. 7. Actum id, in aedificio Praefecti Militum et Custodis, perficitur a Decano Praelatorum clericorum Sacrae Congregationis Apostolicae, et signatur a dignitatariis praesentibus, ab eodem Decano, in officio Notarii, et ab duobus Praelatorum clericorum Sacrae Congregationis Apostolicae, in testimonio. 8. Durante Conclave, Praelati ad custodiam ipsius designati, in habitu prelatiali, debite vigiles exercebunt apud Rotas assignatas, in horis stabilitis. 9. Postquam Romanus Pontifex electus mandatum ad aperiendum Conclave dederit, procedetur ad aperturam, tam internam (ad quam actum autem praesentes non sunt Eminentes Cardinales Ordinis Principum, nec Cardinalis Camerarius), quam externam, secundum normas clausurae. Ex Palatio Apostolico Vaticano, 12 Iunii 1963. f FRANCESCO CARPINO Secretarius Sacri Collegii.

Pro Conclavistis autem haec edita sunt instructiones:

DISPOSITIO PRO CONCLAVISTIS

1. Conclavistarum ingressus in Palatium Apostolicum Conclavii erit die 19 Iunii, hora 16,30.

2. Conclavistarum qui iuramentum non dederunt, postquam Eminentes se in cellas suas recesserunt, in Cappella Paolina conveniunt, ubi Secretarius Conclavii et Praefectus Ceremoniarum, mandato Eminenti Card. Camerario, iuramentum praescriptum accipient.

3. Conclavistarum sacerdotes Missam celebrabunt in diversis Cappellis, post celebrationem Eminentium Cardinalium.

4. Prandium habebitur hora 13; pro Conclavistis in diversis cubiculis Quartieris Guardia Palatinae (Cortile Sancti Damasi).

[*Latin ed. p. 600*]

Acts of the Apostolic See - Official Commentary 600 5. At 5:00 PM each day, beginning on June 20th, the Cardinals will proceed to the Chapel of

Translated by churchlatin.ai, a product of Boyne Archives

Matilde for the recitation of the Rosary and the Eucharistic Blessing. 6. During the ballots, they will remain in their rooms, or in the Lodges. 7. All, as is certain, will conduct themselves in an edifying manner and will show obedience to the regulations that will be given through the Secretary of the Holy College, and will avoid any unnecessary gatherings. From the Vatican Apostolic Palace, June 12, 1963. f FRANCESCO CARPINO Secretary of the College. 8. Therefore, in accordance with the established order and norms, on June 19th, at 4:30 PM, the Most Eminent and Most Reverend Fathers, Cardinals of the Holy Roman Church, entered the Conclave: In the Order of Bishops: Eugenius Tisserant, Bishop of Ostia, Portus and Santa Rufina, Dean of the Sacred College. Clemens Micara, Bishop of Velletri. Iosephus Pizzardo, Bishop of Albano Laziale. Benedictus Aloisi Masella, Bishop of Palestrina. Hamletus Ioannes Cicognani, titular of the suburban Church of Tusculana. Iosephus Ferretto, titular of the suburban Churches of Sabina and Mandelensis. From the Order of Priests: Emmanuel Gonçalves Cerejeira, titular of the Churches of Saints Marcellinus and Peter. Achilles Liénart, titular of Saint Sixtus. Maurilius Fossati, titular of Saint Marcellus. Ignatius Gabriel Tappouni, titular of the Basilica of the Twelve Apostles. Iacobus Aloisius Copello, titular of Saint Lawrence in Damasus. Petrus Gerlier, titular of the Most Holy Trinity in Monte Pincio. Gregorius Petrus Agagianian, titular of Saint Bartholomew in the Island.

[*Latin ed. p. 601*]

Entering the Conclave: James Charles Me Guigan, titular of Saint Mary of the People. Clemens Aemilius Roques, titular of Saint Balbina. Charles Carmel de Vasconcellos Motta, titular of Saint Pancratius. Norman Thomas Gilroy, titular of the Four Crowned Saints. Francis Spellman, titular of Saints John and Paul. James De Barros Cámara, titular of Saints Boniface and Alexis. Henry Pia y Deniel, titular of Saint Peter in Monte Aureo. Joseph Frings, titular of Saint John before the Latin Gate. Ernest Ruffini, titular of Saint Sabina. Anthony Caggiano, titular of Saint Lawrence in Panisperna. Thomas Tienchensin, titular of Saint Mary in Via. Augustus Alvarus da Silva, titular of Saint Angel in Foro Piscatorio. Valerius Valeri, titular of Saint Sylvester in Capite. Peter Ciriaci, titular of Saint Praxedes. Mauritius Feltin, titular of Saint Mary of Peace. Joseph Siri, titular of Saint Mary of Victoria. James Francis Me Intyre, titular of Saint Anastasia. James Lercaro, titular of Saint Mary in Transpontina. Stephen Wyszynski, titular of Saint Mary across the Tiber. Benjamin de Arriba y Castro, titular of Saint Vitalis. Ferdinand Quiroga y Palacios, titular of Saint Augustine. Paul Aemilius Léger, titular of Saint Mary of the Angels in the Baths. Valerian Gracias, titular of Saint Mary in via Lata. John Baptist Montini, titular of Saint Martin in Mons. John Urbani, titular of Saint Mark. Paul Giobbe, titular of Saint Mary in Vallicella. Ferdinand Cento, titular of Saint Eustachius. Charles Chiarlo, titular of Saint Mary in Porticu. Joseph

Translated by churchlatin.ai, a product of Boyne Archives

Garibi y Rivera, titular of Saint Honuphrius in Janiculum. Anthony Maria Barbieri, titular of Saint Chrysogonus. Charles Confalonieri, titular of Saint Agnes outside the walls. Richard James Cushing, titular of Saint Susanna. Alphonsus Castaldo, titular of Saint Callixtus. Paul Maria Richaud, titular of Saints Quiricus and Julitta. Joseph Bueno y Monreal, titular of Saints Vitus, Modestus, and Crescentia. Francis Koenig, titular of Saint Eusebius. Julius Doepfner, titular of Saint Mary Scalaris. Paul Marella, titular of Saint Andrew the Apostle of the Gardens. Gustavus Testa, titular of Saint Jerome of Illyria. 39 - ACTA, volume V, number 11 — 1-S-1963. 601

[*Latin ed. p. 602*]

Acts of the Apostolic See - Official Commentary 602. Albertus Gregorius Meyer, titular of St. Cecilia. Aloisius Traglia, titular of St. Andrew the Apostle of the Valley. Petrus Tatsuo Doi, titular of St. Anthony of Padua of the City. Iosephus Lefebvre, titular of St. John the Baptist of Florence. Bernardus Ioannes Alfrink, titular of St. Joachim. Rufinus I. Santos, titular of St. Mary of the Mountains. Laureanus Rugambwa, titular of St. Francis of Assisi at the Great Bank. Iosephus Agilmarus Ritter, titular of the Most Holy Redeemer and St. Alphonsus in the Exquilines. Iosephus Humbertus Quintero, titular of Sts. Andrew and Gregory at the Slope of Scauri. Aloisius Concha, titular of St. Mary the New. Iosephus da Costa Nunes, titular of St. Prisca. Hildebrandus Antoniutti, titular of St. Sebastian at the Catacombs. Ephaimus Forni, titular of the Holy Cross in Jerusalem. Ioannes Landázuri Ricketts, titular of St. Mary of the Heavenly Stairway. Radulphus Silva Henriquez, titular of St. Bernard at the Baths. Leo Iosephus Suenens, titular of St. Peter at the Chains.

From the Order of Deacons: Alfredus Ottaviani, Protopresbyter of St. Mary in Dominica. Albertus di Jorio, deacon of St. Pudentiana. Franciscus Bracci, deacon of St. Caesarius in the Palace. Franciscus Roberti, deacon of St. Mary in Cosmedin. Andreas Jullien, deacon of St. George in the Velabrum. Arcadius Maria Larraona, deacon of St. Charles at the Catynarii. Franciscus Morano, deacon of Sts. Cosmas and Damian. Gulielmus Theodorus Heard, deacon of St. Theodore in the Palace. Augustinus Bea, deacon of St. Saba. Antonius Bacci, deacon of St. Eugene the Pope. Michael Browne, deacon of St. Paul the Apostle in the Arenula. Ioachimus Anselmus Albareda, deacon of St. Apollinaris.

From the Pauline Chapel, the Cardinals gathered in the Sixtine Chapel, while singers intoned the hymn "Veni Creator." When each had taken his place, the Most Reverend Father, Dean of the Sacred College, knelt before the altar and recited, "O God, who the hearts of the faithful..." Then, upon being informed by the Most Reverend Prefect of the Apostolic Ceremonies that all were outside, the doors of the Chapel were closed, guarded by

Translated by churchlatin.ai, a product of Boyne Archives

Swiss soldiers.

[*Latin ed. p. 603*]

With the Conclave closed by Constitution 603 of Pope Pius XII concerning the Vacant Apostolic See and by the Motu Proprio of Pope John XXIII, the election having been completed, the Most Reverend Fathers, according to the established formula, took the oath. Afterwards, entering the chapel, they also took the oath before the assembly of the Cardinal Fathers, according to the prescribed formula: His Excellency, Father Frederick Callori di Vignale, Prefect of the Apostolic Palace and Governor of the Conclave; His Excellency, Prince Sigismund Chigi Albani della Rovere, Custodian of the Conclave; His Excellency, Father Aloysius Centoz, Vice-Chamberlain of the Holy Roman Church, together with the General Auditor, the Treasurer, and the Clerical Prelates and Notaries of the Holy Roman Church; and also the Most Reverend Archbishops and Bishops present, the Auditors of the Holy Rota, the Voting Officials of the Apostolic Signature, and other Prelates to whom the custody of the Conclave had been entrusted. After these matters were completed, the Most Reverend Fathers went to their respective cells, accompanied by the noble Dominic Lateris, Protector.

CLOSURE OF THE CONCLAVE

Thus, the Conclave was closed both inside and outside. The following instruments were completed regarding this internal and external closure:

I. INSTRUMENT OF THE INTERNAL CLOSURE OF THE CONCLAVE

In the Name of the Lord. Amen.

Let it be known to all and each who shall see, read, and hear this public instrument that on the nineteenth day of the month of June, in the year one thousand nine hundred and sixty-third, at the twentieth hour, the Most Eminent and Reverend Lords, Lord Eugenius Tisserant, Dean of the Sacred College, Lord Emmanuel Gonçalves Cerejeira, Prior of the Presbyters, and Lord Alafridus Ottaviani, Proto-Deacon, and Lord Benedict Aloysius Masella, Chamberlain of the Holy Roman Church, together with me and the witnesses mentioned below, thoroughly examined the entire Conclave, in the Apostolic See being vacant by the death of His Holiness Pope John XXIII, and found it to be blocked by walls and closed from all sides, and, having excluded all those who were not to remain therein, they secured the door with three keys; and they judged and found that this Conclave was in such a state that it could safely and legitimately proceed to the election of the Roman Pontiff, according to the Apostolic Constitutions concerning

Translated by churchlatin.ai, a product of Boyne Archives

the Vacant See and the Election of the Roman Pontiff.

[*Latin ed. p. 604*]

604 Acta Apostolicae Sedis - Official Commentary. The following acts occurred in the Apostolic Palace at the Vatican, within the Conclave itself, in the year, month, day, and hour as mentioned above, in the presence of the Most Excellent Lord Francis Carpino, titular Archbishop of Serdica, Secretary of the Conclave, and the Reverend Lords Salvatore Capoferri and Adone Terzariol, my colleagues, Masters of the Apostolic Ceremonies, witnesses whom I summoned and questioned. f Franciscus Carpino, Secretary. Salvator. Ado. Capoferri, Terzariol, Apostolic. Apostolic. Ceremonies. Ceremonies. Master. Master. f Henricus Dante, Archbishop of Carpasia, Apostolic Ceremonies Prefect II. INSTRUMENT OF THE EXTERNAL CLOSURE OF THE CONCLAVE. In the name of God – So be it. The See is vacant due to the death of the Most Holy Pope John XXIII. Today, the nineteenth day of the month of June, in the year nineteen hundred and sixty-three. Pillino and the Reverend Monsignor Federico Sargolini, Dean of the Clerical Prelates of the Reverend Apostolic Camera, together with myself, the undersigned, Attorney Guglielmo Felici, Secretary and Chancellor of the same Reverend Apostolic Camera and Notary of the Camera, in virtue of the provisions (n. C U) of the Constitution of Pope Pius XI of blessed memory, "Ad incrementum decoris," cited in n. 62 of the Constitution "Vacantis Apostolicae Sedis," published by Pope Pius XII of blessed memory, and reformed by Pope John XXIII of blessed memory, having been especially delegated by His Eminence, the Most Reverend Cardinal Benedetto Aloisi Masella, Chamberlain of the Holy Roman Church, to attest to the act of the external closure of the Conclave in the Apostolic Palace at the Vatican during this present Vacancy, went to the aforementioned Vatican Palace, and specifically to the current residence of His Excellency, Prince Don Sigismondo Chigi Albani della Rovere, Perpetual Marshal of the Holy Roman Church and Custodian of the Conclave, a residence which is located on the new staircase called that of Pius IX, before the entrance to the courtyard of St. Damasus.

[*Latin ed. p. 605*]

Clausura Conclavis 605 The Most Reverend and Venerable Monsignor Sargolini, always together with the undersigned Notary, entered the aforementioned residence and, upon being admitted to the apartments, found there His Excellency, Don Sigismondo Chigi Albani della Rovere, son of the late and most excellent Prince Don Ludovico, Perpetual Marshal of the Holy Roman Church, Custodian of the Conclave, Prince of the Holy Roman Empire, of Farnese and Campagnano, Patrician Noble of Rome, Duke of Ariccia and Formello, Marquis of Magliano, Lord of Cesano, Sacrofano, and Castelfusano, Baron of Olgiata, etc., who resides

Translated by churchlatin.ai, a product of Boyne Archives

ordinarily in Rome - Viale Mazzini, no. 11, together with His Excellency, the Most Reverend Monsignor Federico Callori di Vignale, Prelate Governor of the Conclave, along with the Reverend Professor Camillo Corsanego, Advocate of the Holy Consistory, General Commissioner of the Conclave, and His Excellency, the Most Reverend Monsignor Primo Principi, Archpriest *in titulo* of Tiana, *ad interim* Governor of the State of the City of the Vatican. Also present were the Reverend Prelates of the Chamber, the Clerical Prelates of the Reverend Apostolic Chamber, and the Commissioner A. Rinaldi, Substitute Secretary and Chancellor of the Reverend Apostolic Chamber. Shortly after this entry, at approximately 6:00 PM, the Reverend Monsignors Mario Pompedda and Marcello Rossetti, Masters of the Apostolic Ceremonies, sent by the Most Eminent Cardinals, Chamberlain of the Holy Roman Church and Heads of Orders, arrived in the aforementioned apartments, announcing that the hour for the closing of the Conclave had arrived. Following this announcement, His Excellency, the Prince Marshal Custodian, together with His Excellency, the Most Reverend Prelate Governor of the Conclave, along with the aforementioned individuals, surrounded by the Captains of the Guard assigned to the custody of the doors of the Conclave, and by some Swiss Guards and his noble retinue, proceeded to the courtyard of Saint Damasus. Upon arriving there, he encountered the procession of the Most Eminent Cardinals Benedetto Aloisi Masella, Chamberlain of the Holy Roman Church, Eugenio Tisserant, Dean of the Holy College and first of the Order of Bishops, Manuel Gonçalves Cerejeira, first of the Order of Priests, and Alfredo Ottaviani, first of the Order of Deacons. After the due honors, a single procession was formed, at the head of which proceeded the aforementioned Most Reverend Eminences. This most noble procession, passing through the courtyard known as the "Parrot" courtyard, entered the secondary closing of the Conclave, constructed in the arch that divides the courtyard of the Borgia Tower from the aforementioned "Parrot" courtyard. In the presence of the aforementioned Most Eminent Cardinals, and of His Excellency,

[*Latin ed. p. 606*]

The Acts of the Apostolic See - Official Commentary 006: The Noble Marshal Custodian, of His Excellency the Prelate Governor of the Conclave, of His Most Reverend Lord General Commissioner of the Conchlorate, of His Excellency Monsignor *ad interim* Governor of the Holy Congregation, of the Venerable and Reverend Monsignor Dean of the Prelates Clerics of the Reverend Apostolic Chamber, of myself, the undersigned Notary of the Chamber, and of the other Most Reverend and Venerable members of the Reverend Apostolic Chamber, and of the aforementioned dignitaries, proceeded to close—from the inside—one of the wooden doors of the passage, which, between the two aforementioned courtyards, had been left open in

Translated by churchlatin.ai, a product of Boyne Archives

the aforementioned arch for the passage of supplies. After the secondary closing of the Conclave had been completed, the aforementioned noble procession, always led by the Most Reverend Cardinals, Chamberlain of the Holy Roman Church, and Heads of Orders, resumed its movement and, passing through the courtyard of the Parrots, entered the courtyard of Saint Damasus, proceeding towards the other closing of the Conclave, prepared at the end of the aforementioned courtyard, where access is gained to the new staircase called that of Pius IX. Upon arriving there, the Most Reverend Eminences and all the aforementioned dignitaries halted. Then, the necessary checks were performed, and the locks of the internal and external doors were tested. The proper functioning of the mechanisms and the security of the respective locking devices were also examined. Then, His Excellency, the Venerable Monsignor Enrico Dante, Archbishop *titularis* of Carpasia, Prefect of the Apostolic Ceremonies, spoke aloud: "Extra omnes." After these words, all those who were accompanying this imposing procession and who remained in the courtyard of Saint Damasus exited the aforementioned courtyard. Then, the Most Reverend Cardinals, Chamberlain of the Holy Roman Church, and Heads of Orders, together with His Excellency, the Venerable Monsignor Prefect of the Apostolic Ceremonies, closed the internal door of the Conclave, while His Excellency, the Noble Marshal Custodian, locked the external door of the Conclave, taking possession of the corresponding key, which remains entrusted to his custody. In this manner, at 7:00 PM, the Conclave was formally closed. Afterwards, the aforementioned Excellency, together with all the aforementioned ecclesiastical and lay dignitaries, and myself, the undersigned Notary of the Chamber, always accompanied by the Captains of the Guard assigned to the custody of the mechanisms of the Conclave and escorted by Swiss Guards, descended the staircase called that of Pius IX, and, passing through the Royal staircase and some staircases of secondary importance, arrived at the courtyard of the Borgia Tower and stopped in front of the double wooden door, which must close.

[*Latin ed. p. 607*]

The Conclave's closure was observed from the outside. Indeed, after taking the keys, which had been received, from a red velvet bag, His Excellency, the Prince Marshal Custodian, before all the aforementioned individuals, closed the aforementioned double wooden door of the secondary enclosure of the Conclave, constructed for the passage of supplies, within the archway located between the courtyard of the Borgia Tower and the courtyard of the Parrots. Having completed this, the Most Reverend Prince Marshal Custodian, accompanied as before, returned through the Royal Staircase to the staircase known as that of Pius IX, and upon arriving there, he paused in the apartment known as that of the Master of the Chamber, and specifically in the green room of said apartment, which had been pre-

Translated by churchlatin.ai, a product of Boyne Archives

pared for the signing of the present document. And so that all that which has been described above may remain in perpetuity, the present record has been drawn up, which, after being read and approved, is signed by all the illustrious individuals present.

Sigismondo Chigi Albani

P. Callori di Vignale

Camillo Corsanego, Governor of the Conclave, Commissioner of the Conclave, First Prince

/ . / .

Governor of the Holy See

Federico Sargolini, Dean of the Clerics of the Apostolic Chamber

Filippo Lancellotti, Witness

Averardo Salviati, Witness

Mario F. Pompedda, Witness

Marcello Rossetti, Witness

Mariano De, Pontifical Ceremonial Master

Nicolò, Pontifical Ceremonial Master, Witness

Giovanni Sessolo, Prelate Cleric of the Royal Congregation of the Apostolic Chamber

Mario Crovini, Prelate Cleric of the Royal Congregation of the Apostolic Chamber

Filippo Caffarelli, Captain of the Rota

Francesco Ladelci, Captain of the Rota

Raffaello Berni, Captain of the Rota

Uguccione Scroffa, Captain of the Rota

Col. Comandante della B. Nünlist

Antonio Alessandri

Giovanni Giovannini, Captain assigned to the Secretariat of the Pontifical Swiss Guard, at the service of Marshal Maggiordomo

P. Carmelo Cassati, M. S. C, Official of the Household

Antonio Rinaldi, Substitute Secretary and Chancellor of the Royal

Guglielmo Felici, Notary of the Chamber of the Apostolic Chamber

C. A.

[*Latin ed. p. 608*]

Acts of the Apostolic See - Official Commentary 608. CONVIVIAL PERIOD. Concerning matters pertaining to the external appearance of the Most Eminent Fathers and their families, the Most Reverend Father Prefect of the Apostolic Ceremonies had issued the following regulations:

DISPOSITIONS REGARDING THE CLOTHING TO BE WORN BY THE

Translated by churchlatin.ai, a product of Boyne Archives

MOST EMINENT CARDINALS AND THEIR COURTS DURING THE CONCLAVE.

The Most Eminent Cardinals, during the private Mass of the Holy Spirit, which they will attend during the days of the Conclave, and during the scrutinies, will wear the violet cassock, the smooth biretta, and the violet mozzetta of wool, with a band adorned with gold tassels, and the pectoral cross with the customary red and gold cord. They will also wear the violet silk mantle without ermine trim, the black biretta, and the violet silk fascia with gold tassels, which they will wear during the second adoration of the Elected Pontiff.

Those participating in the Conclave will always wear the black cassock and the ferraiolone, and will bring with them a cassock for assisting at the private Mass of their Most Reverend Cardinal.

The servants will wear black attire with long stockings and a white cravat, and will also wear the frock coat.

The Most Eminent Cardinals are hereby informed that on the first morning of the Conclave, at 8:30 a.m., the Mass of the Holy Spirit, to which all present must attend, will be celebrated by the Most Reverend Cardinal Dean.

By mandate of the Holy College,

ENRICO DANTE, Archbishop of Carpasia,

Prefect of the Apostolic Ceremonies.

[*Latin ed. p. 609*]

Order of the Conclave 609. Published here by the Most Reverend Secretary of the Sacred College, according to the norms established by the Most Reverend Fathers.

THURSDAY, June 19, 1963.

MORNING:

1. The Most Reverend Cardinals will assemble at the Sacristy of the Basilica of the Vatican at 9:15 AM.

2. The Most Reverend Cardinal Eugenio Tisserant, Bishop of Ostia, Porto, and Santa Rufina, and Dean of the Sacred College, will celebrate a solemn Mass of the Holy Spirit in the Vatican Basilica at 9:30 AM. The Most Reverend Cardinals, wearing woolen cassocks, simple rochets, and violet woolen birettas without ermine, will be present. After Mass, there will be a prayer for the election of the Supreme Pontiff.

In the Vatican Palace, in the Consistory Hall, the customary preparatory General Congregation will then be held.

AFTERNOON:

3. At 4:30 PM, the Most Reverend Cardinals, accompanied by their Conclavists, will arrive at the Vatican Palace. At 5:00 PM, the Most Reverend Fa-

Translated by churchlatin.ai, a product of Boyne Archives

thers, wearing violet woolen cassocks and mozzettas with a silk sash of the same color, and simple rochets, will assemble in the Pauline Chapel, and after a prayer, will proceed processionally into the Conclave. The Master of Ceremonies, carrying the Papal Cross, will lead the way; the Cardinals will follow in order of precedence; preceding the Cross will be the Cardinals' attendants, and immediately following them, the singers will chant the hymn "Veni Creator Spiritus"; after the Cardinals will follow the Prelates. Upon arriving in the Sistine Chapel, the Dean Cardinal will say a prayer at the altar, after which the Master of Ceremonies will announce that all are to leave the chapel except for those present.

4. The Constitution concerning the vacancy of the Apostolic See and the election of the Roman Pontiff will be read (omitting those sections that pertain to matters already completed).

5. The Most Reverend Fathers will then recite the prescribed oath.

6. The Dean will briefly address the Most Reverend Fathers. Then, the following will take the oath: the Secretary of the Conclave, the Master of Ceremonies, the Governor of the Conclave, the Marshal of the Conclave, and the Prelates appointed to guard the ballots. Once this is completed, the Most Reverend Fathers will return to their cells; except for the Cardinals in order of precedence and the Cardinal Chamberlain, who will remain in the chapel to proceed with the closing of the Conclave.

[*Latin ed. p. 610*]

Acta Apostolicae Sedis - Official Commentary 610, Thursday, June 20, 1963.

MORNING:

7. After the ringing of the bells, at 9 o'clock, the Cardinals, wearing violet mozzettas and simple cassocks, assemble in the Sistine Chapel.

8. The Dean of the College of Cardinals will celebrate the High Mass; and if any Cardinal, for any reason, should abstain from participating in the sacred rite, he will approach the altar for the Holy Communion.

9. After the Excmo Sacrista recites the hymn "Veni Creator Spiritus" with the proper prayers, the Prefect of Ceremonies, upon being requested, will order the closing of the inner and outer doors of the Conclave.

10. The Cardinals proceed to the election; after being given ballots, the last Cardinal Deacon draws by lot the names of three Cardinals Scrutators, three Delegates to count the votes of infirm Cardinals, if the circumstances require it, and three Recognitors.

11. The Cardinals then perform the acts of the scrutiny. Before the Cardinals begin to write their votes, the Secretary of the Conclave and the Prefect of Ceremonies leave the Sistine Chapel, and the last Cardinal Deacon locks the door.

12. If no election has taken place, immediately the second scrutiny is held.

Translated by churchlatin.ai, a product of Boyne Archives

After this is completed, the last Cardinal Deacon calls the Secretary of the Conclave and the Prefect, along with the Masters of Ceremonies, to assist the Scrutators in burning the ballots.

AFTERNOON:

13. At 4 o'clock, signaled by the ringing of the bells, the Cardinals, wearing violet mozzettas and simple cassocks, return to the Sistine Chapel, where, after the Excmo Sacrista recites the hymn "Veni Creator Spiritus" with the proper prayers, the first, and if necessary, the second scrutiny will take place.

Thursday, June 21, 1963.

MORNING:

14. At 9 o'clock, the Sacrista will celebrate the High Mass in the Sistine Chapel. The Cardinals will arrive there. After the Sacrista recites the customary hymn with prayers, the scrutinies will be held.

AFTERNOON AND SUBSEQUENT DAYS:

15. Everything will proceed as before, if it is still necessary to proceed to further scrutinies. However, on the third day after the Conclave has begun, the office of the Cardinals who are oldest in order expires, and the three Cardinals who follow in order also assume their offices on the third day.

[*Latin ed. p. 611*]

Ordo Conclavis 611 On the day of the election of the Pope, 16. After the election is made, the last Cardinal Deacon immediately calls for the Secretary of the Conclave and the Prefect of Ceremonies. 17. The Cardinal Dean, in the name of the Sacred College, asks the elected Pope: "Do you accept the election made for you, canonically, as Pope in Rome?" And upon receiving an affirmative answer, he asks again: "Under what name do you wish to be called?" The Pope gives his name. 18. Immediately, the Prefect of Ceremonies returns the request for acceptance. 19. The elected Pope, having put on his own vestments in the sacristy, returns to the chapel and sits in the chair of state placed before the altar. The Fathers offer the first adoration. 20. In the meantime, the ballots are burned. 21. The Cardinal Protodeacon announces the elected Pope to the people from the "Loggia" with a loud voice. 22. Shortly afterward, the Pope himself, from the same place, imparts the Apostolic Blessing to the city and to the world. 23. Then follows the second adoration, which is performed by the Cardinals wearing violet caps. 24. The Secretary of the Conclave is called by the Pope to announce the opening of the Conclave; upon receiving this, the Chamberlain of the Holy Roman Church opens it. 25. The Cardinals will be summoned by the Prefect of the Apostolic Ceremonies to perform the third adoration when the Supreme Pontiff so decides. CELEBRATION OF MASS DURING THE CONCLAVE 26. The Fathers, among whom there is no oratory or

Translated by churchlatin.ai, a product of Boyne Archives

portable altar in their cells, may inform the Secretary of the Conclave of a nearby chaplain and the time at which they wish to celebrate Mass. MEALS DURING THE CONCLAVE 27. The communal meal for the Cardinals will take place in the Borgia Hall at 1:00 PM. DINNER 28. Dinner will be held in the same place at 8:30 PM. From the Vatican Apostolic Palace, on June 12, 1963. By order of the Sacred College of Cardinals, •j- FRANCIS CARPINO, Secretary.

[*Latin ed. p. 612*]

612 Acta Apostolicae Sedis - Official Commentary

THE ELECTION OF THE SUPREME PONTIFF

On June 21st, a Saturday of the week following the Sunday after Pentecost, on the feast of the Most Sacred Heart of Jesus, in the morning, the Most Eminent and Reverend Lord Cardinal JOHN BAPTIST MONTINI was happily elected by the Fathers as Supreme Pontiff. He, to the Most Eminent Cardinal Dean, in the name of the entire Sacred College, who inquired: "Do you accept the canonically made election of you as Roman Pontiff?", responded affirmatively. To him, again questioned: "Under what name do you wish to be called?", he responded: "PAUL VI."

Regarding these most auspicious events, immediately the Most Excellent Father Henry Dante, Prefect of the Apostolic Ceremonies and also Apostolic Prothonotary, drew up a document in this form:

ACT OF ACCEPTANCE OF THE SUPREME PONTIFFATE

In the Name of the Lord. Amen.

I, Henry Dante, titular Archbishop of Carpasia and Prefect of the Ceremonies of the Holy See, Prothonotary by office, attest and make known to all, the Most Eminent and Reverend Lord, Lord JOHN BAPTIST, Cardinal of the Holy Roman Church, with the title of Saint Martin in Mons, MONTINI, having accepted the canonically made election of himself as Supreme Pontiff, and having imposed upon himself the name "Paul VI," so that all public instruments concerning this matter may be prepared.

These acts were carried out in the Conclave in the Vatican Apostolic Palace, after the death of the blessed and remembered John XXIII, on this day, June 21st, in the year of grace 1963, with witnesses present and questioned, the Most Excellent Lord Francis Carpino, titular Archbishop of Serdica and Secretary of the Sacred College, and the Reverend and Illustrious Lords Salvatore Capoferri and Adone Terzariol, my colleagues, Masters of the Apostolic Ceremonies.

t FRANCIS CARPINO, Archbishop of Serdica, Secretary of the Sacred College

Translated by churchlatin.ai, a product of Boyne Archives

Adone Terzariol, Master of the Apostolic Ceremonies

Salvatore Capoferri, Master of the Apostolic Ceremonies

t Henry Dante, Archbishop of Carpasia, Prefect of the Apostolic Ceremonies.

[*Latin ed. p. 613*]

The Election of the Supreme Pontiff 613. Thus, clothed in the papal vestments, according to custom, the Pope immediately imparted the apostolic blessing to the assembled Fathers, and received their first homage, commonly called adoration. Afterwards, the Cardinal Dean placed the fisherman's ring on the Pope's finger.

PROCLAMATION. Meanwhile, to the crowd awaiting below, at 12:12, Cardinal Alfred Ottaviani, Protopriest, gave the joyous announcement from the upper portico of the Basilica of the Vatican: "I announce to you great joy: We have a Pope, the Most Eminent and Reverend Lord, Lord John Baptist, Servant of the Roman Empire, Cardinal Montini, who has taken the name Paul VI." Immediately, a vast throng, which was present in St. Peter's Square, erupted in applause, which grew ever louder when, shortly afterwards, the Supreme Pontiff appeared at the window of the same portico. When the crowd, attentive, fell silent, Pope Paul VI, with a raised voice, solemnly imparted the blessing "Urbi et Orbi" according to the Roman Rite, and greeted the applauding crowd again and again.

RESERVATION OF THE CONCLAVE. On the same day, June 21st, in the afternoon, the Blessed Father again received the obedience, commonly called adoration, of the Most Eminent Cardinals in the Sistine Chapel. At 5:00 PM, the closure of the Conclave was lifted, and in commemoration of this event, this solemn instrument was prepared.

INSTRUMENT OF THE SOLEMN REOPENING OF THE CONCLAVE. In the name of God – So be it. Under the pontificate of His Holiness, Pope Paul VI, in the year nineteen hundred and sixty-three, on the 21st day of the month of June. The first year of the pontificate of His Holiness Paul VI. At 4:30 PM, Pillino and the Reverend Monsignor Federico Sargolini, Dean of the Clerical Prelates of the Reverend Apostolic Chamber, assisted by myself, the undersigned Secretary and Chancellor of the Reverend Apostolic Chamber, as well as Notary of the R. C. A., together with the Most Reverend Mons. L. Centoz, Vice-Chamberlain of the Holy Roman Church, and Mons. Moodie, General Auditor of the...

[*Latin ed. p. 614*]

Acts of the Apostolic See - Official Commentary 614. The Apostolic Chamber, to the Most Reverend Monsignors Sessolo and Crovini, Clerics of the Chamber, and to the Most Honorable Signor Commendatore Anthony Rinaldi, Substitute Secretary and Chancellor of the Royal Chamber, at the request of His Excellency, Don Sigismondo Chigi Albani della Rovere, son

Translated by churchlatin.ai, a product of Boyne Archives

of the late and most esteemed Prince Don Ludovico, Perpetual Marshal of the Holy Roman Church and Custodian of the Conclave, proceeded to his current residence in the Apostolic Palace at the Vatican, located on the staircase known as that of Pius IX, near the entrance to the courtyard of St. Damasus, and, having been admitted to the apartments of the aforementioned Excellency, found the Marshal Custodian present.

Considering that, in the morning session of today, June 21, 1963, the Sacred College of Cardinals of the Holy Roman Church elected the Supreme Pontiff in the person of the Most Reverend Cardinal Giovanni Battista Montini, Archbishop of Milan, who assumed the name of Paul VI; considering that, immediately after the first "Urbi et Orbi" blessing of the new Supreme Pontiff, it was communicated that the higher intention was for the Conclave to be officially opened today at 5:00 PM, His Excellency, Don Sigismondo Chigi Albani della Rovere, accompanied by His Excellency, Most Reverend Monsignor Frederick Callori di Vignale, Prelate Governor of the Conclave, the Honorable Signor Professor Camillo Corsanego, Advocate of the Sacred Consistory, General Commissioner of the Conclave, His Excellency, Most Reverend Monsignor Primo Principi, Archbishop ad titulo of Tiana, acting Governor of the Holy See, the Reverend Monsignor Frederick Sargolini, Dean of the Prelate Clerics of the Royal Chamber, myself, the undersigned Secretary and Chancellor of the Royal Chamber and Notary of the same Chamber, the aforementioned Chamber Prelates, the Cleric Prelates of the Chamber mentioned, the Reverend Monsignors, Masters of the Apostolic Ceremonies, the aforementioned Commendatore Anthony Rinaldi, the Honorable Signor Commendatore Doctor Robert Nünlist, Colonel Commander of the Pontifical Swiss Guard, and the Honorable Signor Commendatore Giovanni Giovannini, Secretary of the Papal Household, the Gentlemen Captains of the Guard of the Custody of the Rota, the Most Noble Prince Filippo Lancellotti and Duke Averardo Salviati, and finally, by the respective Courts of the aforementioned Excellencies, and escorted by some soldiers of the Swiss Guard, proceeded to the main entrance of the Conclave, located at the end of the staircase known as that of Pius IX, where access is gained to the courtyard of St. Damasus of the Apostolic Palace at the Vatican.

His Excellency the Marshal Custodian, after verifying the integrity of all external closures of the Conclave, took from a velvet pouch...

[*Latin ed. p. 615*]

The seal of the Conclave, 615, red, affixed to the key received from the Eminences, the Cardinals Chamberlain of the Holy Roman Church and Heads of Orders, at the moment of the external closing of the Conclave, as per the instrument drawn up by myself, the Notary of the Chamber, on June 19, 1963, has opened the external door of the main entrance of the Conclave, as mentioned above. In order that all of this may remain recorded

Translated by churchlatin.ai, a product of Boyne Archives

perpetually, this record is drawn up in the apartment known as that of His Eminence, the Master of the Chamber of His Holiness, and precisely in the green room of the aforementioned apartment. This record, having been read and approved, is signed by all those present: Frederick Callori of Vignale, Chamberlain of His Holiness, Prince Sigismondo Chigi Albani della Rovere, Perpetual Marshal of the Holy Roman Church, and Camillo Corsanego, Consistorial Official, Commissioner and Custodian of the Conclave, Dean of the First Princes, Archbishop titular of Tiana, Governor of the State of the City of the Vatican. Reverend Frederick Sargolini, Dean of the Clerics of the Chamber. Reverend Luigi Centoz, Vice Chamberlain of the Holy Roman Church. Filippo Lancellotti, witness. Averardo Salviati, witness. Giovanni Sessolo, Prelate Cleric of the R. Mario Crovini, Prelate Cleric of the R. Mario. Marcello Pompedda, Rossetti, Ceremonial Master Pontifical, witness. Filippo Caffarelli, witness. Capitano Uguccione Scroffa, Captain. Francesco Ladelci, Captain. Raffaello Bèrni, Captain of the Rota. Col. Nünlist, Colonel of the Pontifical Swiss Guard. Antonio Alessandri, Captain assigned to the Marshal. Giovanni Giovannini, Secretary of the Chamberlain's Office. Antonio Rinaldi, Substitute Secretary and Chancellor of the R. A. Guglielmo Felici, Secretary and Chancellor of the R. G. A., and Notary of the Chamber.

[*Latin ed. p. 616*]

Acts of the Apostolic See - Official Commentary 616. The day after, on June 22nd, at ten o'clock, the Supreme Pontiff received the homage of the Fathers in the Sistine Chapel for the third time. After the hymn "Te Deum" was sung, and the "Oremus" was added, the Eminent Cardinal, Dean of the Sacred College, representing all the Purple Fathers, offered auspicious wishes for all blessings to the Most Blessed Father, on the very day that was approaching, dedicated to His sacred name. To this, the Supreme Pontiff responded with most gracious words, before giving a radio announcement to the entire Catholic world.

CORONATION OF THE SUPREME PONTIFF. The following is announced by the Prefect of the Apostolic Ceremonies, to be carried out by messengers, with a copy delivered to the Most Holy Lord Pope: The Solemnity of the Coronation of Pope Paul VI will take place on Sunday, June 30th, the fourth day after Pentecost, 1963, in St. Peter's Square. The sacred ceremony will begin at ten o'clock in the morning.

The Eminent and Reverend Cardinals, wearing the customary robes and footwear, and the usual red zucchetto, will proceed to the Borgian Halls, where, having laid aside their mantles and mozzettos, and the Cardinals-Bishops also their mozzettos, over their cassocks, they will put on the amice, the sacred vestment of the color proper to their order, namely: the Cardinals-Bishops will wear a simple pluvial of silver cloth with formal ornamentation, the Presbyters will wear a cassula ornamented with Phry-

Translated by churchlatin.ai, a product of Boyne Archives

gian work, and the Deacons will wear a dalmatic similarly ornamented, and a serico-damascene mitre; then they will proceed to the Hall of Vestments, awaiting the arrival of the Supreme Pontiff.

The Caudatari Chaplains, wearing their customary golden cassock over their violet vestment, will put on the mozzetto and the vimpa.

The Reverend Cardinals, Patriarchs, Archbishops, and Bishops, whether present or not, Abbots, will take their place in the Chapel, and will put on the sacred vestments they bring with them, namely the amice, a simple white pluvial of silver cloth, or at the very least of silk, and a simple white mitre, in the Stone Aisle.

The Penitentiaries of the Vatican Basilica will wear the mozzetto, as will the Clerks of the Roman Curia, the Notaries of the Signature, and the three senior Auditors of the Sacred Royal Court.

From among these Auditors, who are Subdeacons.

[*Latin ed. p. 617*]

The Supreme Pontiff will be attended by 617 persons, just as the Greek ministers, who will put on their vestments in the first Vestry; the others will put on the amice and tunic in the Marble Aisle, where also the white pluvial vestments of the Advocates of the Sacred Consistory Hall will be put on. The Dean of the Signature of the Electors will instruct seven of his colleagues who will minister in the office of Acolytes; he will also instruct eight of the Referendaries, who, wearing the rochet under the mantle, will be present to hold the poles of the baldachin above the Pontiff during the supplication. After the Confession and the thurification of the altar, the Cardinals, seated in the stalls, will give their obedience to the Supreme Pontiff seated on the throne, by kissing his foot, hand, and face; the Bishops will be allowed to kiss his foot and knee; the Abbots and Penitentiaries will be allowed to kiss only his foot, as will the Canons and others of the clergy of the Vatican. After the Mass, the Supreme Pontiff will be crowned, by which action He will impart the solemn Blessing to the people, and a Plenary Indulgence will be granted by the Cardinal Deacon Assistants, to be announced publicly. The Most Eminent Cardinals will accompany the Supreme Pontiff to the Vestry; and there, after the Supreme Pontiff has removed his pontifical vestments, the Dean, in the name of the entire Sacred College, will wish him a happy and blessed future. Therefore, all and each of the Most Eminent and Most Reverend Cardinals, Patriarchs, Archbishops, Bishops, both those present in the stalls and those not present, the Vice-Chamberlain, the Prince of the Throne, the Auditor and the Treasurer General, the Prefect of the Apostolic Palace, the Apostolic Protonotaries, the Abbots and Generals of the mendicant Orders (who have a place in the Chapel), the Auditors of the Sacred Roman Rota, the Royal Clergy, the Signators of the Electors, the Advocates of the Sacred Consistory Hall, the Penitentiaries of the Vatican Basilica, the Procurators of both the regu-

Translated by churchlatin.ai, a product of Boyne Archives

lar Orders and the Sacred Apostolic Palace, the Cubicularii and Officials, and others customarily summoned, are to be informed that they should convene at the designated place at least at the hour of five o'clock in the afternoon. By order of the Most Holy Lord Pope, Henry Dante, Archbishop of Carpasia, Apostolic, 40 - ACTA, vol. V, n. 11 — 1-8-1963. Ceremonial Prefect.

[*Latin ed. p. 618*]

618 Acta Apostolicae Sedis - Official Commentary.

In order that a large multitude of Roman citizens and pilgrims might more conveniently participate in the sacred coronation ceremony, these solemnities were not held in the Basilica Vaticana, but in the evening in the Forum Petreanum, which was transformed into a vast basilica, with a Pontifical Throne and a papal altar magnificently erected before the temple facade. The Supreme Pontiff, having put on the sacred vestments in the Aula Paramentorum, arrived at the Forum Petreanum, led by a splendid procession through the royal stairs, where he performed the sacred rites. During the solemnity of the Mass, after the reading of the Gospel, the Most Blessed Father delivered this HOMILY to the most distinguished assembly:

The things which are presented to our eyes at this memorable hour are so solemn, so magnificent, and so significant, that our heart cannot help but be deeply moved, and therefore, it seems that silence is more necessary than words, and silent meditation more desirable than prayer. But duty compels us to speak: for just as the most merciful God has commanded that His mercy and goodness be publicly manifested towards us, so it is fitting that we offer Him a public expression of thanksgiving; and just as congratulations, observances, and faith, whether of private individuals or of peoples, are presented in grand settings, so it is fitting that the testimonies of our mind should not be obscure.

And first of all, although trembling, we venerate the secret designs of God, who wished to impose upon our humble selves an immense, albeit precious, burden: namely, the Catholic Church, which is, indeed, the greatest and most sacred thing in the entire world. For it was founded by Christ God, and redeemed by His blood; it is His immaculate and most beloved Spouse; it is the mother and nurse of all nations that have given their name to Christ and have faithfully adhered to Him; and finally, it is the light and hope of peoples, wherever they may be on earth.

Furthermore, God has entrusted this Church to us, not only so that we may preserve it holy and flourishing, but also – as Christ commanded every Vicar – so that we may place our thoughts, our cares, and even our very lives in it, so that its virtues, its light, and its riches – utterly divine and

Translated by churchlatin.ai, a product of Boyne Archives

infinite – may spread more and more widely among men.

[*Latin ed. p. 619*]

Homily of the Supreme Pontiff on the day of the Coronation.

A most grievous burden has been imposed upon Us, to which We would certainly succumb, were it not that the conviction penetrates Our mind that, from this, God often chooses instruments that appear weaker to men, in order that His power and glory may be more clearly manifested; and that, through the most wise arrangement of His providence, He may, for the sake of greater necessity, extend the power of His mercy even more.

The same was felt by the most holy Mother of Christ, Mary, when she sang: "My soul magnifies the Lord... because He hath regarded the humility of His handmaid... because He hath shown forth His mighty arm; He hath scattered them that were proud in the imagination of their hearts."

Therefore, deeply conscious of Our own weakness, We implore the help of the most benign God, first by invoking the intercession of the Virgin Mary. For whom can We deem more dear to the Church than to the Mother of Christ, who was present with the Church, not only when She was born from the womb of Her Son, and when She was filled with the Spirit of Paraclete in Jerusalem, as if in a sacred fire, but also throughout the course of the centuries, standing by the Church, suffering, grieving, and progressing in every age?

Then We ask for help from the Apostle Peter, whose office We follow, although We are far inferior to his merits. He himself, although he sometimes wavered, attained the firmness of the rock through Christ's prayer, and likewise received the keys of supreme power from the divine Master; may he, We pray, cover Us with the shadow of his protection.

Finally, We turn to Paul, from whom We have received Our name, for the sake of auspices and support. He who loved Christ Jesus above all things; who most earnestly desired and strove that the Gospel of Christ might be carried to all the nations; who, for the sake of Christ's name, poured out his life; may he be to Us, in every age, an example and a patron from Heaven.

This rite, extraordinarily solemn and expressive, adds to its religious significance another meaning, that of the apostolate itself. We know that We are ascending to the Chair of Saint Peter, and...

[*Latin ed. p. 620*]

To assume so high and formidable an office; and overcoming that paralyzing trepidation, proper to Our own weakness, and always with divine help, entering into the clear understanding of Our position in the Church and in the world, let the words of the Apostle resound in Our spirit, whose name, for Our comfort, We have wished to adopt: "We are made a spectacle unto the world, and to angels, and to men" (1 Corinthians 4:9); and We look to you, Eminent Members of the Sacred College, to you, Venerable

Translated by churchlatin.ai, a product of Boyne Archives

Brothers all in the Episcopate, to you, beloved sons, priests, religious men and women, to you, men and women, all the faithful, the people of God, members of the mystical Body of Christ: "a chosen race, a royal priesthood, a holy nation, a purchased people" (1 Peter 2:9). We look to the Church; to this Roman Church, which presides over the charity of the entire Church of God on earth, one, holy, catholic, and apostolic. And it is before the entire Church that We, trembling and confident, accept the keys of the kingdom of heaven, weighty and powerful, salutary and mysterious, which Christ entrusted to the Fisherman of Galilee, made Prince of the Apostles, and which are now entrusted to Us. This rite speaks with a resounding voice of the authority conferred upon Peter, and therefore upon him who succeeds him. We know that this authority, so much feared and revered by Ourselves, invests Us, and makes Us, with the greatest fullness, Master and Pastor of the Roman Church and of the universal Church. "To the City and to the World" (Urbi et Orbi) radiates now Our divine mandate. But precisely because We are raised to the summit of the hierarchical scale of power that operates in the Church militant, We feel at the same time placed in the lowest office of servant of the servants of God. Authority and responsibility are so wonderfully joined, dignity with humility, right with duty, power with love. Let us not forget the admonition of Christ, of Whom We are made Vicar: "He who is greatest among you shall be as the youngest, and he who is leader as the one who serves" (Luke 22:26). Therefore, We are conscious, at this moment, of assuming a sacred, solemn, and most grave commitment: that of continuing in time and of extending upon the earth the mission of Christ.

[*Latin ed. p. 621*]

Homily of the Supreme Pontiff on the day of the Coronation.

We take up the mantle before the history of the Church that was, derived with vital consistency from Him, Our Lord Jesus Christ, who gave it origin and form, and who lives and mysteriously accompanies it through the centuries with love. We take up the mantle before the history of the Church that will be, and which awaits from us nothing other than perfect fidelity to the initial evangelical mission and to the authentic tradition that flowed from it. We take up the mantle before the present history of the Church, of which we already know, and will always strive to know better, the structures, the events, the riches, the needs, and of which we perceive, almost as voices that call to us, the erupting vitality, the very grave sufferings, the communal anxieties, and the flourishing spirituality. We will resume with the utmost reverence the work of Our Predecessors: we will defend the holy Church from the errors of doctrine and of custom, which, both within and outside its boundaries, threaten its integrity and obscure its beauty; we will seek to preserve and increase the pastoral virtue of the Church, which presents itself, free and poor, in the attitude that is proper to it as a mother

Translated by churchlatin.ai, a product of Boyne Archives

and a teacher, most loving to faithful children, respectful, understanding, patient, but cordially inviting those who are not yet such. We will resume, as we have already announced, the celebration of the ecumenical Council; and we ask God that this great event may confirm the faith in the Church, may refresh its moral energies, may renew and adapt its forms to the needs of the times, and thus present it to Christian brothers, separated from its perfect unity, so as to make the sincere reconciliation, in truth and in charity, to the mystical body of the one Catholic Church, attractive, easy, and joyful. And we will have, in a word, with the help of God, a heart for all: let it suffice, in this moment, to remember, among all, the suffering children, oppressed by the loss of their freedom, and by the infirmities of body and spirit.

Venerable Brothers, dear sons here present, and you all, wherever you may be, who hear Our voice: Allow the new Pope to now resort to an idiom more widely spread and understood to declare, humbly—

[*Latin ed. p. 622*]

Acta Apostolicae Sedis - Official Commentary 622 plainly but firmly, before the eyes of the world, at this dawn of his pontificate, what sentiments animate him and what attitude he intends to adopt towards the Catholic communities, towards the churches separated from us, and towards the modern world.

1. The Church – is it necessary to repeat this after so many and such explicit declarations of Our predecessors? – considers as an incomparable richness the variety of languages and rites in which it expresses its dialogue with Heaven. The Eastern communities, bearers of ancient and noble traditions, are, in Our eyes, worthy of honor, esteem, and trust. Is not the splendor of the papal Mass liturgy, with the chanting in Latin and Greek of the Epistle and the Gospel, already in itself a telling testimony of the care with which the Church has gathered the heritage of the distant past and defends it against the erosion of the centuries? We lovingly exhort the venerable Eastern churches to have confidence in the Apostolic See, and we urge them above all to persevere in that which constitutes their double title of glory: the most complete fidelity to their origins, and unwavering attachment to the successor of Peter, the vital center of the apostolate of the Mystical Body of Christ.

2. To those who, without belonging to the Catholic Church, are united to Us by the powerful bond of faith and love for the Lord Jesus, and are marked by the seal of the one baptism – *unus Dominus, una fides, unum baptisma* – We address Ourselves with a respect doubled by an immense desire: the very desire that has long animated many of them: to hasten the blessed day when, after centuries of grievous separations, the instantaneous prayer of Christ on the eve of His death will be perfectly realized: *ut sint unum!* That they may be one! We receive with emotion on this

Translated by churchlatin.ai, a product of Boyne Archives

point the legacy of Our unforgettable predecessor, Pope John XXIII, who, under the inspiration of the Spirit, gave rise in this field to immense hopes, which We consider it Our duty and honor not to disappoint. As little as He, certainly, do We harbor illusions about...

[*Latin ed. p. 623*]

Homily of the Supreme Pontiff on the day of the Coronation. 623 The magnitude of the problem to be resolved and the gravity of the obstacles to be overcome are evident. But faithful to the instruction of the great Apostle from whom We have taken Our name: "Veritatem facientes in caritate" (Speaking the truth in charity), We intend, supported only by the weapons of truth and charity, to continue the dialogue that has begun and to advance, as far as it is in Our power, the work undertaken.

3. But beyond the boundaries of Christianity, there is another dialogue in which the Church is engaged today: the dialogue with the modern world. At a superficial examination, the man of today may appear increasingly estranged from everything that pertains to the religious and spiritual order. Conscious of the progress of science and technology, intoxicated by spectacular successes in areas hitherto unexplored, he seems to have deified his own power and to want to do without God. But behind this grandiose facade, it is easy to discover the deep voices of this modern world, which is also worked by the Spirit and by grace. It aspires to justice; to a progress that is not merely technical, but human; to a peace that is not merely the precarious suspension of hostilities between nations or between social classes, but which finally allows for the flourishing and collaboration of men and peoples in an atmosphere of mutual trust. In the service of these causes, it shows itself capable of practicing, to an astonishing degree, the virtues of strength and courage, of enterprise, of dedication, of sacrifice. We say this without hesitation: all of this is Ours. And We desire no proof of this other than the immense ovation that arose from everywhere at the voice of a Pope who not long ago invited men to organize society in fraternity and in peace. We will listen to these deep voices of the world. With the help of God and following the example of Our predecessors, We will continue tirelessly to offer to today's humanity the remedy for its ills, the answer to its appeals: "Investigabiles divitias Christi" (the unsearchable riches of Christ). Will Our voice be heard?

[*Latin ed. p. 624*]

624 Acta Apostolicae Sedis - Commentarium Officiale. We now wish to address Our Venerable Brothers and beloved children who use the English language with a word of greeting and blessing in their mother tongue. Spreading from its birthplace in the British Isles to every continent and every corner of the earth, your language makes a notable contribution towards increased understanding and unity between nations and races. Like

Translated by churchlatin.ai, a product of Boyne Archives

Our Venerable Predecessors on the Throne of Peter, We too intend to dedicate Ourselves to the encouragement of greater mutual comprehension, charity, and peace between peoples, that peace which Our blessed Lord left to us and which the world without Him cannot give. We exhort you, Our children, and all English-speaking men of good will, to strive and to pray that this priceless blessing may be given and preserved upon earth, as announced by the angels when Christ, Our Saviour, was born. Giving glory to God in the highest, We invoke His richest graces upon you all, your families at home, especially the children, the sick, and the suffering; and to all We impart from Our paternal heart a special Apostolic Benediction.

A special greeting is offered in this festive hour, not least to those here present, Our most dear Christians of the German tongue, especially the Catholics of Germany, Austria, and Switzerland. For years, the treasures of your language have been familiar to Us. Before Our eyes stand, reverently, the pilgrims from your lands, with their sense of order, in their deep and faithful piety, in their joyful spirit of sacrifice, with the variety of their beautiful and so intimate church hymns, as We have so often experienced here in Rome. We assure you: Your concerns are Our concerns. We earnestly pray with you to God for the great matters: for truly Christian life in your peoples, for unity in the faith, for the preservation of peace in the world.

[*Latin ed. p. 625*]

Homily of the Supreme Pontiff on the day of the Coronation.

With these paternal wishes, We impart to you, as to our beloved ones in the homeland, the Apostolic Blessing from the depths of our heart. Our thoughts also turn with particular affection to the vast world of Hispanidad, to all those peoples who share the same Catholic tradition and possess a rich spiritual heritage, in which the lands of Saint Isidore and Saint Teresa, of Saint Rose of Lima and the Lily of Quito, place their glories; so many nations that pray in the same language and attract upon themselves the pleasing gaze of God. With their realities and their promises, especially with their firm adherence to the Chair of Peter and the Marian fervor that distinguishes them, they stir the emotions of Our heart as Father and Pastor, and are the reason why the Church places its predilection and hope in them. We send our greetings to all our beloved children of the Portuguese language. We greet those of Portugal – Land of Santa Maria – where the Mother of God has raised the altar of Fatima. We greet those of Brazil – Land of the Holy Cross – of which we retain happy memories from the journey we made there, just three years ago. To all, Our paternal affection. In a special way, we greet and bless our beloved Poland, always faithful, "Polonia semper fidelis," in which we resided in years past and which will always remain close to Our heart. Our thoughts also turn to all the Russian people, to whom We invoke the blessing of the

Translated by churchlatin.ai, a product of Boyne Archives

Almighty.

[*Latin ed. p. 626*]

The Acts of the Apostolic See - Official Commentary 626. With most splendid rites, according to custom, having been completed and the Coronation performed before an innumerable multitude present in the Forum of St. Peter, rejoicing and marveling, the Most Blessed Father imparted his blessing. Afterwards, returning to the Vatican palaces, in the Hall of Vestments, he received the greetings and wishes of the Purple Fathers, expressed by the Most Reverend Cardinal, Dean of the Sacred College, with these most noble words: "Most Blessed Father, the fullness of Apostolic power, which the tiara recently placed upon Your head certainly does not confer, but rather, it manifests today, the tenth day, that which the Holy Spirit has bestowed upon You. Behold, now, You are established before the whole world: 'King and Priest,' who governs the Christian people and sanctifies them with the grace of God; 'Infallible Master,' who defends the truth from errors and proposes it to the minds of men; 'Judge of peace,' who settles disputes, promotes concord, and fosters love. You, therefore, Most Blessed Father, receive the ardent wishes, which through my mouth are promised to You by the assembly of Cardinal Fathers, and by the entire rejoicing Church. We all promise to You, as to the most worthy Vicar of Christ, and to our most beloved head, devoted obedience, harmonious assent, and diligent effort in carrying out Your precepts. May you live and flourish! May the Lord grant you a long and prosperous reign!" To this, the Most Blessed Father responded graciously: "May Jesus Christ, whose most present and future help we trust in alone in this anxious hour, favor you with your words and wishes, which foretell all good things. As a sign of piety, which you recently expressed after the completion of Our Coronation, we also, in the name of the Purple Fathers, declare to you and to your companions how very grateful we are, for so many and such acts of benevolence which you have undeservedly bestowed upon Us to this day. We also give thanks again and again from the bottom of our hearts to the entire rejoicing Church, whose testimonies of faith, hope, and charity bring us great comfort. As the shadows of night envelop the beloved City, may the splendor of today's events, which you, Venerable Brothers,

[*Latin ed. p. 627*]

Legations sent beyond the established order for the Coronation celebrations: 627, and from all the sons, as many as we have in Christ, we ask this one thing, we pray for this one thing, which our predecessor, the Most Holy Leo the Great, also requested: "May you help me with your prayers, so that I may obtain what you desire, that the Spirit of grace may remain in me... that, throughout all the days of my life, I may be able, in the service of Almighty God, and ready for your devoted service, to implore the Lord

Translated by churchlatin.ai, a product of Boyne Archives

with confidence: And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me: that they may be one, as we also are." And, in return for the affection of charity, we pray for the gifts of heavenly grace for you, and we bestow upon you the Apostolic Benediction, a witness to our benevolence, with all our heart.

The legations sent beyond the established order by the Nations and by the International Councils for the Coronation celebrations of Paul, Pope VI, which were completed on the thirtieth day of June in the Forum of Saint Peter, are as follows:

AFRIQUE DU SUD: His Most Excellent Majesty, François Christian Erasmus, Ambassador.

ALLEMAGNE: His Most Excellent Majesty, Gerhard Schröder, Federal Minister of Foreign Affairs. His Most Excellent Majesty, A. Hilger van Scherpenberg, Ambassador to the Holy See. His Most Excellent Majesty, J. Won Herwarth, Secretary of State. His Most Excellent Majesty, Goppel, President of the Council of Ministers of Bavaria. Mr. Jansen, Ministerial Director.

ARGENTINE: His Most Excellent Lord, José María Martín Jauregui, Ambassador. His Most Excellent Majesty, Luis Roque Gondra, Ambassador to the Holy See. His Most Excellent Lord, Pedro J. Frías, Ambassador. Mr. Enrique Candioti, Secretary.

AUSTRALIE: His Most Excellent Majesty, F. J. Blakeney, Ambassador. His Most Excellent Majesty, Alfred T. Stirling, C.B.E., Ambassador. His Most Excellent, the Honorable A. A. Calwell. Mr. R. Fernandez, Secretary.

1 John 17:11; Saint Leo I, Sermon I; ML 54, 142.

[*Latin ed. p. 628*]

Acts of the Apostolic See - Official Commentary 628 AUSTRIA: His Most Excellent Majesty, Alfons Gorbach, Federal Chancellor of the Republic; His Most Excellent Majesty, Heinrich Drimmel, Federal Minister of Public Instruction; His Most Excellent Majesty, Christian Broda, Federal Minister of Justice; His Most Excellent Majesty, Johannes Coreth, Ambassador to the Holy See. BELGIUM: His Most Excellent Majesty, Auguste de Schrijver, Ambassador; His Most Excellent Majesty, André Schöller, Grand Marshal of the Court; His Most Excellent Majesty, Jean van den Bosch, Ambassador; His Most Excellent Majesty, Jean Nieuwenhuys, Ambassador; His Most Excellent Majesty, R. Declercq, Governor of the Province of Antwerp. BOLIVIA: His Most Excellent Majesty, Manuel Frontaura Argandoña, Ambassador to the Holy See; Mr. Carlos Casap, Ambassador; Mr. Walter Rico-Toro, Attaché. BRAZIL: His Most Excellent Majesty, Evandro Lins e Silva, Minister of Foreign Affairs; His Most Excellent Majesty, Henrique de Souza-Gomez, Ambassador; His Most Excellent Majesty, Candido da

Translated by churchlatin.ai, a product of Boyne Archives

Motta Filho, Ambassador; His Most Excellent Majesty, Senator Benedito Valadares, Ambassador; His Most Excellent Majesty, the Honorable Juarez Távora, Ambassador. BURUNDI: His Most Excellent Majesty, Baranianka, Ambassador. CAMEROON: His Most Excellent Majesty, Beb a Don, Ambassador. CANADA: His Most Excellent Majesty, Senator John J. Connolly; His Most Excellent Majesty, Pierre Dutuy, Ambassador; His Most Excellent Majesty, Jules Léger, Ambassador.

[*Latin ed. p. 629*]

Legations accredited beyond the established order, for the solemnities of the Coronation:

CEYLON: His Excellency the Honorable C. P. DE SILVA, Minister. Mr. ELMO ZIEGELAAR.

CHILI: His Excellency Don PEDRO LIRA TJRQUIETA, Ambassador. His Excellency P. Hon. Don RAUL IRARRÁZAVAL LECAROS, Ambassador. Don ANTONIO RODRÍGUEZ B., Minister; Don RENÉ ROJAS GALDAMES, Counselor. Don MARIANO FONTECILLA, Secretary, from SANTIAGO CONCHA.

CHINA: His Excellency M. SHEN CHANG HUAN, Minister of Foreign Affairs. His Excellency M. CHÉOU-KANG SIÉ, Ambassador to the Holy See. His Excellency M. WEI-TSE CHANG, Minister. Mr. LEE SHAN CHUNG, Counselor. Mr. TSAO SHE IN, Counselor.

CYPRUS: Mr. ANTONELLO ROS ALI, Consul.

COLOMBIA: His Excellency M. DARÍO ECHANDÍA, Ambassador to the Holy See. His Excellency M. ELISEO ARANGO, Ambassador. His Excellency M. JUAN LOZANO Y LOZANO, Ambassador. His Excellency M. HERNANDO SORZANO, Ambassador. Reverend Father ALBERTO MORENO ARANGO, S.J.

CONGO (Brazzaville): Mr. OUATOULA. Mr. BAKOU LA.

CONGO (Léopoldville): His Excellency M. PAUL MUSHIETE, Ambassador.

KOREA: His Excellency General CHONG CHAN LEE, Ambassador. Mr. JIN SANG A N, Counselor. Mr. the Colonel BONGCHUN CHANG, Military Attaché.

[*Latin ed. p. 630*]

Acta Apostolicae Sedis - Official Commentary 630

COSTA RICA: His Most Excellent Majesty, Franklin Agtijalar Alvarado, Ambassador to the Holy See. Mr. Gavino Disuni, Secretary.

CÔTE D'IVOIRE: His Most Excellent Majesty, Camille Alliali, Delegate Minister for Foreign Affairs. His Most Excellent Majesty, Koppi Aoussou, Ambassador. Mr. Simeon Ake, Head of Protocol.

CUBA: His Most Excellent Majesty, Luis Amado-Blanco Fernandez, Am-

Translated by churchlatin.ai, a product of Boyne Archives

bassador to the Holy See. His Most Excellent Majesty, Harold Gramatges, Ambassador. His Most Excellent Majesty, Leonardo Fernandez Sanchez, Ambassador.

DAHOMEY: His Most Excellent Majesty, Sourou Migan Apithy, Vice-President of the Republic.

DENMARK: His Most Excellent Majesty, Vincens de Steensen-Leth, Ambassador.

EL SALVADOR: His Most Excellent Majesty, Ernesto Trigueros Alcaine, Ambassador. His Most Excellent Majesty, Roberto Cordero d'Aubuisson, Ambassador. Mr. Guillermo Paz Larin, Counselor.

EQUATOR: His Most Excellent Majesty, Francisco Acosta Yepez, Minister of Defense. His Most Excellent Lordship, Alberto Coloma-Silva, Ambassador to the Holy See. His Most Excellent Lordship, Jorge Mantilla Ortega, Ambassador. His Most Excellent Lordship, Cristobal Bonipaz Jijon, Ambassador. Don Orlando Gabla, Counselor.

SPAIN: His Most Excellent Lordship, Fernando Maria Castiella, Minister of Foreign Affairs. His Most Excellent Lordship, Jose Lacalle, Minister of the Air. His Most Excellent Lordship, Jose Maria Martinez Sanchez-Arjona, Minister of Housing.

[*Latin ed. p. 631*]

Legations beyond the established order for the Coronation ceremonies: 631 A.D.

His Excellency, Don JOSÉ MARÍA OTERO NAVASCUÉS, President of the Nuclear Energy Commission.

His Excellency, Don JUAN SÁNCHEZ CORTÉS, Under-Secretary for Finance.

UNITED STATES OF AMERICA

His Excellency, Earl WARREN, President of the Supreme Court.

His Excellency, Senator MICHAEL J. MANSFIELD.

Rabbi Louis FINKELSTEIN.

Mr. CHARLES W. ENGELHARD, Jr.

ETHIOPIA

His Excellency, BLATTA MESFIN BEGASHET, Ambassador.

His Excellency, MECHECHA HAILÉ, Envoy Extraordinary and Plenipotentiary to the Holy See.

FINLAND

His Excellency, OSMO LENNART ORKOMIES, Envoy Extraordinary and Minister Plenipotentiary to the Holy See with the rank of Ambassador.

Translated by churchlatin.ai, a product of Boyne Archives

Mr. GÒRAN STENIUS, Counselor.

FRANCE

His Excellency, GEORGES POMPIDOU, Prime Minister.

His Excellency, MAURICE COUVE DE MURVILLE, Minister of Foreign Affairs.

His Excellency, the Baron GUY DE LA TOURNELLE, Ambassador to the Holy See.

His Excellency, the Count WLADIMIR d'ORMESSON, of the French Academy, Ambassador.

His Excellency, EDMOND MICHELET, Member of the Constitutional Council.

GABON

His Excellency, ANDRÉ MINTSA, Ambassador.

GHANA

His Excellency, OSEI BONSU, Ambassador.

His Excellency, EMMANUEL AYEH-KUMI, Minister.

Mr. PHILIP AGLONU, Secretary.

Mr. A. Owusu.

Mr. E. K. OSEI.

[*Latin ed. p. 632*]

632 Acta Apostolicae Sedis - Official Commentary

GREAT BRITAIN: His Excellency the Duke of NORFOLK. His Excellency Sir PETER SCARLETT, Envoy Extraordinary and Minister Plenipotentiary to the Holy See. Mr. the Viscount of NORWICH, Secretary. Mr. DONALD CAPE, Secretary. Mr. JAMES DOMINIO UTLEY, Attaché.

GUATEMALA: His Excellency Mr. LUIS BELTRANENA SINIBALDI, Ambassador. His Excellency Mr. ROBERTO AZURDIA PAIZ, Ambassador. His Excellency Mr. JOSÉ FALLA ARIS, Ambassador. His Excellency Mr. JULIO LUIS SANDOVAL DE LARROMNA, Ambassador.

HAITI: His Excellency Mr. SIMON DESVARIEUX, Ambassador to the Holy See. His Excellency Mr. Louis MARS, Ambassador. Reverend Father CLAUDIUS ANGÉNOR. His Excellency Mr. PHILIPPE CANTAVE, Ambassador. His Excellency Mr. CLÉMENT VINCENT, Ambassador.

HAUTE-VOLTA: His Excellency Mr. SALAMBERE, Minister. His Excellency Mr. HENRI GUISSOU, Ambassador. Lieutenant TIENTARABOUM.

HONDURAS: His Excellency Mr. ANTOINE BERMÚDEZ MILLA, Ambassador to the Holy See. His Excellency Mr. JULIO CÉSAR BUESO CÁCERES, Ambassador. His Excellency Mr. LÉON PAREDES LARDÍZÁBAL, Counselor. Mr. RAMÓN VILLEDA BERMÚDEZ, Secretary.

Translated by churchlatin.ai, a product of Boyne Archives

INDIA: His Excellency Mr. MOHAMED ABDUL RAUF, Envoy Extraordinary and Minister Plenipotentiary to the Holy See. Mr. A. MADHAVAN, Secretary.

[*Latin ed. p. 633*]

Legations accredited outside the ordinary order for the Coronation ceremonies: 633 INDONESIA: His Excellency the Commodore MOHAMMAD NAZIR, Ambassador. Mr. IBNU SUWONGSO HAMIMZAR, Minister Counsellor. Mr. AGUS JAMAN, Counsellor. Mr. SUKARNO RAKSIHADI, Secretary. IRAQ: His Excellency Mr. NURI JAMIL, Ambassador. Mr. USAMAH T. KADRY, Secretary. Mr. ABDUL KARIM AL-AMIR, Secretary. IRAN: His Excellency Mr. ANOUCHIRAVÂN SBPAHBODI, Ambassador to the Holy See. Mr. AZIZOLLÂH ESKANDARY, Counsellor. IRELAND: His Excellency Mr. EAMON DE VALERA, President of Ireland. His Excellency Mr. FRANK AIKEN, Minister of Foreign Affairs. His Excellency Mr. THOMAS V. COMMINS, Ambassador to the Holy See. ISRAEL: His Excellency Mr. MAURICE FISCHER, Ambassador. His Excellency Mr. SHMUEL BENZUR, Ambassador. Mr. MEIR MENDES, Counsellor at the Ministry of Cults. Mr. GAD ELRON, Counsellor. ITALY: His Excellency Mr. GIOVANNI LEONE, President of the Council of Ministers. His Excellency Mr. ATTILIO PICCIONI, Vice-President of the Council of Ministers and Minister of Foreign Affairs. His Excellency Mr. MARIANO RUMOR, Minister of the Interior. His Excellency Mr. GIACINTO BOSCO, Minister of Grace and Justice. His Excellency Mr. MARIO MARTINELLI, Minister of Finance. JAPAN: His Excellency Mr. SETSUYA BEPPU, Ambassador to the Holy See. Mr. MORIZUMI YOSHIURA, Counsellor. Mr. NOBUO NISHIDA, Attaché. 41 - ACTA, vol. V, n. 11 — 1-8-1963.

[*Latin ed. p. 634*]

634 Acta Apostolicae Sedis - Commentarium Officiale.

JORDANIA: S. E. M. Edmondo Bey Roch, Nuntius.

KUWAIT: S. E. M. Sayyid Khalid Mohammed Jappar, Nuntius.

LIBANUS: S. E. M. Hussein Aoueini, Praeses pristinus Consilii Ministrorum. S. E. M. Charles Helou, Minister pristinus Negotiorum Externorum. S. E. M. Moussa Mobarak, Nuntius. S. E. M. Joseph Harfouèche, Nuntius ad Sanctam Sedem.

LIBERIA: S. E. M. William R. Tolbert, Vice-Praesidens Republicae. S. E. l'Hon. John Momo Gray. S. E. l'Hon. Joseph Graham, Nuntius. S. E. l'Hon. Harry Greaves. Dominus Gianni Motta, Secretarius.

LIECHTENSTEIN: S. A. R. Princeps Georgius de Liechtenstein. Dominus Alfred Hilbe, Secretarius.

LUXEMBURGA: S. A. R. Princeps Ioannes de Luxembourg, Hereditarius Grandis-Dux et Praepositus Regni pro Grandi-Ducessa. S. E. M. Pierre Werner, Praeses Regiminis. Dominus André Philippe, Dux Protocolli.

Translated by churchlatin.ai, a product of Boyne Archives

MADAGASCAR: S. E. M. Pierre Razafy-Andriamihaingo, Nuntius.

MALAISIA: S. E. M. J. F. Augustin.

MONACO (Principatus): S. A. S. Princeps Petrus de Monaco. S. E. M. Pierre Blanchy, Dux Regiminis.

[*Latin ed. p. 635*]

Legations sent beyond the established order for the Coronation ceremonies: 635. The Colonel JEAN ARDANT, Governor of the Princely House. His Excellency Monsieur CÉSAR CHARLES SOLAMITO, Extraordinary Envoy and Plenipotentiary Minister to the Holy See. NICARAGUA. His Excellency Monsieur ALFONSO ORTEGA URBINA, Minister of Foreign Affairs. His Excellency Monsieur SEVILLA SACASA, Ambassador. His Excellency Monsieur MIGUEL D'ESCOTO MUÑOZ, Ambassador to the Holy See. His Excellency Monsieur EDUARDO ARGUELLO CERVANTES, Ambassador. Monsieur SANSÓN ROMÁN, Secretary. NIGER. Monsieur RENÉ DELANNE. Monsieur ANDRÉ WRITHT. NIGERIA. His Excellency Monsieur LAWRENCE O. V. ANIONWU, Ambassador. NORWAY. His Excellency Monsieur THORE ALBERT BOYE, Ambassador. NEW ZEALAND. His Excellency Monsieur CLARENCE EDWARD BEEBY, Ambassador. SOVEREIGN MILITARY ORDER OF MALTA. His Excellency the Grand Bailiff, Knight of Obedience, Don ENZO di NAPOLI RAMPOLLA, Prince of RESUTTANO, Grand Chancellor of the Order. The Grand Bailiff, Knight of Obedience, Count KARL WOLFANG von BALLESTREM, Hospitaller of the Order. His Excellency the Grand Bailiff, Knight of Honor and Devotion, Prince GUY de POLIGNAC, President of the French Association. His Serene Highness Prince JOHANNES ZU LOEWENSTEIN-WERTHEIM und ROSENBERG, Knight of Honor and Devotion, Vice-President of the Rhenish-Westphalian Association. Don FILIPPO of the Dukes CAFFARELLI, Grand Bailiff of Honor and Devotion. UGANDA. His Excellency Monsieur TIMOTHY BAZARRABUSA HINA, High Commissioner to London. His Excellency the Honorable S. G. MUDUKU.

[*Latin ed. p. 636*]

PAKISTAN: S. E. M. Abdur Rahman Khan, Nuntius.

PANAMA: S. E. M. Max Arosemena, Nuntius ad Sanctam Sedem.

S. E. M. Rafael Vallarino, Nuntius.

S. E. M. Carlo Arosemena Arias, Nuntius.

S. E. M. Umberto Calamari, Nuntius.

D. José Arosemena, Consul.

PARAGUAY: S. E. M. Raul Sapena Pastor, Minister Foreignorum.

S. E. M. José A. Moreno Gonzales, Nuntius.

Translated by churchlatin.ai, a product of Boyne Archives

S. E. M. Guillermo Enciso Velloso, Nuntius ad Sanctam Sedem.

D. Aníbal Fernández, Consul.

BATAVIA (Netherlands): S. E. M. Joseph Luns, Minister Foreignorum.

S. E. M. A. C. W. Beerman, Minister Justitiae.

S. E. Comes Franciscus de Marchant et d'Ansembourg, Nuntius ad Sanctam Sedem.

D. D. J. M. van Thiel Coevelu, Consul.

PERU: S. E. D. Germán Aramburu Lecaros, Nuntius ad Sanctam Sedem.

D. Adelmo Risi Ferreyros, Minister.

D. Jorge Velando Ugarteche, Secretarius.

D. Enrique Lafosse Benedetti, Secretarius.

D. Alberto León y Rocca, Secretarius.

PHILIPPINAE (Philippines): S. E. M. Cesar Bengzon, Praeses Supremae Curiae Justitiae.

S. E. M. Benigno Toda y Toledo, Nuntius ad Sanctam Sedem.

S. E. M. Manuel A. Adeva, Nuntius.

D. José Katigbak.

D. Ernesto Escalante.

[*Latin ed. p. 637*]

Legations beyond the established order for the Coronation ceremonies: 637 PORTUGAL. His Most Excellent Majesty, ALBERTO FRANCO NOGUEIRA, Minister of Foreign Affairs. His Most Excellent Majesty, ANTONIO DE FARIA, Ambassador to the Holy See. His Most Excellent Majesty, JOSÉ NOSOLINI, Ambassador. Mr. Hon. JAMES PINTO BULL. Mr. Hon. ANTOINE BURITY DA SILVA. UNITED ARAB REPUBLIC. His Most Excellent Majesty, GALAL EZZAT, Ambassador to the Holy See. Mr. GAMAL NAGUIB, Counselor. Mr. ADEL ABBAS ZAKI, Secretary. CENTRAL AFRICAN REPUBLIC. His Most Excellent Majesty, JOSEPH GILBERT M AMADOU, Ambassador. SOMALI REPUBLIC. His Most Excellent Majesty, MOHAMED SCEK HASSAN, Ambassador. DOMINICAN REPUBLIC. His Most Excellent Majesty, ARMANDO GONZÁLEZ TAMAYO, Vice-President of the Republic. His Most Excellent Majesty, ULISES BONNELLY FONDEUR, Ambassador to the Holy See. His Most Excellent Majesty, MARIO R. LLUBERES ABREU, Ambassador. Don ATILANO VICINI, Counselor. REPUBLIC OF SAN MARINO. His Most Excellent Majesty, FEDERIGO BIGI, Secretary of State for Foreign Affairs. His Most Excellent Majesty, GIAN LUIGI BERTI, Secretary of State for Interior Affairs. Mr. Pio DOMENICO GALASSI, Member of Congress. Mr. GIUSEPPE ROSSI, Steward of the Most Excellent Regency. SENEGAL. His Most Excellent Majesty, ANDRÉ GUILLABERT, Keeper of the Seals, Minister of Justice. His Most Excellent Majesty, LOUIS LE

Translated by churchlatin.ai, a product of Boyne Archives

GROS, Extraordinary Envoy and Minister Plenipotentiary to the Holy See. Mr. HENRI-LOUIS VALANTIN, Counselor.

[*Latin ed. p. 638*]

Acts of the Apostolic See - Official Commentary 638

SIERRA LEONE: His Excellency the Honorable A. I. DEMBY, Minister of Mines. His Excellency the Honorable KAMANDA BONGAY, Minister of Labor.

SWEDEN: His Excellency Mr. ERIC VON POST, Ambassador.

SWITZERLAND: His Excellency Mr. GIUSEPPE LEPORI, Former Federal Councilor. His Excellency Mr. PHILIPPE ZUTTER, Ambassador.

SYRIA: His Excellency Mr. ANOUAR HATEM, Ambassador to the Holy See. His Excellency Mr. JAMAL FARRA, Ambassador.

THAILAND: His Excellency Mr. CHITTI SUCHARITAKUL, Ambassador.

TOGO: His Excellency Mr. PANA OMBRI, Minister of State. Mr. DAGBOVIE.

TURKEY: His Excellency FERIDUN CEMAL ERÏVIN, Minister of Foreign Affairs. His Excellency Mr. MUHARREM IHSAN KIZILOGLU, Ambassador to the Holy See. His Excellency Mr. ISMAIL EREZ, Minister. Mr. ENGIN BARAZ, Secretary.

URUGUAY: His Excellency Don Luis POSADAS MONTERO, Ambassador. His Excellency Don ALEJANDRO GALLINAL HEBER, Ambassador to the Holy See. Don HORACIO HERRERA MÉNDEZ, Minister.

VENEZUELA: His Excellency Mr. EDGARD SANABRIA, Ambassador to the Holy See. His Excellency Mr. RAMÓN J. VELÂSQUEZ, Ambassador. His Excellency Mr. IGNACIO IRIBARREN BORGES, Ambassador.

[*Latin ed. p. 639*]

Legations sent beyond the established order for the Coronation ceremonies are FORBIDDEN, 639. For, His Most Excellent Majesty, NGO DINH LUYEN, Ambassador. Mr. NGUYEN DUONG DON, Chargé d'Affaires. YUGOSLAVIA: His Most Excellent Majesty, Ivo VEJVODA, Ambassador. MALTA: His Most Excellent Majesty, GIORGIO BORG OLIVIER, Prime Minister. Mr. EPPIE GATT, Secretary. ORGANIZATION OF THE UNITED NATIONS (O.N.U.): His Most Excellent Majesty, PIER PASQUALE SPINELLI, Ambassador. Mr. H. GRANVILLE FLETCHER, Director of the United Nations Information Centre. EUROPEAN COAL AND STEEL COMMUNITY (C.E.C.A.): Mr. PIERRE-OLIVIER LAPIE, Member of the High Authority. Mr. CHARLES REICHLING, Director of External Relations. Mr. PAUL-MATHIAS SCHMITT, Head of Cabinet. EUROPEAN ECONOMIC COMMUNITY (C.E.E.): His Most Excellent Majesty, JEAN REY, Member of the Commission. His Most Excellent

Translated by churchlatin.ai, a product of Boyne Archives

Majesty, LAMBERT SCHAUS, Member of the Commission. His Most Excellent Majesty, LLONELLO LEVI SANDRI, Member of the Commission. Mr. JOSEPH CHARLES KASEL, Head of Protocol. COUNCIL OF EUROPE: His Most Excellent Majesty, PIERRE PPLIMLIN, President of the Assembly. His Most Excellent Majesty, LODOVICO BENVENUTI, Secretary General. His Most Excellent Majesty, POLYs MODINOS, Deputy Secretary General. Mr. EUGENIO PAPALEO, Head of Protocol. EUROPEAN COMMUNITY FOR ATOMIC ENERGY (E.U.B.A.T.O.M.): Mr. ENRICO MEDI, Vice-President. His Most Excellent Majesty, HEINZ L. KREKELER, Member of the Commission.

[*Latin ed. p. 640*]

Acts of the Apostolic See - Official Commentary 640. His Most Eminent Majesty, Emmanuel Sassen, Member of the Commission. Mr. Ettore Staderini, General Director. ORGANIZATION OF THE UNITED NATIONS FOR FOOD AND AGRICULTURE (FAO). His Most Eminent Majesty, B.R. Sen, General Director. Mr. Alberto Brugnoli, Head of Ceremonial Affairs. HIGH COMMISSIONER FOR REFUGEES (UN). His Excellency, Prince Sadruddin Aga Khan, Deputy High Commissioner. Mr. R. Terrillon, Delegate in Italy. ARAB LEAGUE. His Most Eminent Majesty, Abdel Khaleq Hassouna, Secretary General. Mr. Zouher Kabbani, Representative of the League in Rome. ORGANIZATION FOR EDUCATION, SCIENCE AND CULTURE (UNESCO). Mr. Paulo E. de Berredo Carneiro, President of the General Conference. HEADS OF STATE. Their Royal Highnesses, the King and Queen of the Belgians. His Excellency, Jean Goulart, President of Brazil. His Excellency, Eamon de Valera, President of Ireland. His Excellency, Antonio Segni, President of the Republic of Italy. His Most Reverend Eminence, Father Angelo Mojana, Grand Master of the Sovereign Military Order of Malta. Their Excellencies, Professor Leonida Suzzi-Valli and Stelvio Montironi, Captains Regent of the Republic of San Marino. PRINCES OF REIGNING ROYAL FAMILIES. His Royal Highness, Prince Georges of Liechtenstein, with his Wife. His Royal Highness, Prince Jean of Luxembourg, with his Wife. His Serene Highness, Prince Pierre of Monaco. His Excellency, the Duke of Norfolk.

[*Latin ed. p. 641*]

To the distinguished envoys of the Supreme Pontiff:

PRINCES AND PRINCESSES FROM ROYAL FAMILIES, NOT REIGNING.

Her Majesty, Empress ZITA, with a Lady of her Court.

His Royal Highness, Don JUAN DE BOURBON, Count of Barcelona, with his Aide-de-Camp.

Translated by churchlatin.ai, a product of Boyne Archives

His Royal Highness, Prince PHILIBERT DE SAVOIE-GENES, Duke of Pistoia.

Her Royal Highness, Duchess ANNE D'AOSTE, with a Lady in Waiting.

Her Royal Highness, Duchess IRÈNE DE SAVOIE-AOSTE, with a Lady of her Court.

Her Royal Highness, Princess MARIE GABRIELLE DE SAVOIE, with a Lady of her Court.

Her Royal Highness, Princess MARIE BEATRICE DE SAVOIE.

Her Royal Highness, Princess MARIE CHRISTINE DE SAVOIE-AOSTE.

His Royal Highness, Archduke ROBERT D'AUTRICHE-ESTE, with his Wife, and a Lady of his Court.

His Royal Highness, Prince FRANÇOIS DE BAVIÈRE.

His Royal Highness, Duke CHARLES DE WURTEMBERG.

Her Royal Highness, Princess HÉLÈNE DE BAVIÈRE.

Her Royal Highness, Princess ISABELLE DE BAVIÈRE.

His Royal Highness, Prince JEAN DE BOURBON DES DEUX-SICILES.

Her Royal Highness, Princess MARIE IMMACULÉE DE BOURBON DES DEUX-SICILES.

To the most distinguished gentlemen from the embassies, whom the Supreme Pontiff received on the first of July in the Sistine Chapel, he addressed the following words:

"Your Excellencies, dear gentlemen,

During the solemn inauguration of the Second Vatican Ecumenical Council, last October, Our unforgettable predecessor, John XXIII, wished to receive here the extraordinary missions sent by more than eighty countries to enhance the splendor of this memorable ceremony. The majesty of the place seemed to Him to be in harmony with both the dignity of the persons and the grandeur of the event. The same thought guided Us when We learned of the number and importance of the missions that would represent the nations of the world at the ceremony of Our coronation. Thus, in these very places where We accepted, with the emotion that you can imagine, the burden of the Supreme Pontificate and received the homage of the venerable cardinals of the Holy Roman Church, We welcome today, with joy and gratitude, the homage of the nations."

[*Latin ed. p. 642*]

Acta Apostolicae Sedis - Official Commentary 642, A tribute of great significance, allow us to point out, whether it concerns the number of countries, the quality of the individuals, or the variety of origins. It is truly the world in miniature that is present before our eyes, with its five continents, its races, its peoples, its varied customs, inscribed even in the splendor of the garments. What a spectacle, gentlemen, and what a theme for medi-

Translated by churchlatin.ai, a product of Boyne Archives

tation for the one to whom it was said yesterday: "Know that you are the father of princes and kings, the guide of the world, the Vicar on earth of our Savior Jesus Christ." The Pope, by his origins and his education, necessarily belongs to a particular country and a specific type of civilization and culture. The circumstances of life or of service to the Church may have brought him into contact with a more or less extensive number of nations, in any case, certainly limited. But the sublime office with which he is invested expands his soul and his heart to the dimensions of the universe. We would like, at this moment, believe us, to speak all your languages, to be able to say to each of you, in the idiom and in the forms that are familiar to him, a word of greeting, imbued with both the greatest respect and the warmest cordiality. The Pope, like the Church, does not consider itself the enemy of anyone. It knows only the language of friendship and trust. Your presence here, gentlemen, proves that this is also the language that your countries wish to use when dealing with the Holy See. We are deeply touched by this, and we thank, in your persons, the authorities and the peoples of whom you are the representatives. Your presence awakens in our soul another sentiment: that of joyful hope. The time is not far off when many nations, engaged in temporal competitions, paid only distracted attention to major events concerning the Papacy and the Catholic Church. The prestigious influence of the recent Popes, it can be said with all truth, has reversed this situation. The convocation of the Council, and even more so the death of John XXIII – to mention only two events present in all memories – attracted the attention and the hearts of the entire world, as you have witnessed with us. And the impression produced was too profound and too general to be attributed to accidental circumstances. The whole world has, in these days, become more keenly aware of the immense capital of moral and spiritual riches that the Church holds at its disposal: it has understood what a decisive and supremely beneficial factor is thus offered to all men of good will who wish to work for the peaceful organization of human life on earth. How can one not see in this, according to the felicitous expression of our Predecessor, one of...

[*Latin ed. p. 643*]

The curriculum vitae of the elected Supreme Pontiff: 643 "Signs of the times," bearers and heralds of the most beautiful hopes? When Providence led Us, a few months ago, to the shores of this immense African continent, which for centuries remained so shrouded in mystery, We seemed to feel the tremor and the call of these new lands, so sensitive to spiritual values, and so happy to see their young energies admitted into the concert of nations. We recalled in spirit the time of the first apostolic conquests, and these words of Saint Peter, at the moment when the first pagans entered the Church, came to Our mind: "Verily I say, that God sheweth no partiality, but in every nation he that feareth him, and worketh justice, is acceptable

Translated by churchlatin.ai, a product of Boyne Archives

in his sight" (Acts 10, 34-35). Allow Us, dear gentlemen, this confidence: We felt then Our heart filled with the joy and the hope that had once stirred the heart of the first Pope. This joy, this hope, your presence here renews in Our soul, and it is with emotion that, at the moment of taking leave of you, We pray God to bless you, and We invoke upon your persons, upon your families, upon all and each of your countries and your Governments, His divine assistance and the abundance of His favors.

SS.MI DOMINI NOSTRI PAULI PP. VI CURRICULUM VITAE

Born in the town of "Concesio," in the diocese of Brixiensis, on September 26, 1897.

Ordained to the priesthood on May 29, 1920.

Appointed Domestic Prelate on July 8, 1931.

Appointed Substitute of the Secretariat of State on December 13, 1937.

Appointed Pro-Secretary of State for ordinary affairs of the Church.

Elected Archbishop of Mediolanensis.

Consecrated Bishop on November 29, 1952.

...

...

...

Elected to the Supreme Pontificate on June 21, 1963.

Solemnly crowned on June 30, 1963.

[*Latin ed. p. 644*]

THE COAT OF ARMS OF POPE PAUL VI, SUPREME PONTIFF: A red shield, which at its lower part bears six silver peaks of mountains, of Italian form, and in the upper part, three silver lilies. Above the shield are displayed the crossed keys and the tiara, as is customary.

[*Latin ed. p. 645*]

Acts of Pope Paul VI, page 645. ACTS OF POPE PAUL VI. ADDRESSES. I. To the Most Excellent Gentlemen, members of the Delegation to the Apostolic See, and their Assistants, whom the Most Blessed Father has graciously admitted.

"Your Excellencies, Dear Gentlemen, we receive, with gratitude mingled with a touch of confusion, the words – too laudatory for our humble person – which your most worthy interpreter has just addressed to us. And in turn, we wish to express how happy we are to greet here, in the early days of our pontificate, the distinguished representatives of so many nations. It is almost a family gathering: a meeting where, after a few years of absence, we find familiar faces, which revive dear memories. Indeed, the time is not so far away – as your Dean delicately recalled – when we received,

Translated by churchlatin.ai, a product of Boyne Archives

each week, in the offices of the Secretariat of State, the heads of the Diplomatic Missions accredited to the Holy See: several of them are still among you today, and we greet them with particular cordiality. The Holy See is greatly honored by your presence. Whether it concerns normal diplomatic relations, or extraordinary occasions – as was the case, very recently, with the funeral of Pope John XXIII – the presence of representatives of the nations is a highly significant tribute paid to the spiritual mission of the Holy See. The Holy See, in turn, renders this tribute to them, imbued with the most sincere deference and free from any ulterior motive. Following the teachings of our predecessors – and we think in particular of *June 24, 1963*.

[*Latin ed. p. 646*]

Acts 646 of the Apostolic See - Official Commentary on the Encyclical "Peace on Earth" — It scarcely seems necessary to reiterate to you the profound respect with which the Church regards the dignity and mission of each nation of the world: both those distinguished by a long history and culture, and those which have recently attained independence and taken their place in international institutions. To all of them, to their peoples, to their leaders, and to their Governments, the new Pope extends, at this moment, his greetings and wishes, from a heart moved and filled with hope. He desires to see their relations with the Holy See evolve in the direction of ever more cordial and beneficial collaboration. It is hardly necessary to emphasize before you the very special character of these relations, which immediately place them above all the controversies that so often embitter relations between states. The Holy See does not, as you know better than anyone, intend to intervene in matters or interests that belong to temporal powers. Rather, it aims to promote everywhere the upholding of certain fundamental principles of civilization and humanity, of which the Catholic religion is the vigilant guardian, and which it strives to instill in souls and institutions. Upon these principles rests the harmony of international rights and duties, and their observance depends, for the entire human family, the establishment of a true peace, that incomparable treasure, constantly threatened, of individuals and peoples. One of the tasks of the Pope, to which Our unforgettable predecessor gave unparalleled luster, is to contribute to the strengthening of this peace, founded, as He recalled with authority, upon the four pillars of truth, justice, love, and freedom. Following in His footsteps and inspired by His example, We intend to do everything that depends on Us in this area. The noble words just spoken by your Dean give Us the confident assurance that Our efforts in this regard will meet with yours. We thank God for this, and with a full heart, at the dawn of this pontificate, We invoke upon you, Excellencies and dear Gentlemen, upon your families, upon the nations you represent, and upon all the peoples of

Translated by churchlatin.ai, a product of Boyne Archives

the world, the abundance of His blessings.

[*Latin ed. p. 647*]

Acts of Pope Paul VI, 647 II, Addressed to the Most Excellent Man, John Goulart, President of the Federated Republic of Brazil.

Monsieur le Président. It is a great honor for Us to receive the visit of Your Excellency, and it pleases Us to render homage to him in return. We salute, in his person, the President of a great nation in full expansion: a nation which is very dear to Us, and which We personally visited three years ago. We thus have a happy opportunity to express Our wishes for the young and flourishing nation that Your Excellency governs and represents. It seems to Us that We can desire nothing better for Brazil than to continue to advance along the line of the wonderful progress of which it is already vigorously animated, and at the same time to remain faithful to its origins and its traditions. These, without doubt, derive from European civilization, and therefore from a fundamentally Christian source: they are religious and Catholic. We have always considered and admired Brazil as a young Catholic nation; and We wish to hope that it will always find in this qualification the reasons and the energies necessary to take the place that is due to it in the world, and to fulfill in history the mission to which Providence seems to have destined it. And We are confident that this fidelity will favor two other developments that We desire with all Our heart for this immense and splendid nation. First, the consolidation of its internal balance, through the harmonious development of citizens in respect for the laws, in concord, and in peace; secondly, its social evolution, through the progressive elevation of the less favored classes, through the accession of the entire working population to a sufficient, honorable, and modern standard of living. These are, Monsieur le Président, the wishes that spontaneously spring from Our heart towards your nation, at the very moment when We have the pleasure of welcoming its First Magistrate to the Vatican. We pray God to fulfill them, and with all Our heart We invoke upon the person of Your Excellency and upon all of Brazil the abundance of His blessings.

June 29, in the year of Our Lord 1963.

[*Latin ed. p. 648*]

648 Acta Apostolicae Sedis - Commentarium Officiale III Ad Maiestates Suas Balduinum, Belgarum Regem, et Fabiolam Reginam. * Il est pour Nous une joie profonde d'accueillir aujourd'hui Vos Majestés dans Notre demeure et de les remercier personnellement d'avoir bien voulu honorer de leur présence la cérémonie de Notre Couronnement. Il y a longtemps que Nous connaissons et aimons votre Pays. Des liens de respectueuse admiration Nous unissaient à votre grand Cardinal Mercier, de vénérée mémoire, dont un souvenir personnel a été à une place d'honneur sur Notre table de travail pendant tout le temps de Notre service comme

Translated by churchlatin.ai, a product of Boyne Archives

Substitut de la Secrétairerie d'Etat. Et son successeur aujourd'hui sur le siège de Malines a, vous le savez, toute Notre affectueuse estime. Ce que la Belgique présente d'abord à Notre esprit, c'est l'image d'un peuple jeune et dynamique, riche de valeurs spirituelles et de fidélité à l'Eglise; d'un peuple généreux qui n'hésite pas à envoyer au loin, par toute la terre, les meilleurs de ses fils et de ses filles, si bien préparés par une solide formation humaine et chrétienne, pour y annoncer l'Evangile du Christ; d'un peuple héritier d'une brillante tradition dans le domaine des sciences ecclésiastiques : tradition dont le seul nom de Louvain suffit à évoquer tout le prestige. Et comment ne pas faire une mention spéciale de l'essor qu'a pris en Belgique, depuis plusieurs décennies — à l'avant-garde, en quelque sorte, de toute la chrétienté — l'enseignement des sciences sociales? Où les directives du Pape Léon XIII trouvèrent-elles des disciples plus enthousiastes et plus décidés? C'est dire à Vos Majestés toute la place que tient leur noble Pays dans le cœur du nouveau Pape, qui, à l'égal de ses prédécesseurs, n'éprouve à son égard que des sentiments de bienveillance, Nous voudrions même dire de gratitude pour tout ce dont il a enrichi, au cours de son histoire, le patrimoine intellectuel, spirituel, apostolique de l'Eglise. Permettez-Nous d'ajouter qu'à l'estime que Nous nourrissons pour la Belgique s'ajoute celle, très sincère, qui Nous anime à l'égard de ses Souverains, dont Nous connaissons les hautes qualités et dont Nous apprécions les sentiments profondément chrétiens. C'est donc de grand cœur qu'en remerciant Vos Majestés de leur aimable visite Nous invoquons la divine assistance sur leurs Personnes et sur leurs nobles et difficiles tâches au service de leur Pays et que Nous leur accordons, ainsi qu'à toute la Belgique, une très paternelle Bénédiction Apostolique. * Die 1 Iulii a. 1963.

[*Latin ed. p. 651*]

The Acts of Pope Paul VI, page 651, inflamed the flame of Faith kindled by Saint Patrick, giving rise to a most fervent spiritual and religious life in your own land, and a burning zeal for the conversion of souls, and the spreading of the Kingdom of Our Lord Jesus Christ to every corner of the earth. So ardent is the faith of the Irish that they not only provide their own dear Island with sufficient vocations, but also give of their choicest and best to leave home and country, and to work as priests, as Brothers and Sisters, in the most difficult fields of apostolic endeavor. Innumerable are the missionaries who left your shores to bring the light and warmth of the Gospel to those sitting in darkness and in the shadow of death; incalculable the harvest of souls they gathered in the white fields of the missions. Our knowledge of your marvelous history, and Our personal experience of the warm, friendly, generous heart of the Irish, combine to strengthen Our paternal affection and special benevolence towards the Emerald Isle and its people. Through your good offices, Mister President, We send them a

Translated by churchlatin.ai, a product of Boyne Archives

most loving blessing, and We pray that God and Mary love them, and ever prosper and protect the Irish nation. To Your Excellency and your family, to the Government and Citizens of Ireland, We impart from Our heart Our particular affectionate Apostolic Benediction.

VI To the Most Excellent Men Leonidam Suzzi-Valli and Stelvium Montironi, the supreme Governors of the Republic of San Marino, or commonly "Captains Regent," it is with great pleasure that We offer you Our cordial welcome, Signori Captains Regent of San Marino, who, at the dawn of Our Pontificate, come to bring us the reverent and affectionate greetings of the sincere and strong population of the Republic of San Marino. Indeed, it has given us great pleasure to learn that you, Signori Captains Regent, also participated in the Extraordinary Missions, convened in Rome for Our coronation; and now, your presence openly assures us of the sentiments of convinced participation with which the beloved children of your glorious Republic have lived, in communion with the universal family of believers, the moments so full of promise and of hope of the recent events of the Church. We love... * July 3, 1963.

[*Latin ed. p. 652*]

Acts of the Apostolic See - Official Commentary 652, look behind you, present also in the fervor of their noble rejoicing, all your fellow citizens, in whom the noble heritage of a free and generous past, the open and honest character, the celebrated hospitality, born of grace and distinction – and above all, the fidelity to the great ideals of righteousness, of liberty, and of peace – add most illustrious merits to the purity of the ancient Catholic faith, received from the holy founder of the walled city. And this is precisely the meaning that We desire to draw from this present meeting, so long desired by Us: a testimony of faith and love to Christ, immortal and invisible King of the ages, an act of sincere and convinced devotion to the Church, which continues in the world its work of sanctification, of teaching, and of pastoral solicitude. The centuries-long history of the deserving Republic draws from this the secret of its vitality, the strength of its institutions, and above all, the freshness of those prerogatives that make it admired even before the greatest of nations: the sincere and tenacious desire for liberty and justice. This has been the glorious heritage of your Republic throughout the ages; and this, We know, is the path upon which it also walks today, and will walk in the future, for its increasing growth, for its peaceful affirmation in the ordered assembly of peoples. Our prayer, which We promise to offer constantly and ardently, asks the Lord, through the intercession of the Blessed Virgin Mary and of Saint Marinus, for the fullness of heavenly gifts upon the beloved Republic, for the Christian prosperity and joy of all individuals and families; and it is dear to Us to support this supplication with the first fruits of the Apostolic Blessing, which We bestow from the heart upon you and upon the entire Sammarinese population.

Translated by churchlatin.ai, a product of Boyne Archives

VII To the Most Excellent Sir U Thant, Secretary General of the United Nations. Sir! The Organization of the United Nations, of which you are the renowned and efficient Secretary General, is a historical reality of too great importance to leave Us indifferent to this meeting with you, which is, on the contrary, a source of lively emotion. 7 Tim. 1, 17. * July 11, 1963.

[*Latin ed. p. 654*]

To these sentiments, then, We add Our good wishes for the true prosperity of the great Organization of the United Nations, and for the happy success of its activities, to which you, Sir, are so nobly dedicated. We pray Almighty God, Our heavenly Father, to grant and fulfill these Our good wishes.

VIII To the Most Excellent Sir Anthony Segni, President of the Italian Republic.

Signor Presidente! The visit, of which Your Excellency honors Us, so soon after Our assumption to the Supreme Pontificate, and the words with which you define the meaning and attribute value to this act of courtesy and homage, deeply touch Our spirit. We cannot forget that this is the third time, within the brief span of little more than a year, that Your Excellency has come to this papal residence for similar, most elevated reasons: two meetings were held in these very rooms with the celebrated and venerated Predecessor, and, no less than the present one, they were marked by the solemnity of ceremony that was fitting to them, not that they lacked the sincere cordiality that inspired them, and which the jovial and paternal goodness of Pope John XXIII, of blessed memory, knew how to render so spontaneous and expansive. This meeting, precisely because it is so quickly and regularly subsequent to the aforementioned previous ones, demonstrates to Us, as it says to anyone who wishes to grasp the most notable and salient aspect, the perfect normality of relations existing between the Apostolic See and the Italian State. Your presence, Signor Presidente, the intention that brings you here, the official character that it assumes, and the honor itself with which We intend to receive and distinguish it, are clear proof of the peaceful and happy equilibrium that the Lateran Agreements, so arduously achieved, but now acquired to present and future history, have established between the two supreme Powers, the ecclesiastical and the... *July 24, 1963.

[*Latin ed. p. 655*]

Acta Palili, Pontificium VI, 655, in hoc puncto, unicum in mundo, exemplum maximae concordiae et delicatae cohabitationis, quod est Roma. Sic, cum Vos, Domine Praeside, ad parvam sedem temporalis Nostrae potestatis venitis, signum et instrumentum independendiae Nostrae universalis missionis spiritualis, ut salutem et honorum Populi Italici Nos offeratis, Nos gaudemus immediate salutem et honorem

Translated by churchlatin.ai, a product of Boyne Archives

eidem Nationi Italicae reddere, recognoscendo et honorando in Vobis suum supremum et dignissimum Praesidem, et suum illustrem, et etiam Nobis carum, maximum Repraesentantem. Hoc, sentimus, significat quod, ubi termini iuridici solennes et perspicui sunt ad definendum et distinguendum sacras et intangibiles spheras Ecclesiae et Civitatis, termini historici, culturales et religiosi, homines in una, et reales e duabus eadem rebus, revelant et exigent profunde communionem moralem, quae esset antistoria et nociva si negligatur, et quae, potius, deberet esse mutua officia et mutua beneficia, quae nobilitate colenda et promovenda sunt. In hoc sensu sunt vota Nostra pro dilectissima Italia, cuius praesentiam Vos hic in hoc momento personificatis: sic, ut Italia, libera et independens, semper consciam habeat clarae sui incomparabilis patrimonii moralis et religiosi, ut non iam consideret illud quasi onus saeculorum praeteritorum, sed potius quasi fons semper novarum virium ad novam culturam et modernum progressum suum, quasi stimulum ad concordiam nationalem et ducem ad renovationem socialem, quasi gloriam et sustentationem ad insertionem suam in amplissimo concilio internationali, quod iam mundus exagit. Sit gloria et sit fortuna Italiae non solum dicere, sed sentire se catholicam, et vere esse talis! Hoc, sentimus et speramus, erit titulus altissimus ad magnitudinem et prosperitatem suam; et semper erit causa cordialissima et operantissima, quae Nos faciet, sicut hodie in corde Nostro sentimus, ad Italiam, ad Caput suum, ad Autoritates suas, ad institutiones suas et ad civitatem suam, Nostram sincerissimam et paternam benedictionem reservare.

[*Latin ed. p. 656*]

Acts of the Apostolic See - Official Commentary 656 ACTS OF THE HOLY CONGREGATIONS SACRED CONSISTORY DECREE Concerning the prescriptions of canons 534 § 1 and 1532 § 1, no. 2 of the Code of Canon Law. As matters pertaining to the course of events and commerce perpetually progress, the Apostolic See has been, on more than one occasion, led to the necessity of employing new decrees concerning the prescriptions of canons 534 and 1532. Therefore, the Sacred Consistory, considering the circumstances of this age, in order that a just and equal judgment may be applied, by the mandate of His Holiness, Our Lord Paul, by Divine Providence Pope VI, promulgates the following new norms in this present Decree: 1. That thirty thousand livres or francs, of which mention is made in the aforementioned canons 534 and 1532, shall be considered as 66,000 Helvetic denarii (commonly called Francs, or Franks). 2. That one thousand livres, or francs, shall be considered as if they were a thirtieth part of the sum of 66,000, that is, two thousand two hundred (2,200) Helvetic denarii. 3. All those to whom it pertains, and the administrators of ecclesiastical goods, shall be bound by these norms. 4. Episcopal Conferences shall determine the price in each nation, in

Translated by churchlatin.ai, a product of Boyne Archives

accordance with the sums of Helvetic denarii which we have established above, and shall inform the Apostolic See of this matter. All previous prescriptions are hereby abrogated. Given in Rome, from the offices of the Sacred Consistory, on the 13th of July, 1963. CAROLUS Cardinal CONFALONIERI, Secretary. L. S. Franciscus Carpino, Assistant.

[*Latin ed. p. 657*]

Sacra Penitentiaria Apostolica 657

ACTA TRIBUNALIUM

SACRA PAENITENTIARIA APOSTOLICA

(SECTIO DE INDULGENTIIS)

I. INDULGENTIAE APOSTOLICAE

Quas Summus Pontifex Paulus PP. V, in Audiencia infrascripto Cardinali Paenitentiario Maiori die 27 Iunii 1963 impertita, benigne concessit christifidelibus, qui aliquod pietatis vel religionis obiectum, a Se vel a sacerdote potestatem habente benedictum, possident ac peculiaribus imperatis condicionibus satisfecerint.

INDULGENTIAE

1. Quisquis saltem semel in hebdomada recitare consueverit coronam Dominicam, vel aliquam ex coronis Beatae Mariae Virginis, vel rosarium ”aut saltem eius tertiam partem, vel officium parvum eiusdem B. Mariae Virginis, vel saltem vesperas aut nocturnum cum laudibus officii defunctorum, vel psalmos paenitentiales aut graduales, vel consueverit saltem semel in hebdomada aliquod opus ex illis peragere quae sub appellatione ((Operum misericordiae)) agnoscuntur, v. g. pauperes iuvare, infirmos visitare, rudes catechizare, pro vivis et defunctis exorare etc., vel Missae interesse, servatis conditionibus confessionis sacramentalis, sanctae Communionis et alicuius orationis ad mentem Summi Pontificis, lucrabitur Indulgentiam plenariam diebus Nativitatis Domini, Epiphaniae, Resurrectionis, Ascensionis, Pentecostes, Sanctae Trinitatis, Corporis Domini eiusdemque Sacri Cordis, Iesu Christi Regis, Purificationis, Annuntiationis, Assumptionis, Nativitatis, Immaculatae Conceptionis, Maternitatis B. Mariae Virginis eiusdemque Immaculati Cordis, in festis B. M. V. Reginae et a Rosario, Nativitatis S. Ioannis Baptistae, utriusque festi S. Ioseph Sponsi Deiparae Virginis (19 Martii et 1 Maii), SS. Apostolorum Petri et Pauli, Andreae,

Translated by churchlatin.ai, a product of Boyne Archives

Iacobi, Ioannis.

[*Latin ed. p. 658*]

Acts of the Apostolic See - Official Commentary 658: Thomas, Philip, and James, Bartholomew, Matthew, Simon, and Jude, Matthias, and All Saints. If anyone has not approached the sacrament of Confession and the Holy Communion, but has, with a contrite heart, prayed for a time according to the mind of the Supreme Pontiff, he shall gain, on each of the aforementioned days, a partial Indulgence of seven years. Furthermore, whoever performs any of the aforementioned works of piety or charity, shall, each time he performs them, gain a partial Indulgence of three years.

2. Priests, who, without any legitimate impediment, are accustomed to celebrating the Holy Mass daily, shall gain a plenary Indulgence on the aforementioned feast days, together with sacramental Confession and prayer according to the mind of the Supreme Pontiff. Whoever does this shall acquire a partial Indulgence of five years.

3. Whoever is bound by the recitation of the Divine Office, and, complying with this obligation, shall gain a plenary Indulgence on the same aforementioned feast days, observing also the conditions of sacramental Confession, the Holy Communion, and prayer according to the mind of the Supreme Pontiff. Whoever performs this, even with a contrite heart, shall gain a partial Indulgence of five years each time.

4. Whoever, at the first light of dawn, then at midday, and then before evening, or whenever he is able afterwards, recites the prayer commonly known as the Angelus, and during the Paschal season, the Regina Caeli, or, if he is ignorant of these prayers, recites five times the Hail Mary; and also, before the first hour of the night, recites the Psalm De profundis, or, if he does not know it, the Our Father with the Hail Mary and Requiem, shall gain a partial Indulgence of five hundred days.

5. He shall acquire the same Indulgence who, on any Friday of the Passion and Death of Our Lord Jesus Christ, has piously reflected upon it, and has devoutly recited the Our Father and the Angelic Salutation three times.

6. Whoever has examined his conscience and sincerely detested his sins with the purpose of amending himself, and has devoutly recited once the Our Father, Hail Mary, and Glory Be to the honor of the Most Holy Trinity, or five times the Glory Be in memory of the Five Wounds of Our Lord Jesus Christ, shall gain an Indulgence of three hundred days.

7. Whoever has prayed for the dying, reciting at least once the Our Father with the Hail Mary, shall gain a partial Indulgence of one hundred days.

[*Latin ed. p. 659*]

Sacra Penitentiaria Apostolica 659, 8. Finally, he who, being in the hour of death, has commendably entrusted his soul to God, and, having been duly confessed and strengthened by the sacred Synaxis, or at least contrite, has

Translated by churchlatin.ai, a product of Boyne Archives

devoutly invoked the Most Holy Name of Jesus, if he can with his mouth, and if not, with his heart, and has patiently accepted death as the price of sin, shall obtain a plenary Indulgence.

ADMONITIONS:

1. Only crowns, rosaries, crosses, crucifixes, small religious statues, and sacred medals are suitable for receiving the blessing for obtaining Apostolic Indulgences, provided they are not made of tin, lead, blown glass, or any similar material that can easily be broken or consumed.

2. Images of Saints should depict only those who have been duly canonized or are recorded in approved martyrologies.

3. In order for someone to be able to gain Apostolic Indulgences, it is necessary that they wear upon themselves or decently keep in their house some of the things that have been blessed by the Supreme Pontiff himself or by a priest with the faculty to do so.

4. By the express declaration of the Most Holy Lord, the granting of Apostolic Indulgences does not in any way diminish Indulgences that have already been granted by the Supreme Pontiffs for prayers, pious exercises, or works performed.

Given in Rome, from the offices of the Sacred Penitentiary, on the 27th of June, 1963.

F. L. m

Card. CENTO, Major Penitentiary

s. I. Sessolo, Regent II

Prayer for the Missions to be recited by priests, enriched with Indulgences:

O Divine Savior, who sent the Apostles to all nations, make our priestly service fruitful and persevering, so that it may be beneficial to our brothers and sisters, both near and far, and may kindle powerful lights of doctrine and charity. With your arms outstretched on the Cross, you call and attract all men, whom you desire to save. Make us your disciples, attentive and patient, faithful to your...

[*Latin ed. p. 660*]

660 Acta Apostolicae Sedis - An Official Commentary on the duties entrusted to us by obedience, but ever ready to carry everywhere the fire which You have kindled in the world. We shall one day have to give account to You not only of our own lives and salvation, but also of that of the entire human race, for whom You gave Your precious Blood. Ministers of Your infinite love, it is beautiful to live, to sacrifice ourselves, and even to die, if it be necessary, for the sublime ideal of missionary endeavor. O Lord, let this persuasive invitation be felt by all priests, to whom the vocation infuses zeal for holy ministry, for generous sacrifice, and for supernatural charity. Following the example of Mary, sweetest Mother of Yours and

Translated by churchlatin.ai, a product of Boyne Archives

ours, of St. Joseph, and of the Apostles, Your first missionaries. In Your Spirit, to the glory of the Father. Amen. On July 18, 1963, the Most Holy Father, Pope Paul VI, deigned benignly to grant the following Indulgences: 1) A partial indulgence of three years to priests who have at least devoutly recited [the prayers]; 2) A plenary indulgence, to be acquired without any conditions, if, during the present and perpetual Apostolic Letter, they daily and completely fulfill the prescribed prayers, provided that they receive absolution from their sins and, if possible, perform an act of contrition at least once during that month, and, if possible, perform the work during the upcoming expedition. Card. CENTO, Major Penitentiary. L. © S. I. Sessolo, Regent.

[*Latin ed. p. 661*]

SACRED ROMAN ROTA 661. SACRED ROMAN ROTA. Summons by edict. IN BOLIVIA. Concerning the nullity of marriage (Promoter of Justice - Del Carpio - Guevara). Since the current place of residence of the Lady Josephine De Guevara is unknown, in the aforementioned cause, we summon her to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Roma), on the eleventh hour of the day of October 21, 1963, to resolve doubts or to subscribe to the following doubts: Whether there exists a nullity in the sentence of the second instance in this case? And whether there exists a nullity in the marriage itself? The Ordinary of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Josephine De Guevara, must, insofar as possible, transmit this summons.

F. Brennan, Dean. From the Chancery of the Tribunal of the S. Rota, on May 29th, in the year 1963. Marius F. Pompedda, Notary.

[*Latin ed. p. 662*]

Acta Apostolicae Sedis - Commentarium, Officiale 662 DIARIUM ROMANAE CURIAE. Die Saturni, vicesimo nono mensis Iunii anno millesimo nongentesimo sexagesimo tertio, Sanctissimus Pater Paulus VI, Suam Excellentiam Dominum Ioannem GOULART, Praesidem Civitatum Foederatarum Brasiliae, accipit. Die Lunae, primo mensis Iulii anno millesimo nongentesimo sexagesimo tertio, Sanctissimus Pater, Majestates Suas, Regem BALDOVINUM et Reginam FABIOLAM, Regentes Belgii, accipit. Die Martis, secundo mensis Iulii anno millesimo nongentesimo sexagesimo tertio, Sanctissimus Pater, Suam Excellentiam Dominum JOHN F. KENNEDY, Praesidem Civitatum Foederatarum Americae, accipit. Die Martis, secundo mensis Iulii anno millesimo nongentesimo sexagesimo tertio, Sanctissimus Pater, Suam Excellentiam Dominum EAMONEM DE VALERA, Praesidem Hiberniae, accipit. Die Mercurii, tertio mensis Iulii anno millesimo nongentesimo sexagesimo tertio, Sanctissimum Patrem,

Translated by churchlatin.ai, a product of Boyne Archives

Suas Excellentias Dominos LEONIDAM SUZZI-VALLI et STELVIO MONTIRONI, Capitani Regentes Republicae Sancti Marini, accipiunt. Die Lunae, octavo mensis Iulii anno millesimo nongentesimo sexagesimo tertio, Sanctissimus Pater, in sollemni Audientia, ad praebendam Litteras Credentiales, Suam Excellentiam Professorem PEDRO LIRA URQUIETA, Legatum Extraordinarium et Plenipotenentiarium Chilii, accipit. Die Iovis, undecimo mensis Iulii anno millesimo nongentesimo sexagesimo tertio, Sanctissimus Pater, Suam Excellentiam Dominum U THANT, Secretarium Generalem Organizationis Nationum Unitarum, accipit. Die Martis, sedecimo mensis Iulii anno millesimo nongentesimo sexagesimo tertio, Sanctissimus Pater, in sollemni Audientia, ad praebendam Litteras Credentiales,

[*Latin ed. p. 663*]

From the Roman Curia Diary, 663. To His Excellency, Professor Luis Beltranena Sinibaldi, Extraordinary and Plenipotentiary Ambassador of Guatemala. On Wednesday, July 24, 1963, the Holy Father received in a solemn Audience His Excellency, the Honorable Professor Antonio Segni, President of the Italian Republic.

SECRETARY OF STATE

HONORS

By Apostolic Brief, the Holy Father Paul V I, happily reigning, deigned to bestow:

The Grand Cross of the Order of Saint Pius: June 26, 1963.

Upon His Excellency, Professor Leone Giovanni, President of the Council of the Italian Republic.

By Apostolic Briefs, the Holy Father John XXIII, of venerable memory, deigned to bestow:

The Grand Cross of the Order of Saint Pius: May 31, 1963.

Upon Professor Valdoni Pietro (Rome).

Upon Professor Gasbarrini Antonio (Bologna).

The Grand Cross of the Order of Saint Gregory the Great, civil class: May 31, 1963.

Upon Professor Mazzoni Pietro (Rome).

[*Latin ed. p. 664*]

Acts of the Apostolic See - Official Commentary 664 NECROLOGY May 29 » June 16 » » » » 20 24 1 4 » » July » 5 6 » 15 16 20 22 25 1963. Monsignor Dal Monte Inácio Joâo, Bishop of Guaxupé. » Monsignor Cavallero José María, Bishop of Minas. » Monsignor Guiller Félix, titular Bishop of Antioch al Meandro. » Monsignor Vielmo Cesare Gerardo M., titular

Translated by churchlatin.ai, a product of Boyne Archives

Bishop of Ariasso. Monsignor Norton John Francis, Bishop of Bathurst. Monsignor Girbeau Jean, Archbishop-Bishop of Nîmes. Monsignor Riofrío Juan María, Bishop of Loja. Monsignor De Nadal Luís Felipe, Bishop of Uruguaiana. Monsignor Kilzi Leontios, titular Bishop of Palmira dei Melchiti. Monsignor di Girolamo Nicola Maria, Bishop of Caiazzo. Monsignor Golinski Zdzislaw, Bishop of Czestochowa. Monsignor Vovk Anton, Archbishop of Ljubljana. Monsignor Chiapperò Pier Giorgio, titular Bishop of Cibira. Monsignor O'Hara Gerald Patrick, titular Archbishop of Pessinonte, Apostolic Delegate in Great Britain. Monsignor Baldelli Ferdinando, titular Bishop of Aperle. The Most Reverend Cardinal Valeri Valerio, of the titular church of Saint Sylvester in Capite, Prefect of the Sacred Congregation of Religious. » Monsignor Campbell Donald Alphonsus, Archbishop of Glasgow. Monsignor Soegijapranata Albert, Archbishop of Semarang. Monsignor Peruzzo Giovanni Battista, Bishop of Agrigento. Monsignor Byrne Edwin Vincent, Archbishop of Santa Fe (U.S.A.).

[*Latin ed. p. 665*]

Year and Volume LV, September 20, 1963 (Series III, Volume V) - No. 12. ACTA APOSOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace - Vatican. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. APOSTOLIC LETTERS GRANTED BY SPECIAL MOTU PROPRIO. Certain privileges are granted to ecclesiastical conclavists. PAULUS PP. VI. Having recently been raised to the summit of the Holy See by divine providence, we gladly turn our attention to those Prelates and clerics who were present at the recent Conclave, whether as officials faithfully fulfilling their respective duties, or as Cardinals accompanying the Holy Roman Church in the Conclave. Indeed, we desire to signify our paternal charity and benevolence to them, and since we believe that they desire nothing more than some spiritual benefit, fitting and appropriate to their priestly condition and dignity, we gladly grant it to them. Therefore, by special Motu Proprio and with certain knowledge, we grant to those ecclesiastical men, whose names are written below, the privilege of the portable altar, according to canon 822, paragraph 3 of the Code of Canon Law, not so that they may use it entirely every day, since it is most fitting that the priest, established for the people, may perform the divine service at the altar in the sacred buildings, for the convenience of the faithful, especially on festive days; but so that in those...

[*Latin ed. p. 666*]

666 Acta Apostolicae Sedis - Official Commentary on matters pertaining to it, so that, whether due to infirm health, or inconvenience, or another legitimate cause, they may avail themselves of the portable altar. We decree, however, that they not make use of this gracious privilege on the most

Translated by churchlatin.ai, a product of Boyne Archives

solemn feast days, or on other days which the Ordinary himself, according to his prudent judgment, may deem should be excluded. To these same priests, we grant that they may receive, once gratuitously, thanks and provisions from any benefices conferred upon them, and the Apostolic Letters pertaining to them. Finally, we wish to grant to these same ecclesiastical men one of the silver coins which are struck for the memory of that day on which the insignia of the Supreme Pontificate were received with solemn rite. Contrary provisions notwithstanding, even those deserving of special mention. Given at Rome, at Saint Peter's, on the second day of the month of July, in the year one thousand eight hundred and sixty-three, in the first year of Our Pontificate. PAULUS PP. V I INDEX CLERICORUM CONCLAVISTARUM Franciscus Carpino, Archbishop titular of Serdica, Secretary of the Congregation. Henricus Leonidas Dante, Archbishop titular of Carpasia, Prefect of the Apostolic Ceremonies. Petrus Canisius vanLierde, O. E. S. A., Bishop titular of Porphyreon, Prefect of the Sacristy of the Holy See. Hyginus, Cardinal Felix Costantini Salvator Pappalardo Salvator Capoferri, Master of Ceremonies. Adon Terzariol, Master of Ceremonies.

[*Latin ed. p. 667*]

Acts of Pope Paul VI, Horatius, Master of Ceremonies. Cocchetti, Arnold, Fattinnanzi. Anthony, Caretta, Vitus, Master of Ceremonies. Master of Ceremonies. Master of Ceremonies. Gemmiti, Angelus Di Pasquale, Master of Ceremonies. Renatus Balzanelli, Master of Ceremonies. Gilbert Agustoni, Raimundus Iosephus Alves, Paulus Geurts, Iulius Motta Atienza, Iosephus Baker, Gallisà, Camillus Gil, Eduardus Goffinet Torres Atrio, Laurentius J. Bamanyisa, Sergius Vincentius, Hieronymus Gozdziewicz, Barale Goretti, Venceslaus Barra, Aemilius Graselli, Cliffordus Iosephus Bergin, Grazian Antonius Berloco, P. Prosper Grech, Aloisius Bogliolo, Helmodus Hempfer, Ivo Antonius Calliari, Thomas Heneghan, Vinicius CARTACCI, Ignatius Desiderius Sanctes Juárez, Prata Daniel Colson, Iacobus Lamarche Cronin, Donatus de Imbò, Silvius Ltjoni Bonis, Marcellus D. Defresne, Hubertus Luthe, Iosephus DeMarchi, Paschalis Macchi, Petrus Iacobus DeNicolò, Beniaminus Marino, E. Sergius Denti, Hannibal Ivanus Georgius Medina, E. Dias Matta, Marius DiSora, Ioannes Americus doCouto, Oliveira, Ioannes O'Hara, P. Benedictus Iacobus Orlandi, Dantes Pasquinelli, SS. D'Orazio, R. C. Nedbal, P. Alfonsus Maria Ferrini, Emmanuel Pavón, Martin, Arnaldus Ioannes Carolus, Raphaël Fraccaroli, Funghini Pereira da Conceiçao, Rocha.

[*Latin ed. p. 668*]

Acta Apostolicae Sedis - Official Commentary 668 Bartholomew, Robert Pesce, Aloysius Albertus Pla, Ioannes Nersis Rawden, Sennott, Setian, Iosephus Siao, Petrus Riches, Salvator Carolus Rosales, Stillhard, p.F.M., P. Gerardus Ruiz, C. M. F., Raphaël Vacca, Antonius Sainz - Pardo, Moreno, Car-

Translated by churchlatin.ai, a product of Boyne Archives

olus Vargas, Stephanus Silvius Zardon, Schmidt.

LETTERS

I. To His Eminence, the Most Reverend Father Alfonsus, titular of Saint Callixtus, in the Holy Roman Church, Cardinal, Archbishop of Naples and Bishop of Pozzuoli, completing ten years from the beginning of his priesthood.

PAULUS PP. VI

Beloved Son, health and the Apostolic Blessing.

This year you celebrate the anniversary of the day on which you were raised to the sacred order of the priesthood. And, as news has reached Us, the solemn commemoration of this anniversary will be adorned with public expressions of joy by the clergy and the Christian faithful of the archdiocese of Naples and the diocese of Pozzuoli, which you govern. This is both fitting and beneficial, since both the labors and the festive celebrations of the pious pastor pertain to the community of the entire flock. And so that this joy may be filled with even greater delight, Our sentiments, eager to respond to your affection, convey through these letters all that is good, salutary, and desirable to you, Beloved Son. We are very pleased that we now have the opportunity to offer you congratulations for the sacred ministry that you have so fruitfully carried out over so much time. Indeed, with the help of heavenly grace, and confident in its protection, you have proven yourself to be a generous, prudent, and never idle pastor. Endowed with a love of religion, a greatness of spirit, and prudence in the conduct of affairs, you have accomplished much in both your sees, for the benefit of the sacred matters, for social affairs, and especially for schools and young people.

[*Latin ed. p. 669*]

Acts of Pope Paul VI, page 669, and you have stirred up [others], and these will remain as enduring monuments of your concern for posterity. Let the words of St. Leo the Great, which seem to encourage your endeavors, remain with you always, in your councils, your thoughts, and your actions: "Let us follow charity, without which no virtue can flourish, so that through this, by which Christ descended to us, we too may ascend to Him." – 1 It is a weighty task, but not a trivial merit, which God alone will justly reward, and which, through the secret solace of a good conscience, leads and impels towards greater growth. For truly, to live well is to act well. We earnestly desire that this singular celebration, strengthened by the bond of love, confirmed by the ties of concord, and nourished by the study of faith, may contribute to the progress of Christian life here and leave lasting traces. As your fiftieth anniversary of the priesthood approaches, we grant you the faculty, so that, on whatever day you choose, in the presence of the

Translated by churchlatin.ai, a product of Boyne Archives

Christian faithful, you may, in our name and with our authority, impart the plenary Indulgence. Finally, we have nothing left to do but to impart to you, our beloved Son, and to your Auxiliary Bishops, and to the entire flock entrusted to your care, our Apostolic Blessing, with a willing and joyful heart. From the Vatican, on the twenty-fourth day of the month of June, in the year 1963, during the first year of our pontificate. PAUL VI, POPE. II To His Eminence, Father Joseph, titular of St. Priscilla, of the Holy Roman Church, Cardinal da Costa Nunes, celebrating the sixtieth year since the beginning of his priesthood. To you, our beloved Son, as you prepare to celebrate the sixtieth year since the beginning of your priesthood, we offer our greetings and wishes, which we have conceived with a thoughtful mind and expressed in clear words. And so that we may gladly do this to increase the joy of this holy anniversary, as you rightly and deservedly experience the memory of it, two sentiments fill our heart, namely, feelings of benevolence and high esteem. 1 Sermon LXXIV, chapter V. Migne, P. h. 54, 400.

[*Latin ed. p. 670*]

Acts of the Apostolic See - Official Commentary 670. Looking back on the spaces of your hitherto exact life, it is truly fitting that you give thanks to God, who, in a multitude of sacred duties diligently and fruitfully performed, has been a generous and ever-present helper and comforter to you amidst so many vicissitudes. It will be pleasing to you now, especially, to recall the long labors which, as Bishop of Macao and afterwards as Archbishop of Goa and Daman, bearing the title of Patriarch of the Orient, you have expended for the glory of Christ and for the advancement of the souls entrusted to you, and the visible results and fruits of these labors remain. Called to Rome, you were first created a Prefect of the Apostolic Palace by the interim Prefect, and then by our blessed and revered predecessor John XXIII, who wished to adorn your merits with a reward, you were admitted to the College of Cardinals. We ask from God, through fervent prayer, heavenly light and strength, that you may, with renewed purpose and keen energy, lead a life dedicated to God, flourishing, serene in virtues, and active in all things, pleasing to all: "May the Lord preserve your coming and going, now and forever." Amen. These things being so clearly foretold, we, your most beloved Son, impart to you our Apostolic Blessing, and we wish that it may also extend to all those who will participate in this sacred anniversary. From the Vatican, on the sixteenth day of the month of July, in the year 1963, in the first year of our pontificate. PAULUS PP. VI. To His Eminence, the Most Reverend Father Ferdinand, titular of St. Eustachius, Cardinal of the Holy Roman Church, Major Penitentiary, celebrating his eightieth birthday. We do not wish to pass by, without offering you our greetings, this auspicious day, which you are soon to celebrate as your eightieth birthday, a day which is customarily observed with festive rites.

Translated by churchlatin.ai, a product of Boyne Archives

These things truly signify our very great affection for you and openly declare our high esteem. As if placed on some summit or peak, you have...

[*Latin ed. p. 671*]

The Acts of Pope Paul VI, page 671: "For a great age passes for mortals, and, turning your mind back, consider the many arduous labors undertaken for the Church with you, and count individually all the gifts and benefits conferred upon you by God, and weigh them carefully. May you offer due thanks for this heavenly generosity, and, with renewed strength, never relax your diligent study, and, dedicating yourself entirely to weighty and useful duties, may you shine forth with increasing virtue in your vows. Know that you deserve this praise! For to burn with holy fire is like perpetual flourishing youth. Therefore, we pray to you with fervent prayers, that, strengthened more and more by faith, joyful in hope, and eager in charity, you may lead a long and fruitful life, and that you may rightly and properly apply to yourself the most holy words of the Psalmist, full of alacrity and confidence: 'Unto thee, O my helper, will I sing, for thou art God my defence: my God my mercy.'"

These things, sincerely promised, we impart to you, our beloved Son, and to all those who will surround you with a festive celebration for your eightieth birthday, the Apostolic Blessing with all our heart. From the Vatican, on the twenty-fifth day of the month of July, in the year 1963, the first of Our pontificate.

PAUL PP. VI

ALLOCUTIONS

I. To His Eminence the Cardinal, by virtue of his office, the Prefect of the City; to His Eminence the Cardinal, Pro-Vicar General; to His Excellency the Sacred Officials serving in the City. Auxiliary Bishops, Reverend Officials of the Vicariate, officials of the City and their assistants, who have shown obedience to the Most Blessed Father recently elected.

To the Most Reverend and dearest Cardinal Micara, and to all those who are with you or who are represented, our first greeting, our first blessing of our new apostolic office. For indeed, assuming this highest and most formidable succession, which...

[*Latin ed. p. 672*]

Acta Apostolicae Sedis - Commentarium Officiale 672. It derives from the Apostle Peter, and we wish to bring to the attention of Our conscience, as well as to you, children and brothers, and to all who observe us in this trembling and solemn hour, that the first title of Our mission and Our authority is that of being Bishop of Rome. We wish to silence, at this moment, the immense echoes that immediately resound in Our spirit from

Translated by churchlatin.ai, a product of Boyne Archives

this fateful name, Rome, reserving for other occasions to hear its wonderful and mysterious resonances, in order to quickly approach this sweetest and most terrible reality, the first that detaches Us from what was Ours, and which first binds Us to a concrete duty, namely, the pastoral care of this beloved City, of this Roman Church, which, because it is "the head and mother of all the Churches," has, above all others, the vocation to the primacy of fidelity and perfection in the Christian life. We know that we are immediately speaking of great and serious things: great, because the splendor of holiness and the wealth of religious traditions for which Rome is first and unique in the world, fascinate and move Our spirit; to recognize, study, venerate, disseminate, and revive such a spiritual heritage is an attraction so passionate that it almost makes one forget the difficulties that the preservation and revival of such a heritage entail. It is almost the case of immediately immersing oneself in this exciting work, hoping that from its own resources, indications, energies, and graces will be indicated that support and make Our weak forces suitable for the immense undertaking; it is not in vain that one can trust in the assistance of the Apostles Peter and Paul, of so many Martyrs, and of so many Saints, who have made this blessed land not only illustrious, but fruitful; it is not in vain that we know that the "Roman faith" carries with it a divine promise, which forever protects its firmness and life. But we also know that precisely such a divine promise does not exempt the apostle from his labor, even if it should be the extreme labor of the testimony of blood, so much does it urge and comfort him. Thus, under the protection of the divine assistance, For it is God who worketh in you, both to will and to accomplish, according to his good will, Our humble, but tireless, collaboration in the plan of salvation is indispensable. And it is at this point that the commitment of Rome to be a Christian city, indeed a school and example to the entire Church and to the world, of a truly faithful life to Jesus Christ and His Gospel, makes Us feel its gravity. We remember that we know enough about the religious life of Rome, having spent thirty-four years of Our priesthood here, having known most worthy and beloved people here; having known most pious sacred places here.

[*Latin ed. p. 673*]

The Acts of Pope Paul VI, paragraph 673, speak of traditions so rich in royal splendor and popular sincerity; but we also know what are the new religious needs of the City, what are the practical difficulties in satisfying them, and what are the formidable questions that the cosmopolitan character of the City itself, its urban expansion, the invasion of all currents of modern culture and custom, create for pastoral action, to which we, together with you, must dedicate our very first concerns. Our stay in Milan, as Archbishop of that city, which boasts two illustrious, if any ever were, champions of episcopal and pastoral virtues as its patron saints, has pre-

Translated by churchlatin.ai, a product of Boyne Archives

pared us for this pastoral encounter of the sacred ministry with the most characteristic expressions of modern life. We cannot recall this period of our humble existence without thanking God for having given us, along with the burden and the strain of a ministry enormously superior to our capabilities, the incomparable experience of a tradition that, deriving from Saint Ambrose, still provides fresh sources of spiritual life, and from Saint Charles still draws the fundamental norm of its vitality; and for having, so to speak, trained us in dialogue, certainly not yet expert in an effective language, with the powerful, almost indefinable, almost inaccessible, host of protagonists of the modern world: scientists, artists, industrialists, economic operators, and that which arises, a giant but sometimes still suffering and restless, the working man. And that experience, which has caused us ineffable anxieties, but also so many unexpected and undeserved consolations, has confirmed us in a twofold conviction, which, from the very dawn of our pontificate, we wish to confide to you first of all. Namely: the evangelization of the world, even of this our modern world, so often profane and often hostile to religion, depends most of all, as Christ established, as the Church constantly proclaims, on the Clergy. No age, perhaps, has ever been historically, either by nature or by deliberate intention, so alien and contrary to the Priesthood and its religious mission as the present one; and at the same time, no age like ours has proven so in need, and we will say more (almost opening up a great hope before us), susceptible to the pastoral assistance of good and zealous Priests. This is well known. But what importance does it assume before anyone who is responsible, thoughtful, and desirous of the true prosperity of today's society; what secret voice can it pronounce in the heart of that youth, which feels the anxiety of a...

[*Latin ed. p. 674*]

Acta Apostolicae Sedis - Commentarium Officiale 674: concerning a mission, of heroism, of a vocation, to give to this our marvelous and yet fearsome modern world a new, a living Christian face! The other conviction is that the Clergy entrusted with the care of souls, disciplined within the age-old structure of the Parish, entirely dedicated to the service of souls, fully aware of the privilege of sacrifice and charity, to be at every hour, for every need, with every class of faithful and of those far from the faith, in direct contact with humanity, pulsating with greatness and misery, to instill in it the balm of the Word and of Grace, deserves first our consideration, our affection, our support, and our blessing. Not that, not that within the Church of God other countless vocations and functions are to be postponed, or forgotten; certainly not. And not that the parish institution alone is capable of meeting the many and complex needs of evangelization and Christian formation. And not that, we will add, the Laity, our most beloved and most worthy Catholic Laity, is superfluous to the great and

Translated by churchlatin.ai, a product of Boyne Archives

common effort of making Christ live in the world. But we simply believe that this ancient and venerable structure of the Parish has an indispensable and highly relevant mission; it is its duty to create the first community of the Christian people; to initiate and gather the people in the normal expression of liturgical life; to preserve and revive the faith in the people of today; to provide it with the school of the saving doctrine of Christ; to practice in feeling and in deed the humble charity of good and fraternal works. Therefore, to you, beloved Parish Priests and Assistant Parish Priests, of our new and most holy diocese, the expression of our paternal solidarity; to you, the warmest encouragement to continue in your providential labor; to you, the recommendation that is most dear to us, to offer every assistance to the youth; to you, the most heartfelt exhortation to place in Christ the Lord the most filial confidence; to you, the prayer that the most blessed Virgin Mary may keep your lives immaculate, and with our Saints, your consolers, may alleviate your labors; to you, with our Cardinal Vicar and all who assist in his mission, our affectionate blessing.

[*Latin ed. p. 675*]

Acts of Pope Paul VI, 675, II. To the daily journalists of various nations, kindly received by the newly elected Supreme Pontiff.

Gentlemen, this meeting, preceded by the courteous words of Agne Hamrin and Mario Missiroli, first of all offers us the opportunity to thank you, gentlemen Representatives of the Italian and foreign press, and with you, the vast network of people and services of the press connected to you, for the publicity that, through your efforts, has been given to two great events concerning the Holy See, the Catholic Church, and the entire world; namely, the death, all the more painful to our human hearts the more pious and admirable it was, of Our immediate Predecessor, the beloved and wise John XXIII: the echo that the press, along with other communication services, has given to this event has been great and reverent, and through its religious and human tones, it has moved the world, and has transformed this sad and inexorable event into a chorus of sentiments and voices that, at the same time, have revealed, in its singular greatness, the human and evangelical goodness of the Pope who died, and have aroused in the hearts of people throughout the world a unanimous and certainly beneficial emotion, such as is felt for a Father common to all, who, like Christ, has done good to all, who has bestowed upon all a message of concord, of peace, and of hope. For this publicity, in its entirety, so worthy and reverent, We owe You Our praise and Our gratitude; We believe that both are in accordance with the praise and gratitude of Your countless readers.

The other event, which you have also diligently illustrated, is the recent Conclave, from which We have emerged burdened with the weight of the keys of Peter, and of which you are preparing to give news, impressions,

Translated by churchlatin.ai, a product of Boyne Archives

predictions, and comments, by disseminating the great concluding ceremony of tomorrow. Must We temper the expression of Our gratitude for that which is somewhat fanciful, inaccurate, or inopportune, which in the account and interpretation of this event, so closely related to Our person and so controlled by public opinion, has sometimes been observed? We will be lenient towards these – alas! – not uncommon journalistic judgments, and instead direct our gaze towards the...

[*Latin ed. p. 676*]

676 Acta Apostolicae Sedis - The official record, possessing a significant value for your informative service; and having observed, in its entirety, your regard and benevolence towards Our humble person, and your seriousness and deference towards the Holy See, We shall gladly bestow upon you the reward of Our praise and Our gratitude. And behold, this very encounter presents Us with another propitious occasion, which We deem even more important and felicitous than the first; namely, to rediscover and almost to measure the relationships, existing or possible, between Our apostolic ministry and your profession as journalists. The subject matter appears to Us so beautiful and so fruitful, that We do not believe We can adequately explore it with these very brief words. But above all, We cannot remain silent about a circumstance that We believe merits, from Our side, a discreet mention, albeit modest; and the circumstance is that Our father, Giorgio Montini, to whom We owe, with our natural life, so much, so much of Our spiritual life, was, among other things, a journalist. A journalist of other times, it is known, and a journalist for many years, director of a modest, but courageous, provincial newspaper; but if We were to say by what conscience of his profession and by what moral virtues he was sustained, We believe that, without being swayed by affection, We could easily delineate the profile of one who conceives of the press as a splendid and courageous mission in the service of truth, of democracy, of progress, of the common good, in a word. But We simply allude to this circumstance, not to give praise to that most worthy and to Us most dear man, but to say to you, gentlemen Journalists, what predisposition to sympathy, to esteem, to trust exists in Our heart for what you are and for what you do. Our domestic upbringing, We would say, makes Us one of you! It makes you colleagues and friends! Therefore, consider how this relationship between Our apostolic office and your profession as animators of the press finds in Our spirit the most favorable foundation. To which We could add that of Saint Paul, under whose protection and inspiration We have wished to place Our pontifical function. It is almost a commonplace to recognize in Saint Paul, author of epistles that seem to aim, with their doctrinal, educational, and disseminatory purposes, at certain goals that the press still proposes today, a forerunner of journalism in the service of ideas. We will not dwell on this parallelism, which would require so many precautions

Translated by churchlatin.ai, a product of Boyne Archives

and reservations; rather, We will say that the anxiety for universal evangelization, characteristic of the Apostle of the Gentiles, is already in Our heart, and We humbly pray that He may make it inextinguishable.

[*Latin ed. p. 677*]

Acts of Pope Paul VI, 677: efficacious and operative; and this concern leads Us to consider, with immense respect and profound admiration, the capacity with which you are so richly endowed, to spread the news, the word, the thought, the truth. We look at you almost with astonishment! What instruments, what power is yours! And although the Christian apostolate today employs considerable instrumental resources, and although the Catholic press, both here and throughout the world, asserts itself in the public sphere with truly worthy and numerous endeavors, we must recognize, in comparison with the means at the disposal of the profane press, the disparity that exists with respect to the means given to the dissemination of the evangelical message and the ecclesiastical magisterium that follows it, and what superiority is yours; and what poverty that of the teacher of Christian truth, that of the missionary, and, in certain respects, that of Catholic culture. But we will not say this with a bitter feeling of envy; but rather with a twofold hope in our hearts; namely, that the Christian message, of which we are the most interested and most responsible heralds, possesses within itself a virtue of irradiation and persuasion, which is not measured by the means, often so inferior to the dignity and the needs of the message itself, but by its intrinsic charisma of truth. "It pleased God," says St. Paul, "to make foolish the wisdom of the wise, and to make weak the strength of the mighty," (1 Corinthians 1:21) that is, to save those who believe through a humble preaching, a dissemination, devoid of outwardly attractive and impressive means. And we hope that this miracle will continue! Secondly, we are encouraged by the hope, a great hope, that the modern press, even the profane press, will desire to render some spontaneous and noble service to the message of Christ, some human and precious testimony, as has indeed happened on the occasions mentioned. And we are all the more confident that this desirable and honorable phenomenon will be reproduced, because we believe that a high concept of the function of the press in the modern world guides your activity and confers upon it a dignity of thought and conduct, which will easily find in the modern humanism, reborn from and within the Church – as the latest encyclicals of Pope John attest – a coincidence of ideas and sentiments, to which it will be easy and noble for the press to give voice in the world. And finally, our confidence is strengthened by the anticipation of the forthcoming resumption of the Ecumenical Council. It will be Our concern to offer to you, 1 Corinthians

Translated by churchlatin.ai, a product of Boyne Archives

1:21.

[*Latin ed. p. 678*]

678 Acta Apostolicae Sedis - Commentarium Officiale. As during the first session, we offer every possible assistance, so that your work may be facilitated; and we will do everything possible, so that you may know, at the appropriate times and in the proper forms, the matters that concern your eagerness for news and your speed of transmission, always confident that your integrity and understanding will make us happy, and never regretful, for having given you a friendly welcome and careful assistance. We will also help you, always according to our abilities, to understand the true nature and spirit of the events to which you dedicate your service, which should not be guided, as sometimes happens, by the criteria that usually inspire it and that classify the affairs of the Church according to profane and political categories, which are not suitable for these matters themselves, but often distort them, but must take into account what truly informs the life of the Church, namely its religious and moral purposes and its characteristic spiritual qualities. All this, Gentlemen, tells you how we desire that the relationships between Our ministry and your profession, between the Holy See and the national and international press, between Our person and yourselves, be friendly, loyal, mutually understanding and considerate, and mutually beneficial and satisfying. Your presence at this meeting and the words that we have just heard give us a welcome assurance of this; which, on Our part, we reciprocate with the Apostolic Blessing.

To the honorable Governor of the City of Rome and to the assembly of Municipal Administrators, who have rendered the office of honor and observance to the Supreme Pontiff. We are very pleased and honored to welcome your visit, Mr. Mayor of Rome, and with you, that of the municipal council of the City, and thus to receive the official greeting and respectful tribute of the civil administration, a qualified expression of the Roman population. The relationship that Our elevation to the episcopate of Rome, and therefore to the Supreme Pontificate, creates between the City and Our ministry and Our person, evokes in Our spirit a powerful wave of emotion and admiration, reviving in Us the majestic and mysterious image of the *Die 8 Iulii mensis a. 1963.*

[*Latin ed. p. 679*]

The Acts of Pope Paul VI, page 679, concerning Rome, its history, and its mission; for indeed, the contemplation that this City inspires in the mind and heart of those who merely wish to recall its glories, and who can discern within its history some singular design, is never exhausted, immediately revealing transcendent meanings. But if We now seek to contain this tumult of memories, thoughts, and impressions that springs forth from the name of Rome, in order to give first and unique place to the dominant

Translated by churchlatin.ai, a product of Boyne Archives

sentiment in Our soul, We shall say that the love for this your and Our Rome encompasses, simplifies, and utilizes every other sentiment; the love, not only of those who know the highest titles of this very City, to be the most beloved and exalted, and not only of those who, having spent the greater part of their lives there, can consider it their own; but the love of those who, by a mysterious counsel of Providence, are made pastors of Rome, that is, fathers, teachers, guides according to the Gospel, entrusted with its spiritual welfare and responsible for its Christian and Catholic life. Our affection, We would say, Our passion for Rome, seeks therefore to be primarily defined by Our ecclesiastical mandate, and by the religious vocation of the City. This is to say, Mr. Mayor, that while We consider it Our own – and how truly Our own! – We attribute to it no other function than that of Our apostolic ministry; and We willingly leave to the civil authority all legitimate freedom and all consequent responsibility with regard to the temporal well-being of the City; indeed, We sincerely intend to honor those who preside over and dedicate their work to the civil, cultural, social, economic, and artistic prosperity of the City itself; We encourage their efforts, and We bless their results. Thus, We reciprocate, with this Our recognition of its high prerogatives and functions, the homage that You, Mr. Mayor, have expressed to Us; thus, We assure, as far as is within Us, from Our clergy and Our faithful, loyal and positive collaboration for the well-being of the City; thus, We promise to follow its ever-increasing rhythm of life each day with Our prayers. It will come to pass that the effort of the city authorities to give Rome a new and modern appearance, and to expand its dimensions according to the increase and influx of citizens, will meet with Our support; powerful is Yours, Mr. Mayor, and fraught with a hundred problems, simple and modest is Ours, but no less willing and generous, to preserve, indeed to renew, the Christian face of Rome, and to provide the new districts with the religious assistance of which they must not be deprived. It will come to pass that the work...

[*Latin ed. p. 680*]

Acts of the Apostolic See - Official Commentary 680, the administrative structure of the city, in order to offer education, employment, assistance, and entertainment to the population, and to instill in it a high and harmonious civic sentiment, will again encounter our humble efforts, which are strongly dedicated to instilling in the faithful those Christian principles, those moral and spiritual energies, those human and superhuman sentiments, which are characteristic of Catholic life. We hope, We ask that these encounters receive and offer mutual understanding and collaboration, and contribute to making the Rome of today a city consistent with its civil and Catholic history of past centuries and with its immortal future mission. It is with these wishes, Mr. Mayor and Gentlemen Magistrates of this beloved City, that We greet you, thank you, and bless you. IV. Most Reverend Car-

Translated by churchlatin.ai, a product of Boyne Archives

dinal Charles Confalonieri, President of the Pontifical Councils for Latin America, and to the other Most Reverend Presidents of the same Council and of the Latin American Episcopal Council.

Your Eminence, at the very beginning of Our office as Shepherd of the Universal Church, which seeks above all to be "the office of love," "in the exercise of paternal and careful charity towards all the little sheep redeemed by the Precious Blood of Jesus Christ," it is pleasing and welcome to Us to perform one of the first acts by turning our thoughts to the prominent and esteemed portion represented by the Catholic populations of Latin America. We cannot pass in silence a circumstance that makes this encounter particularly significant. Indeed, by the loving design of Providence, We have been granted the joy of furthering what was in the heart of Our immediate Predecessor, of immortal memory. We are pleased to assure you from now on that the humble Successor on the Chair of Peter has already taken to heart the "most affectionate concerns" and the "most particular diligences" so worthily demonstrated for the needs of the Church in the Latin American continent by the good Pastor "who is receding." He rightly, nearing the end, after having received...

[*Latin ed. p. 681*]

The Acts of Pope Paul VI, page 681, and concerning the Holy Viaticum, turning again to that immense field of apostolic activity, he could repeat many times: "Oh, the great work for Latin America!" Your Eminence, you can easily imagine with what sentiments we followed your brief, but so eloquent, review of the activities carried out during the first five years of the Pontifical Commission for Latin America. We see in it a whole fervor of works, a whole movement of collaboration, which for the past five years has been taking place with perseverance, with tenacity, with ever-increasing intensity, and above all – and we like to emphasize this – not without sacrifice, in support of the Church in Latin America. By contributing to preserving and conserving the faith, to extending it and making it living and operative, an invaluable gift has been given to the entire Catholic world; and since "every good gift and every perfect gift comes from above, descending from the Father of lights," we first thank the Lord. But also to you, who have been the authors of so much good, we wish to express our paternal approval and our most heartfelt gratitude. We therefore greet first the Members of the Pontifical Commission for Latin America, so worthily presided over by you, Your Eminence, which has manifested itself as an instrument of coordination of the activities of the Roman Curia and of the Episcopates of many nations. We intend to value this effective organism, providentially willed by the Supreme Pontiff Pius XII. We attest our particular benevolence to the Latin American Episcopal Council, of whom we have received the devoted homage in the person of its President. First among the continental organizations, "an organ of contact and collaboration between

Translated by churchlatin.ai, a product of Boyne Archives

the Episcopal Conferences of Latin America," this Council has rendered notable services by continuing the study of problems of common interest, indicating solutions, giving greater impetus and effectiveness to Catholic initiatives in the continent, through their proper coordination. In particular, we wish to express our esteem to our Venerable Brothers in the Episcopate of the countries of Latin America, of whom we are well aware of the zeal, the selflessness, and the spirit of sacrifice, with which we share concerns and anxieties for the flock entrusted to them. And [James 1:17]. 44 - ACTS, vol. V, no. 12. - 20-9-1963.

[*Latin ed. p. 682*]

682 Acta Apostolicae Sedis - Commentarium Officiale: Spontaneously, one associates the parish priests, the priests, the religious men, and the religious women, "who tirelessly and silently—as we said—often lacking assistance in their solitude, dedicate their lives to the extension of the Kingdom of God on earth." Furthermore, one sees represented here the Episcopal Committees of nations in Europe and in America, all engaged in a noble competition of fraternal and cordial aid to the Latin American dioceses. As Your Eminence has been pleased to recall, these are the first fruits gathered from the generous collaboration and active interest that the Pontifical Commission has encountered everywhere, in its intention to alleviate the arduous problems of religious life in Latin America. We recall Canada, which responded promptly by sending numerous priests and religious; the United States of America, which, with its customary generosity, has offered personnel and financial assistance for the advancement of Catholic works; Spain, which, through its thousands of priests, religious men, and religious women, continues over time the work begun since the discovery, by bringing the faith to those new lands; Belgium, which has increased the sending of clergy from the College of Louvain; France and Italy, which propose to dedicate a greater number of priests; and Germany, which has provided substantial resources for the financing of very important initiatives. We are also aware of the efforts of the Episcopal Conferences of other countries, among which are Austria, Switzerland, the Netherlands, which has always distinguished itself for its missionary zeal, and Ireland, which has played such a significant role in the spread and preservation of the Catholic faith. We cannot fail to offer particular praise to the religious families, both male and female, of which we see here gathered authoritative representatives in the members of the Committee of Major Superiors and the Unions of Major Superiors of Italy, and the General Superiors. We know that Orders, Congregations, and other institutes of perfection participate with fervor and intensity in the work that the Holy See and the Latin American Hierarchy have set forth. To all, We wish to renew Our deeply felt and sincere gratitude for what you have accomplished thus far. * Radio message, June

Translated by churchlatin.ai, a product of Boyne Archives

22, 1963; cf. A. A. S. v. LV (1963), p. 575.

[*Latin ed. p. 683*]

Acts of Pope Paul VI, 683. Continue to work in a spirit of collaboration. But you, who are also aware of the particular gravity and delicacy of the problems of the Church in Latin America, relying on your understanding, we wish to say together: continue to make your progress worthy of the gospel of Christ. may these purposes always be vast, urging you towards new goals, towards broad and truly universal perspectives. The collaboration to which the Church, Mother of all the redeemed, has called you and calls you, and for which she, so to speak, mobilizes you, is a holy and meritorious undertaking, which presents itself to the horizons of souls in which "the charity of Christ urges." The true spirit of collaboration, "working together in harmony for the gospel," 5 may be deeply felt and lived by each person for an organic and well-ordered development of all activities. It is essential to come together, as at a common meeting point, to study, examine, and evaluate concrete possibilities of action, to clarify situations, and then to dedicate ourselves with all our effort to their execution. Function of the Pontifical Commission. This point of meeting and coordination will naturally be found in the Pontifical Commission for Latin America, which, with the experience acquired during this five-year period, is able to identify the critical points where the need is most urgent; to illustrate, with serenity and objectivity of judgment, which dispels the discouragement that often afflicts those who are new to these environments, the general and particular conditions of the countries; and finally, to follow, encourage, and guide the experiments that can be attempted in certain sectors of pastoral activity. This living and active union, around the Apostolic See, in addition to being an example to all believers, will ensure success to all initiatives. This is what collaboration aims for: to avoid the dispersion of effort, to utilize in the most profitable way the unfortunately insufficient energies available, balancing the distribution of forces so that the action reaches all points, to the large urban agglomerations, as well as to the vast and distant rural areas, often the most neglected, but the most in need. 8 6 Philippians 1, 27. 1 Thessalonians 1, 7.

[*Latin ed. p. 684*]

Acta Apostolicae Sedis Commentarium Officiale 68.4. Urgente necessitate clerorum. Ex relatione Vostrae Eminentiæ, dilectissimo Cardinale, cognovimus lineas directrices in quibus haec opera pro Ecclesia in America Latina in his annis ordinata sunt: cooperatio in personis, seminariis et formatione clerorum, instructione religiosa et actione sociali. Nos graviter attingit quod nullus magnus sector, dignus attentionis, omissus sit, et quod cura specialissima posita sit in missione personarum ecclesiasticarum et religiosarum. Superfluo est hoc meminisse: hoc est problema maxime an-

Translated by churchlatin.ai, a product of Boyne Archives

gustiandi. Cogitemus de principalibus metropolibus Americae Meridionalis, circum quas milliones hominum congregantur, qui ex interioribus veniunt in quibus meliora fortuna quaerunt, et non possimus ad eorum spiritualem auxilium destinare nisi numerum sacerdotes nimis parvo — Nos recordamur urbes brasilienses, Rio de Janeiro et Sao Paulo, quas personaliter tres annos praeter visitavimus — est res quae cor implent amaritudine, anxietate et vehementissimis sollicitudinibus, et quae ad nos revocat suavissimum lamentum Domini: "Vere dico vobis, operarii sunt pauci." Missio Ecclesiae. Missio Ecclesiae est essentialiter religiosa, est communicatio gratiae, et consistit in prolungando in mundo vitam Christi, in participando humanitati mysteriorum eius, Incarnationis et Redemptionis. Omnia haec per ministerio sacerdotale eveniunt. Hinc necessitas intensificandi actionem pastoralem propriamente dictam, eligendi medios aptissimos ad extendendum eius ambitum, ut omnia strata societatis attingat. Quanto profundior haec actio fiet, tanto intensiores beneficia reflexa ea non defuturum est sentire etiam in aliis sectoribus activitatis humanae. Si enim missio Ecclesiae non est directe politica, nec socialis, nec oeconomica, nihil alienum erit ei sacerdote qui bene comprehenderit valorem et extensionem ministerii sui, quod est omnia spiritu Christi pervadere. Misericordia Divini Salvatoris parte facta erit programmatis operis sacerdotis, qui non manebit indifferens, insensibilis aut inoperosus coram fratribus qui patiuntur, sed a bono Samaritano, scienter, super illos inclinabitur et problemas eorum comprehendet.

1. Lc. 10, 2.

2. Mc. 8, 2.

[*Latin ed. p. 685*]

The Acts of Pope Paul VI, page 685, also indicate that social action, rightly understood, finds its proper place among the duties of the priest: it will be like an extension of the priesthood itself. We are very pleased to know that our Venerable Brothers and beloved sons in Latin America have this pastoral sensitivity, which leads them to work even on behalf of bodies, always with the ultimate goal of the soul in mind. Finally, a word to remember the seminaries, from which the future of the dioceses depends, to which numerous populations and elderly priests, weary in body and bowed down by the weight of many years of pastoral service, look with anxious expectation; to remember religious instruction, catechesis, preaching to the people, especially to the youth, who will have greater responsibilities in the life of tomorrow; to remember the generous Catholic laity, collaborators in works of charity. Oh! We foresee the complexity and difficulty of this apostolic endeavor; We know well how inadequate our forces are to bring it to a successful conclusion; but We seem to hear in our ears the wondrous words of Jesus, a guest on the boat of Simon Peter, at the time of the miraculous catch: "Cast the net on the right side, and you shall find a full draught."

Translated by churchlatin.ai, a product of Boyne Archives

Following the example of our venerated Predecessors, confident in your faithful and multifaceted collaboration, and assured above all of the assistance of the Lord, We dare to apply these divine words to ourselves and to the present condition of the Catholic Church in the great Latin American continent; and grasping with a fearful, yet firm hand the rudder of this fateful boat, We propel it into the open sea of today and tomorrow, for a new evangelical victory. And so that the joy of this encounter may be complete, let our paternal Apostolic Blessing descend upon each of you, upon the good energies aroused, and as a confirmation of your intentions for work; may it reach the most worthy Bishops, priests, religious men and women who dedicate their work in Latin America, to all the faithful, and in particular to those who serve in Catholic organizations. Luke 5:4.

[*Latin ed. p. 687*]

Acts of Pope Paul VI, page 687: To the entire noble Nation, We express Our sincere good wishes for welfare and for peace. And may God, in the name of Our Lord Jesus Christ, make these Our wishes efficacious, for His Excellency your President, for Your Excellency, for the gentlemen accompanying you, and for the whole Korean people.

To those who attended the meeting in Rome held by young people from various nations, concerning agricultural matters.

Welcome to this gathering, gentlemen promoters and members of the European Regional Seminary for Youth on Agricultural Problems! We are very pleased by the intention that led you to visit Us and to provide Us with the opportunity to take an interest, in certain aspects, in the work that filled your days in Rome. Indeed, you have rightly surmised that the visit of young people always finds Us ready to offer the most cordial welcome. We always wish to be surrounded by young people! It is to them that Our sympathy and Our trust spontaneously extend. It is to them that the best memories of Our life and Our ministry are linked. It is to them, above all, that the genius of religion, which We have the mission to represent and promote, is directed; for, whatever may be thought of an institution such as the Church, whose age and history are measured in centuries, and of whose fidelity to tradition and to the heritage of human civilization everyone is aware, the Church loves youth, as an old tree loves springtime; moreover: the Church itself is and feels young, because the principles by which it lives are eternal.

Therefore, may it be permitted Us to greet you in the name of a common youth: yours, that of age, that of new generations, that of new times, that which has its eyes fixed on the future as on its kingdom, the source of its hopes and its energies; Ours, that of the truths and the forces which never grow old and which contain within them the duty and the secret of the present, and the impetus of love.

But there are other reasons that make your visit very pleasing to Us and

Translated by churchlatin.ai, a product of Boyne Archives

very worthy of Our most attentive consideration.

*July 23, 1963.

[*Latin ed. p. 688*]

Acts of the Apostolic See - Official Commentary 688, laudable. You are Europeans; you are the representatives, the symbols – let us use the word – the leaders of this ancient and new Europe, to which Our Predecessors have always looked as a united and unique expression of peoples, certainly differentiated by specific characteristics, but at the same time fundamentally united by a fraternity that was once called "Christianity," and which can still be called "Christian civilization." Is it necessary for Us to tell you that We ourselves regard Europe with a very keen and very special interest? We closely follow the difficult, slow, sometimes inconsistent, but certainly directed path towards the unity, renewal, progress, and peace of this Europe, which is so dear to Us, and of whose providential and universal mission We are always meditating, in the light of faith. Even from this point of view, dear and worthy sons of Europe, be the object of Our best wishes. And you are also engaged in the study of the problems of rural life: here is a final reason that obliges Us to welcome you with the greatest satisfaction and with the most sincere wishes. We like to believe that you are familiar with the pontifical documents that testify to the interest that the Church – and the Holy See in particular – takes in the questions, so complex, so urgent, so modern, of agriculture. These are specifically technical problems, of an economic and social order; but they are so closely related to the moral and religious conditions of such a large and worthy part of the population, that the ecclesiastical magisterium has considered it its duty to address them in a direct and explicit manner. May it be permitted Us to remind you of the pages, which We consider magnificent, that the Encyclical *Mater et Magistra*, of His Holiness John XXIII, of blessed memory, dedicates to this subject, to tell you in what spirit We appreciate the aims that inspired your studies during this meeting and that, in the future as well, will certainly guide your activity.

1. For all these reasons, which deserve further reflection, but of which, We hope, you have an intelligent understanding, We thank you for your presence here, We accompany your work with Our most fervent and paternal wishes, and We invoke upon your persons and upon your respective countries the blessings of Heaven.

1. Cf. *A. A. S.* vol. LIII, 1961, pp. 422-442.

[*Latin ed. p. 689*]

Acts of Pope Paul VI, June 6, 1963. To those present at the meeting held in Rome by the Presidents of the Diocesan Councils of the Catholic Action Society.

We greet the Diocesan Presidents of the Italian Catholic Action, gathered

Translated by churchlatin.ai, a product of Boyne Archives

at the national convention, and mindful to bring to Us, through this act of presence, the manifold testimony of their number, their efficiency, their concord, their devotion to the Church and the Pope, and finally, of their planned activity. Each of these aspects of the present audience could elicit a comment from Us, which would certainly be positive, laudatory, and exhortative. You know how much We appreciate Catholic Action, both for the profound reasons that justify it, indeed that demand it in the historical moment that the Church is now experiencing, both for its organizational forms derived from the very needs of the hierarchical pastoral ministry, and delineated in structures that are very simple and elementary, but susceptible to many qualitative and operational developments, both for its various activities that tend to give Catholic life a fullness of religious and moral content, and a truly intelligent and beneficial expression, and finally, and above all, for the spirit that nourishes it with fidelity to Christ and to His Church, and with a loving and courageous apostolate in modern society. And you can therefore understand how much your visit brings Us satisfaction and comfort, and how pleased We are to take advantage of this opportune occasion to encourage you to persevere in your work and to seek to give it every possible improvement. This is all that would be said. However, if we must add a word of comment to the program of the convention, which now brings you together in Rome, we note with pleasure that "the Italian Catholic Action, in filial harmony with the present moment of the Church, engaged in the Ecumenical Council... is intent on rediscovering and deepening the ideal motives, the essential reasons of its specific vocation in the Church, and therefore of its intact validity and fruitful vitality." Thus is expressed the note that accompanies the schema of the convention, and gives reason for the choice of the theme for your next annual campaign, which concerns precisely the supernatural life. None of you, certainly, initiated as you are in the understanding of... On July 30th of the year 1963.

[*Latin ed. p. 690*]

690 Acta Apostolicae Sedis - The official commentary on the doctrinal and vital derivation of the Catholic Action from the religious treasure of the Church, may have raised an objection to the choice of such a theme, as if it were too speculative and remote from the common spiritual interests, and therefore reserved for scholars of theological studies, rather than for lay people engaged in the activities of the external world. Indeed, the argument concerning the supernatural life of the Christian is not a doctrine that can be ignored, or considered secondary in the religious plan, of which all normally must be informed and observant; it is, as everyone knows, fundamental, and constitutes the profound, original, and essential core of the relationships that Christ has established with humanity that wishes to be his follower, and with him united not only by simple fidelity, but also

Translated by churchlatin.ai, a product of Boyne Archives

by vital communion. Moreover, the Italian Catholic Action is not new to this study, which was the subject of particular attention and dissemination from the early years of its present organization; and the return to it that is now being made seems appropriate for several reasons. The Council, as has been said, calls for a more attentive knowledge of the life not only external, but also internal of the Church; furthermore, those who dedicate themselves to the practical activity of Catholic witness have a greater need and duty than anyone else to cultivate within themselves the knowledge, the reality, and in a certain sense the conscience of the living and personal contact with Christ, through grace, that is, through a supernatural religious relationship, so as to experience in themselves and to show to others that their faith is not a conventional manifestation of certain forms of thought or custom or rite, but a vital principle that confers absolute sincerity to their religious profession, a personal conviction, an intimate source of goodness, of vigor, and of joy, an inner exuberance that overflows into that external charity, to which we give the name of apostolate. And that it is necessary today even for Catholics to return to the recognition of this supernatural religious essentiality, where the mystery of grace, and therefore the humble and pious exercise of prayer, of the liturgy, and of the sacramental life, has its primacy, is also suggested by the fact that sometimes in our field, certain tendencies are expressed, some with a moralistic orientation, others with a cultural orientation, which still claim to be Christian, and which moreover want to appear more authentically Christian by adopting critical and resentful attitudes towards so many common forms of Catholic life, accusing them of conventionality, of exteriority, and of mediocrity; but which then do not have contact with the Church and with the living sources of the Word and of the Presence of Christ, which only come from it.

[*Latin ed. p. 691*]

The Acts of Pope Paul VI, page 691, emphasize the paramount and decisive importance that such an endeavor deserves. Therefore, we should be pleased with the commitment that the Italian Catholic Action, you promoters, are undertaking this year to study the doctrine and to promote the practice of the supernatural life; and in expressing this Our satisfaction, we are comforted by a twofold certainty: the first, that this commitment will not distract you from the other obligations to which the operational program of the same Catholic Action binds you. This interest in such a high and delicate religious topic does not intend to diminish the due interest that you devote to the many forms of your activity; it is not an evasion from the practical problems to which Catholic Action must attend; rather, as was said, this higher interest aims to be the search for the reasons and the deep energies for which these problems are considered and, God willing, resolved. The second certainty is that you, all students of this great arena of virtuous activity that is Catholic Action, and also masters of Christian

Translated by churchlatin.ai, a product of Boyne Archives

sense and custom, will always remember that the supernatural life, while correcting, informing, and sanctifying the natural life, does not forget it, does not destroy it; but rather, it perfects and develops it, drawing from the depths of human life dormant and buried capacities, and giving to the healthy principles that support it a new vigor, a new splendor. We mean that the cultivation of natural virtues, especially those which the Cardinals call such, will not be neglected, while you devote all your interest to the virtues and doctrines of the supernatural life. We even hope that, in this respect as well, Catholic Action will continue to honor its traditions, educating its members in that wisdom, that sense of justice, that austerity, that moral vigor, that loyalty of word and conduct, that fraternity and generosity of relationships, that clarity of conduct, that simple and spontaneous joy, and that capacity for friendship that have always characterized its education, and that have made so many magnificent figures of the Catholic laity exemplary. Grateful to you for these thoughts and aspirations that you suggest to Us, we bless you all from the bottom of Our hearts.

[*Latin ed. p. 692*]

Acts of the Apostolic See - Official Commentary 692. A WRITTEN COMMUNICATION TO His Eminence, the Most Reverend Cardinal Silva Henriquez, Archbishop of Santiago de Chile, concerning the fact that the new radio station, "Radio Chilena," has begun to transmit its broadcasts. Upon the inauguration of the new facilities of "Radio Chilena" with a modern transmitting system, the desire of the Psalmist spontaneously comes to Our mind: "May all the earth adore You, and sing Your name," ("Tota terra adoret te et cantet tibi, cantet nomen tuum"). "Radio Chilena," now more than ever, desires to be a song of glory to God, a fervent and joyful praise of His holy name. Our heart is filled with joy, for We already seem to see the multiplied fruits of blessing that this gift of God has produced: its message, now enhanced thanks also to the interest of this Apostolic See, will continue to enrich the religious and social life of the Catholic people of Chile, and in homes and gatherings, or in solitude and isolation, it will continue to penetrate with the friendly voice of one who consoles and encourages, like a ray of light that dispels darkness, like an invitation to honest conduct, in its words of serenity and rest after the exhausting work of the day. A light upon the mountain, the "word of God" that runs through valleys and mountains, glorifying the Creator, the bread of daily culture, a school of education; what beautiful ideals these are to kindle in the souls of all those who dedicate their energies, their time, and their generosity to the apostolate of the media! We would like to imbue every word of this greeting with a special affection for each of the children of that beloved country, docile to the evangelical truth, faithful to its Catholic traditions, and a diligent guardian of its rich spiritual heritage. This is particularly for

Translated by churchlatin.ai, a product of Boyne Archives

you, dear Son, an expression of Our satisfaction for the zeal with which you dedicate yourself to preserving and renewing the religious life of that Archdiocese. For your collaborators: clergy, religious communities, and members of the laity, these lines serve as a record.

[*Latin ed. p. 693*]

Acts of Pope Paul VI, 693, concerning Our encouragement and benevolence. Invoking the Holy Angels, messengers of the Most High, that they may protect and assist them, We send to the leaders, technicians, and personnel of "Radio Chilena," as well as to all its listeners, Our special Apostolic Blessing. The Vatican, July 18, 1963. PAUL PP. VI. TELEGRAPHIC MESSAGE To His Excellency, Most Reverend Joseph Ujcic, Archbishop of Belograd, and of the Diocese of Skopje, a region devastated by a great earthquake. Deeply moved by the most grievous ruins with which the Diocese of Skopje has been devastated, We share with all of noble Yugoslavia, from the depths of Our heart, Our sorrow, and We offer especially prayers to God, that He may grant eternal peace from Heaven to the departed and that, through His grace, He may console all those afflicted. While We entrust to you that you communicate these sentiments of Ours to the ecclesiastical and civil authorities, and to your beloved people, We impart Our Apostolic Blessing, a pledge of heavenly strength, perpetually. PAUL PP. VI. * July 27, 1963.

[*Latin ed. p. 694*]

Acta Apostolicae Sedis - Official Commentary 694 ACTS OF POPE JOHN XXIII. APOSTOLIC CONSTITUTIONS I. OF THE DIOCESE OF PAPANTLA AND OTHERS (OF TUXPAN). Certain territories are separated from the dioceses of Papantla, Huejutla, Tampico, and Tulancingo, with which a new diocese is established, to be called Tuxpan. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT. It is not unknown to Us that the wise arrangement of individual churches frequently greatly contributes to fostering the Christian family and promoting the faith of the people. Therefore, when the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus and Apostolic Delegate in the Republic of Mexico, appointed by this Apostolic See, requested that, from territories detached from the dioceses of Papantla, Huejutla, Tulancingo, and Tampico, a new diocese be established, We, with firm and certain hope that this could contribute to the Christian religion there, deem it fitting, after offering prayers, to grant this request. Regarding this matter, after consulting the venerable Brothers, Our Most Reverend Cardinals who preside over Consistorial affairs, and after hearing the venerable Bishops to whom this matter pertains, with the unanimous consent of all who have some right in this matter, or who believe themselves to have such a

Translated by churchlatin.ai, a product of Boyne Archives

right, We, by Our Apostolic authority, establish and decree the following: From the diocese of Papantla, we separate the municipalities commonly known as Tuxpan, Amatlán, Citlaltepec, Chinampa de Gorostiza, Chontla, Ixcatepec, Ozuluama, Tamalin, Tamiahua, Tancoco, Tantima, Teayo, Temapache, Tepetzintla, Tihuatlán; also, from the diocese of Huejutla, the municipalities with the names Benito Juárez,

[*Latin ed. p. 695*]

The acts of Pope John XXIII, 695. Chalma, Chiconamel, Chicontepec, Ilamatlán, Ixhuatlán de Madero, Plantón Sánchez, Tantoyuca, Tempoal, Zontecomatlán; to the diocese of Tulancingo, the municipalities of Huayacocotla, Texcatepec, Tlachichilco, and Zacualpan are assigned; finally, to the diocese of Tampico, the municipalities of Panuco, Pueblo Viejo, and Tampico Alto are assigned; all these territories we incorporate into a new diocese, defining its boundaries and including the municipalities as they currently exist, which shall be called the diocese of Tuxpan. Therefore, the new diocese will have the following boundaries: to the north, it will border the diocese of Tampico; to the south, it will border the diocese of Papantla; to the east, it will border the Gulf of Mexico; and to the west, it will border the dioceses of Tulancingo, Huejutla, and Ciudad Valles. We intend to establish the bishop's seat and residence in the city commonly known as Tuxpan; and the bishop will establish the cathedral of his authority and teaching in the existing parish church dedicated to the Blessed Virgin Mary, assumed into Heaven, which we elevate to the rank and dignity of a cathedral church, granting it the due rights and honors; and we grant these rights and honors to the bishop and his successors, with the corresponding obligations. The newly established diocese of Tuxpan is placed under the metropolitan Church of Jalapa as a suffragan diocese; furthermore, the bishop will be subject to the jurisdiction of the Archbishop of Jalapa. A college of canons will be established, according to the norms set forth in other documents issued by us; in the meantime, the bishop will appoint diocesan consultants, in accordance with the law, to assist him with counsel and work. Those young men who are called to the priesthood will be educated in a seminary, which will be built according to the common norms and the laws promulgated by the Sacred Congregation for Seminaries and Universities. From among these most worthy young men, some will be sent to Rome to be thoroughly instructed in ecclesiastical disciplines, and they will be received into the Pontifical Latin-American College. As for the bishop's table, it will be constituted either from the goods that come to the new diocese according to canon 1500 of the Code of Canon Law, or from the revenues of the curia, or finally, from donations offered by the Christians. Furthermore, the governance and administration of the diocese, the election of a Capitular Vicar in the event of a vacancy, the rights of the clergy and the people, and all other

Translated by churchlatin.ai, a product of Boyne Archives

matters, shall be entirely governed by the prescriptions of Canon Law. We also decree that, as soon as these documents are put into effect, the priests who hold office or ecclesiastical benefices in the territory of the new diocese shall be assigned to it; and other clerics and seminarians shall be assigned to that diocese in which they have a legitimate domicile. Furthermore, all documents and records that in any way pertain to the new diocese of Tuxpan...

[*Latin ed. p. 696*]

The Acts of the Apostolic See – Official Commentary – cover sixty-nine months, and it is ordered that, for the first time, records from the episcopal curias of the dioceses of Papantla, Huejutla, Tulancingo, and Tampico be sent to the aforementioned office, to be religiously preserved. Finally, We command that the venerable Brother Aloysius Raimondi, whom We have mentioned, or he who at that time presides over the Apostolic Delegation in the Mexican Republic, shall ensure that all that We have prescribed in these letters be carried out, and We grant him the necessary authority for this purpose. They, or either of them, may delegate this task to another, provided that the person is established in ecclesiastical dignity; however, the person who completes the task shall be responsible for drafting the documents pertaining to the completed matter, and for sending true copies thereof promptly to the Sacred Congregation of the Consistory. We will and desire that this Constitution be effective now and in the future; in such a way that those for whom it is intended shall religiously observe what has been decreed therein, and thus obtain its full effect. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since We hereby repeal all such prescriptions. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were shown to be authentic. Given at Rome, at St. Peter's, on the ninth day of the month of June, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman Ecclesiastical Council. CHARLES Cardinal CONFALONIERI, Secretary of the Sacred Congregation of the Consistory. Francis Tinello, Apostolic Secretary. Francis Caesar, in the office of Apostolic Secretary.

Reference: *Ap. Cane*, table, vol. CXI, n. 90. H. Ferretti, Protonotary. Federici, Protonotary. Apostolic.

[*Latin ed. p. 697*]

ACTS OF POPE JOHN XXIII, 697 II, PAUL IN BRASILIA - TAUBATÉ (CRUCISMOGENSIS)

Translated by churchlatin.ai, a product of Boyne Archives

Certain territories are detached from the Dioceses of St. Paul in Brazil and Taubaté, to which a new diocese is established, to be called "Crucismogensis."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THIS EVENT:

That the Christian faith and religion may increase more in the Republic of Brazil, the venerable Archbishop Armandus Lombardi, with the title of Caesarea Philippi and Apostolic Nuncio in Brazil, considered it fitting that a new diocese be established in certain territories separated from the Sees of St. Paul and Taubaté.

Approving this opinion, after hearing the Ordinary Prelates concerned, and our venerable Brothers, Cardinals, Prefects of the Sacred Congregation Consistorial, by our apostolic authority we decree and order the following:

From the Archdiocese of St. Paul in Brazil, we separate the following municipalities, as defined by civil law: Mogi das Cruzes, Arujá, Ferraz de Vasconcellos, Guararema, Guarulhos, Itaquaquecetuba, Poá, Suzano; and from the Diocese of Taubaté, we separate the following municipalities, also as defined by civil law: Igaratá, Salesópolis, Santa Isabel.

In these territories, we establish a new diocese, to be called Crucismogensis, whose seat will be in the city commonly known as Mogi das Cruzes, where the Bishop will establish his residence, with the cathedral located in the church of St. Anne, Mother of the Blessed Virgin, in the same city. This we establish according to the order of cathedral churches, with the just privileges and honors.

We make the Diocese of Crucismogensis a suffragan of the See of St. Paul in Brazil; and its sacred Prelate will take care to establish either a cathedral chapter of canons, according to the norms laid down in other letters issued under our seal, or also to found a seminary, according to the laws of common law and the Sacred Congregation for Seminaries and Universities. We command that this be accomplished with due diligence.

While the sacred Prelate establishes the chapter of canons, we grant the faculty to appoint diocesan consultors in their place, who will assist with counsel and labor. He will provide for the episcopal table, which is supported by the revenues of the curia, offerings from Christian faithful, the dowry given by civil authority, and finally, a portion of the goods of the new diocese.

[*Latin ed. p. 698*]

Acts of the Apostolic See - Official Commentary 698, which originate according to Canon 1500 of the Code of Canon Law. Furthermore, the Bishop of Crucismogensis shall also ensure that, when the time is right, the most suitable young men, who excel in piety and doctrine in his Seminary, are sent to Rome, so that they may study philosophy and sacred theology at the

Translated by churchlatin.ai, a product of Boyne Archives

Pontifical College of Piano Brasiliano. Regarding the clergy, we believe that as soon as these Letters of Ours are brought to a conclusion, the priests who hold a benefice or office in the territory of the new circumscription shall be assigned to it; the other clergy shall be assigned to that See in whose territory they legitimately reside. Finally, documents and records pertaining to the newly established Church shall be sent to its episcopal curia, and shall be religiously preserved there. Moreover, we wish that these Letters of Ours be carried out by our venerable brother Armandus Lombardi, either by himself or through another. Furthermore, he shall cause these documents to be drawn up, and shall promptly send true copies thereof to the Sacred Congregation Consistorial. We wish these Letters to be effective now and in the future; in such a way that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind shall be able to oppose the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were shown to be so. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the ninth day of the month of June, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate.

IACOBUS A. Card. COPELLO, Secretary of R.E.

CAROLUS Card. CONFALONIERI, Secretary of the Sacred Congregation Consistorial.

Francis Tinello, Regent of the Apostolic Chancery.

Albertus Serafini, Apostolic Protonotary.

Caesar Federici, Apostolic Protonotary.

[Reference to Apostolic Documents, Volume CX, number 78]

[*Latin ed. p. 699*]

Acts of Pope John XXIII, 699, VERACRUZ OR JALAPA, SAINT ANDREW OF TUXTLA (VERACRUZ). Certain territories are detached from the Churches of Veracruz or Jalapa and Saint Andrew of Tuxtla, whereby a new diocese is established, to be called Veracruz.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, desiring to serve the good of the peoples who inhabit the Mexican territory, requested

Translated by churchlatin.ai, a product of Boyne Archives

the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus, and Apostolic Delegate in that Republic, that certain territories be detached from the extensive regions comprising the Churches of Veracruz or Jalapa and Saint Andrew of Tuxtla, so that a new diocese might be established.

Wishing to give effect to these requests, and acting according to the will of God, after consultation with our venerable Brothers, the Cardinals of the Sacred Congregation for Consistorial Affairs, and after having asked the venerable Brothers Emmanuel Pius López Estrada, the Holy Archbishop of Veracruz, and Jesus Villareal and Fierro, the Bishop of Saint Andrew of Tuxtla, who judged that this would contribute something good to that region, We, with Our supreme and apostolic authority, decree and order the following:

From the territory of the Church of Veracruz or Jalapa, We separate the following municipalities, commonly known by these names: Alvarado, Boca del Rio, Cotaxtla, Ignacio de la Llave, Jamapa, La Antigua, Manlio F. Altamirano, Medellín, Paso de Ovejas, Puente Nacional, Soledad de Doblado, Tierra Blanca, Tlalixcoyan, Ursulo Galván, and Veracruz; and from the diocese of Saint Andrew of Tuxtla, We separate the following: Acula, Amatitlán, Casamaloapan, Santiago Ixmatlahuacán, and Tlacotalpan.

We constitute a diocese within these regions, to be called Veracruz, with the aforementioned boundaries and comprising the aforementioned municipalities. Lest any ambiguity of name remain, We deem it fitting that, in the future, the Church of Veracruz or Jalapa be known only by the designation "Jalapa."

The boundaries of the new diocese of Veracruz shall be as follows: to the north, the Archdiocese of Jalapa; to the east, the ocean.

[*Latin ed. p. 700*]

700 Acta Apostolicae Sedis - Official Commentary, Atlantic region; to the south, the diocese of St. Andrew of Tuxtla; to the west, finally, the archdioceses of Antequera and Jalapa. Furthermore, his seat will be in the city of Veracruz, where the Bishop will also establish his authority, namely in the temple of the Blessed Virgin Mary, assumed into Heaven, which will be adorned with the honors of a cathedral. We also deem it fitting that a new circumscription be established and made subject to the archdiocese of Jalapa as a suffragan, and that the same Prelate will be subject to the Metropolitan Archbishop of Jalapa. The Bishop of Veracruz will, as soon as possible, endeavor to erect at least a small seminary, according to the rules established by the Sacred Congregation for Seminaries and Universities and the norms of Canon Law. Furthermore, he will establish a college of canons, with whom he will either hold councils or increase the splendor of the sacred ceremonies. In the meantime, however, he will establish dioce-

Translated by churchlatin.ai, a product of Boyne Archives

san consultors, whose work and labor he will be able to utilize. He will provide for the episcopal table: the revenues of the curia; offerings freely given by the faithful; and a suitable portion of the goods that will come to the See of Veracruz from the division of the goods and possessions of the dioceses of Jalapa and St. Andrew of Tuxtla, according to Canon 1500 of the Code of Canon Law. As soon as these Letters of Ours are brought to effect, priests will be assigned to that Church in whose territory they hold a benefice or office; the other clerics and seminary students, likewise, will reside in the same place, in their legitimate domicile; and of these students, those who are more promising will, in due time, be sent to the Pontifical College of the North American Mission, where they will be instructed in philosophical and theological disciplines. Finally, We decree that documents and acts pertaining to the new diocese and its citizens, and to its episcopal curia, be transmitted to it, and that they be diligently preserved in the archives. Furthermore, the execution of these Letters of Ours will be overseen by the venerable Brother Aloysius Raimondi, or by whomever he may delegate, with the task of preparing the necessary documents and sending them, in faithful copies, to the Sacred Congregation Consistorial. If, at that time, another presides over the Apostolic Delegation in Mexico, he will strive to carry out these commands of Ours. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains will observe religiously what has been decreed in it, and thus it will obtain its force. The effectiveness of this Constitution will not be hindered by any prescriptions of any kind, since We hereby repeal all that is contrary to it. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person worthy of ecclesiastical dignity, will be valid.

[*Latin ed. p. 701*]

The acts of Pope John XXIII, numbered 701, duly established and signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the ninth day of the month of June, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate. James A., Cardinal, Secretary of State. Charles, Cardinal, Prefect of the Congregation of Sacred Consistories. Francis Tinello, Regent of the Apostolic Chancery. Bernard De Iosephus Rossi, Prelate, Protonotary Apostolic. *Loco ffi Plumbi In Ap. Cane, tab., vol. CXI, n. 88.* The Apostolic Prefecture of Lolo is raised to the rank of a diocese, with the same name and boundaries. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Just as in nature, individual things are born and grow with the shining sun, and in their time enjoy the most joyous fruits, so also in the holy Church, which the power of the Holy Spirit constantly nourishes and strengthens, individual institutions grow

Translated by churchlatin.ai, a product of Boyne Archives

in such a way that they are adorned with the most fragrant flowers of virtues, and, if constant effort is added, they also shine with the sweetest fruits of Christian charity. This has certainly been the case in the Apostolic Prefecture of Lolo, so that our venerable Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, have judged it fitting to raise it to the rank of a diocese. Therefore, having carefully considered the matter, by Our apostolic authority We decree and order the following: We raise the Apostolic Prefecture of Lolo, entrusted to the Fathers of the Candid and Canonical Order of the Premonstratensians, to the rank of a diocese, with the same name and boundaries; and in doing so, We intend not only to honor these Fathers with deserved praise, but also to encourage them to undertake new labors for the glory of God and the benefit of souls. The new diocese is located at...

[*Latin ed. p. 702*]

The suffragan diocese of Politana will be under the jurisdiction of Coquilhatville; moreover, the Ordinary of that diocese will be subject to the sacred authority of the Archbishop. Furthermore, he will establish his residence and domicile in the city known as Lolo, with the cathedral located within the city's principal temple. A chapter of canons shall be established; however, if this cannot be accomplished at present, diocesan consultants shall be appointed in their place, whose services and counsel the Bishop shall utilize. When the chapter of canons is established, then, certainly, the consultants will cease from their office.

Moreover, these matters have been brought to the attention of the Most Reverend Prater Vedastus Mojaisky Perrelli, the Archbishop with the title of Amida, and also Apostolic Delegate for the Congo and Ruanda-Urundi, whose counsel we have used in these matters. He may, if he deems it advisable, delegate another [person], provided that he is established in ecclesiastical dignity. When he has acted, he will cause documents to be drawn up, and he will promptly send true copies thereof to the Sacred Congregation for the Propagation of the Faith.

We desire that these documents be effective now and in the future; in such a way that those to whom they pertain will religiously observe what has been decreed therein, and thus will they obtain their force. No prescriptions of any kind whatsoever shall be able to be contrary to the efficacy of these documents, since through these documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void.

Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person established in ecclesiastical

Translated by churchlatin.ai, a product of Boyne Archives

dignity and are signed by a public notary, shall be held to be entirely valid, just as if the original documents were presented.

Let those who, in any way, despise or neglect Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs.

Given at Rome, near St. Peter, on the second day of the month of July, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate.

IACOBUS A. Card. COPELLO, Secretary of R.E.

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

Albertus Caesar, *in loco S.B. Plumbi*

In Ap. Cane, tab., vol. CX, n. 89.

Serafini, Federici, Protonotary.

Protonotary Apostolic.

Apostolic.

[*Latin ed. p. 703*]

Acta Ioannis PP. XXIII, 703: The Apostolic Prefecture of Yola, which is called Yolaënsis, is raised to the rank of a diocese, with the same name and boundaries.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the Christian Commonwealth, which we administer by divine appointment, we strive with the greatest diligence to facilitate the entry of peoples into the Holy Church of Christ through a more suitable arrangement of ecclesiastical territories. Concerning the Apostolic Prefecture of Yola, we have learned that it can be done, and it pleases us to approve and confirm that our venerable Brothers, the Cardinals Prefects of the Sacred Congregation for the Propagation of the Faith, after hearing the venerable Brother Sergius Pignedoli, Archbishop with the title of Iconium and Apostolic Delegate in Africa Media Occidentali, have decided that the aforementioned Apostolic Prefecture, which we have mentioned, be elevated to the rank of a diocese and be entrusted to the Order of the Eremite Brothers of Saint Augustine: for in this way, not only will these Brothers, who have already deservedly earned merit for the Christian religion there, be encouraged to undertake new labors, but also new religious developments will arise in that place. Therefore, with our supreme and apostolic authority, we reduce the Prefecture of Yola to the form of a diocese, preserving its name and boundaries, which we entrust to the care of the aforementioned Eremite Brothers of Saint Augustine, for our sake and for the sake of the Apostolic See. The new diocese and its Bishop will be subject to the metropolitan See of Kadunaënsi and its Archbishop, as

Translated by churchlatin.ai, a product of Boyne Archives

a suffragan; the Bishop will establish his seat in the city commonly called Yola, and the cathedral church of the diocese will be in the principal temple of that same city, dedicated to the Holy Theresa of the Infant Jesus, which we elevate to the dignity of a cathedral, with the appropriate privileges. Furthermore, the Sacred Prelate will earnestly endeavor to establish at least an elementary seminary and to constitute a Chapter of Canons. If this cannot be immediately brought to fruition, the Bishop will take care to select diocesan consultants who will assist the Sacred Prelate with their counsel. Furthermore, these our decrees will be carried out by the venerable Brother Sergius Pignedoli, whom we have mentioned, or by whomsoever.

[*Latin ed. p. 704*]

Acts of the Apostolic See - Official Commentary. During the time of his execution, in his place, I succeeded as Apostolic Delegate in West-Central Africa, having been granted the necessary faculties to delegate what he could, provided to a man constituted in ecclesiastical dignity. After the matters have been completed, he will order that documents be drawn up, and true copies of these will be sent to the Sacred Congregation for the Propagation of the Faith. We wish these Letters to be and to remain effective now and in the future; so that those to whom they pertain may religiously observe what has been decreed through them, and thus obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the original. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the second day of the month of July, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate. JAMES A. Card. COPELLO, Secretary of the Sacred Roman College. GREGORY P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. *In Ap. Gane, tai., vol. CX, n. f/2.* Bernardus De Iosephus Rossi, Felicis, Protonotary. Apostolic Protonotary. Apostolic Protonotary.

[*Latin ed. p. 705*]

Acts of Pope John XXIII, 705, VI, BUNIAËNSIS (MAHAGIENSIS). From certain territories of the diocese of Bunia, in the Congo, a new diocese is

Translated by churchlatin.ai, a product of Boyne Archives

established, named "Mahagiensis."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

That Venerable Brothers, Our Sacred College of Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, after careful deliberation, following the excellent judgment of the Venerable Brother Vedastus Mojaisky-Perrelli, Archbishop with the title of Amiden, and Apostolic Delegate in the Congo and Ruanda-Urundi, have deemed it best to establish a new diocese in the Congo, drawn from the diocese of Bunia; We also strongly approve and confirm this, knowing how beneficial it is for the Catholic cause, and especially in lands where the Christian faith is widely professed, to establish new dioceses and to instruct them with bishops drawn from other dioceses.

Therefore, with the supreme power which We possess in the Church of Christ, We separate a northern portion from the territory of the diocese of Bunia, which is separated from that diocese by the southern boundaries of the civil districts commonly called Mahagi and Aru, and from this We establish a diocese to be called Mahagiensis, and We entrust it to the care of secular clergy.

Furthermore, We desire that the newly established Church and its Bishop be subject to the Metropolitan See of Stanleyville and its suffragan Archbishop.

Moreover, We deem it fitting that the episcopal see be established in the town commonly called Mahagi, and that the episcopal cathedra be placed in the principal church of the town, which We raise to the rank and dignity of a cathedral; and that, for the time being, consultors be chosen from among the secular clergy, to assist the Bishop in matters of ecclesiastical law, until a college of canons is established, according to the norms set forth in other letters.

With regard to the governance and administration of the diocese, all that is prescribed by the canons of the Code of Canon Law (C.I.C.) shall be observed, including the election of a Vicar Capitular and other matters of this kind.

The acts and documents that in any way pertain to the new diocese shall be sent from the episcopal curia of Bunia to that of Mahagi, to be kept religiously in the archives.

These things which We have ordered shall be carried out by the Venerable Brother Vedastus.

[*Latin ed. p. 706*]

Acts of the Apostolic See - Official Commentary 706. The aforemen-

Translated by churchlatin.ai, a product of Boyne Archives

tioned Mojaisky-Perrelli, or another man established in ecclesiastical dignity, either by himself or through another. Whoever completes the matter shall have the documents of the completed matter, duly signed and sealed, sent to the Sacred Congregation for the Propagation of the Faith as soon as possible. We intend that these Letters be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed through them, and thus obtain their full force. No prescriptions of any kind shall be able to oppose the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely invalid and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, copies of these Letters, whether printed or handwritten, which bear the seal of the man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Let anyone who in any way disregards or rejects Our decrees know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the second day of the month of July, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate. JAMES A. Card. COPELLO, Secretary of R.E. GREGORY P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith. FRANCIS TINIELLO, Regent of the Apostolic Chancery. ALBERT CAESAR, *B Plumb, in Ap. Cane, vol. CX, n. 7. SERAFINI, FEDERICI, Protonotaries Apostolic.

[*Latin ed. p. 707*]

ACTS OF POPE JOHN XXIII, YEAR 707. APOSTOLIC LETTERS. TO THE MOST BLESSED VIRGIN MARY, commonly known as "of Itati," who is declared the principal Patroness of the Goyanensis diocese.

POPE JOHN XXIII. For the perpetual memory of this matter. — When, for important reasons of the sacred ministry, a province is detached from the territory of a larger diocese, and a new diocese is established, certain bonds remain, according to the law, as between a daughter and a mother. In this way, in the land of Argentina, the Goyanensis Church, which, by our Apostolic Constitution, dated April 10th of the previous year, was appropriately separated from the territory of Corrientensis, is placed as a suffragan under the mother Church. But, with wise and pious counsel, it appears necessary to preserve the devotion that arises from the Most Blessed Virgin Mary, commonly known as "of Itati," since She, who has long been the protector of the entire region of Corrientensis, is also desired and sought as the Patroness of the new diocese. Therefore, we believe that the establishment of a sacred office there will be under the best auspices

Translated by churchlatin.ai, a product of Boyne Archives

and with auspicious omens, so that Christian affairs may experience more joyful growth and more abundant fruits; for we trust that the Most Holy Virgin, who is so highly venerated in these lands, will be a blessing to this undertaking, so that priests may perform their office most excellently, and that other faithful may live abundantly in Christ. We say that the bonds with the Church of Corrientensis will be strengthened through the common devotion to the Virgin "of Itati," on a firm foundation of piety. Finally, since dioceses, the younger they are, the more they need heavenly help, we have no doubt that the prayers of the Venerable Brother Albert Devoto, the first Bishop of that diocese, will be heard. Therefore, after consultation with the Sacred Congregation of Rites, and with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these Letters, and perpetually, We establish and declare the Most Blessed Virgin Mary, to whom the name "of Itati" is given, as the principal heavenly Patroness of the entire Goyanensis diocese, with all the honors and liturgical privileges that rightly belong to the principal Patronesses of dioceses. Contrary to anything to the contrary notwithstanding. These things We decree and establish.

[*Latin ed. p. 708*]

708 Acta Apostolicae Sedis - Official Commentary, these firm, valid, and efficacious Letters shall perpetually exist and remain; shall produce and obtain their full and complete effects; and shall fully suffice and be of full force for those to whom they pertain or may pertain, now and in the future; and thus shall be duly judged and defined; and shall be declared null and void from this moment, if anything contrary to these matters should happen, by anyone, with any authority, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of December, in the year 1961, in the fourth year of Our Pontificate. HAMLETUS I. Card. CICOGNANI concerning public affairs. Saint John Bosco, Confessor, is declared the principal heavenly Patron of the diocese of Rivogallaëcensis. IOANNES PP. XXIII For the perpetual memory of the matter. — Inspired by pastoral zeal, Saint John Bosco sent his companions to the distant region of Patagonia, so that, proclaiming the Gospel there, they might lead the inhabitants, enveloped in the darkness of errors, to the Catholic truth. These sowers of the divine word, through long, arduous, and zealous work, accomplished the flourishing of Christian things in that land, and thus the boundaries of the Church were extended further. A testament to this is the dioceses, established there by this Apostolic See, among which Rivogallaëcensis takes its place, which, in the past year, we established with prudent counsel. Recognizing the excellent missionary labors undertaken by the Salesian Family, and holding its venerable Father in the highest honor, the public authorities of the province of Santa Cruz, located in that region, and also of the "Land of Fire," which is called

Translated by churchlatin.ai, a product of Boyne Archives

Patagonia, recently declared Saint John Bosco the civil patron of their own jurisdiction. Moved by these things, the Venerable Brother Mauritius Eugenius Magliano, Bishop of Rivogallaëcensis, requested that We declare Saint John Bosco, Confessor, as the heavenly patron of his diocese, according to the institute of the Church. Gladly complying with these requests, We, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and with the fullness of Apostolic power, by the force of these Letters, declare perpetually Saint John Bosco, Confessor, as the heavenly patron of the diocese of Rivogallaëcensis.

[*Latin ed. p. 709*]

The Acts of Pope John XXIII, section 709, concerning the diocese of Rivogallaëcensis, establish and declare, with all accompanying liturgical honors and privileges, the most holy Patron of God, rightfully belonging to the principal Patrons of the place. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall fully and completely produce their intended effects; and that those to whom they pertain, now and in the future, shall fully and completely benefit from them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment forward, if anything contrary to these provisions should, by anyone, knowingly or unknowingly, be attempted. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twentieth day of the month of November, in the fifth year of Our Pontificate.

HAMLETUS I.

Card. CICOGNANI

The Most Blessed Virgin Mary, under the title of the Immaculate Conception, is established, together with Saint Augustine, Bishop, Confessor, and Doctor of the Church, as the principal Patron of the entire diocese of Leiriensis.

IOANNES PP. XXIII

For the perpetual memory of this matter.

The cult of the Virgin Mary has grown in marvelous ways in Lusitania, so that the most loving Mother of God, to whom the sweet title of the Rosary has been added, has most graciously offered herself to be venerated in the Valley of Saint Irene, or "de Iria," as it is commonly called. Furthermore, the Most Blessed Virgin in the shrine of Fatima, which is granted a singular glory to the diocese of Leiriensis, is perpetually honored with devotion, and there is no parish church, nor almost any chapel, within the entire region under its jurisdiction, where an image of the Mother of God,

Translated by churchlatin.ai, a product of Boyne Archives

called of Fatima, is not publicly offered for the veneration of the faithful. Moreover, from ancient times, the clergy and the Christian people of the diocese of Leiriensis have had an excellent protector in the Church's Doctor, Saint Augustine, whose soul was inflamed with divine love, and who is still able to kindle that same fire in men. Having considered all these things, the Venerable Brother John Pereira Venancio, Bishop of Leiriensis, has requested that We establish the Most Blessed Virgin Mary, under that distinguished name, as the principal Patron of his diocese.

[*Latin ed. p. 710*]

710 Acta Apostolicae Sedis - The Official Commentary announces, while simultaneously maintaining and confirming the patronage of Saint Augustine. After having gladly received these petitions, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation concerning the fullness of Apostolic power, by these letters, perpetually, establish and declare the Blessed Virgin Mary of the Rosary of Fatima as the principal patroness before God, together with Saint Augustine, Bishop, Confessor, and Doctor of the Church, as equally principal patron of the entire Leiria diocese, with all the honors and liturgical privileges that rightly belong to the principal patrons of places. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be rightly judged and defined; and that, from this moment forward, they shall be declared void and null, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirteenth day of the month of December, in the year 1952, in the fifth year of Our pontificate. HAMLETUS I. Card. CICOGNANI.

Title and privileges of the Basilica Minor of the parish church of Saint Peter the Apostle in Caraca are conferred.

IOANNES PP. XXIII. For the perpetual memory of the matter.

The parish church of Caraca, dedicated to Saint Peter the Apostle, is deservedly praised, for although it was built only a few years ago, it shines with such magnificence that it far surpasses all other churches in that city in the Venetian territory. It is adorned with altars made according to the highest standards of art, skillfully crafted, with excellent statues of the Saints in Heaven, and with sacred furnishings of considerable beauty and value. In this church, which is also commended for its size, many priests minister to the people of God, providing them with the food of the holy religion.

Translated by churchlatin.ai, a product of Boyne Archives

Therefore, the pastor and the faithful of that church, desiring to...

[*Latin ed. p. 711*]

From the Acts of Pope John XXIII, 711: To foster their piety towards the Prince of the Apostles, whom Christ the Savior established as the foundation of the universal Church, our beloved son, Joseph Humbert, Cardinal Priest of the Holy Roman Church, Archbishop of Caracena, made supplications to Us, so that that temple might be raised to the dignity of a Minor Basilica, by name and by right. Confident that, through this, the practice of religion would be increased greatly, and that the faithful people would, day by day, adhere more closely to Blessed Peter, to the Church, and to its Head, We, with a willing spirit, resolved to grant these prayers. Therefore, after consultation with the Sacred Congregation of Rites, and with full knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We elevate the church, dedicated to God in honor of the Apostle Saint Peter, located in Garacena, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to sacred edifices of the same name. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, and We declare that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now or in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, they shall be considered void and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-first day of the month of December, in the year 1962, in the fifth year of Our pontificate.

HAMLETUS I. Card. CICOGNANI.

The Blessed Virgin Mary, under the title of *Auxilium Christianorum* (Help of Christians), is chosen as the principal patron, and Saint Francis of Assisi as the secondary patron, of the diocese of Salina.

POPE JOHN XXIII.

For the perpetual memory of this event.

—

The firm hope of the Christians always shines forth with Mary, who, with the authority she possesses with God, and with the will that is moved by the inspiration of her maternal heart, can help her children and deliver them from all dangers. Indeed, such trust in Her should be publicly demon-

Translated by churchlatin.ai, a product of Boyne Archives

strated with tender love.

[*Latin ed. p. 712*]

712 Acta Apostolicae Sedis - Those who desire an official record, all the faithful of the diocese of Salina, and especially the priests, are proposing to honor the Virgin of Perpetual Help as their principal Patroness. But another cult also flourishes in that same diocese, and it is dedicated to St. Francis of Assisi, who is, indeed, the most perfect example of Christian life and virtue: for he is held in great veneration there and is considered a Patron and invoked. This we received with pleasure from the Venerable Brother Frederick William Freking, Bishop of Salina, and we were asked by him to ratify both choices, using our Apostolic authority. We, wishing to fulfill this request with good will, after consultation with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and with the fullness of Apostolic authority, hereby, by the force of these letters and perpetually, establish and declare, or confirm, the Most Blessed Virgin Mary of Perpetual Help as the principal Patroness before God, and St. Francis of Assisi as the secondary Patron of the entire diocese of Salina, with all the honors and liturgical privileges that rightly belong to local Patrons, whether principal or secondary. All contrary things notwithstanding. We decree, establish, and ordain that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of December, in the year 1962, in the fifth year of Our Pontificate. HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 713*]

Sacred Congregational Acts 713. SACRED CONGREGATION CONSISTORIAL. PROVISION FOR CHURCHES. The Most Holy Pope John XXIII, of blessed memory, having, by successive decrees of the Sacred Congregation Consistorial, determined to provide each of the following Churches with a new pastor, namely: on November 19, 1962. — To the titular episcopal Church of Clysmatena, the Reverend Vladislaum Jedruszuk, Chancellor of the diocesan curia of Pinsk. on February 11, 1963. — To the titular episcopal Church of Uzès, the Most Reverend Guidonem M. Casullo, hitherto Bishop of Nusca, whom He appointed as Auxiliary to the Most Reverend Alfonsum M. Ungarelli, titular Bishop of Azura and Prelate nullius of Pinheiro. on February 16. — To the titular archiepiscopal Church of Velebusdus, the Most Reverend Antonium de Almeida Lustosa, hitherto

Translated by churchlatin.ai, a product of Boyne Archives

Archbishop of Fortaleza. on February 18. — To the titular episcopal Church of Metrae, the Most Reverend Amadeum González Ferreiros, Prelate nullius of Raymundianum. on February 25. — To the cathedral Church of Nazareth, the Reverend Emmanuelem Lisboa de Oliveira, honorary canon of the metropolitan Chapter of Saint Savior in Brasilia, Chancellor in the diocesan curia, and spiritual director in the diocesan seminary of Bonfim. on April 4. — To the cathedral Church of Barra (do Rio Grande), the Reverend Altivum Pacheco Ribeiro, parish priest in the city commonly called "Rio Pretó," in the archdiocese of Juiz de Fora. on April 21. — To the cathedral Church of Tortona, the Reverend Franciscum Rossi, of the clergy of the archdiocese of Milan, Apostolic Protonotary ad instar, and parish priest of the city commonly called "Varese." on April 25. — To the titular episcopal Church of Eluzana, the Reverend Nivaldum Monte, spiritual director in the minor seminary of the archdiocese of Na.

[*Latin ed. p. 714*]

Acts of the Apostolic See - Official Commentary 714, concerning the appointment of the Auxiliary to the Most Reverend Joseph Vincent Tavora, Archbishop of Aracaju. On April 27th. — To the titular archbishopric of the Church of the Holy Apostles in Palestine, the Most Reverend Alfred Silva Santiago, formerly Archbishop of ConcepciÃ³n. On May 2nd. — To the cathedral church of Carabello, newly established, the Reverend Father Philip Broers, of the Order of the Friars Minor. — To the cathedral church of Sansepolcro (Borgo San Sepolcro), the Reverend Father Abelem Conigli, appointed Urban, as Vicar General of the diocese of Modena. On May 9th. — To the cathedral church of Clonfert, the Reverend Father Thomas Ryan, appointed Urban, and Counselor to the Apostolic Nunciature. On W May. — To the metropolitan church of Fortaleza, the Most Reverend Joseph Medeiros Delgado, formerly Archbishop of St. Louis in Maragnano. — To the metropolitan church of Puerto Montt, newly established, the Most Reverend Albert Rencoret Donoso, formerly Bishop of the diocese of Puerto Montt. — To the cathedral church of St. Philip, the Reverend Father Joseph Aloysius Castro, Canon of the metropolitan Chapter of Santiago de Chile. — To the titular bishopric of Thoitana, the Most Reverend David Picâo, formerly Bishop of St. John in Brazil, appointed as Coadjutor with right of succession to the Most Reverend Idilio Joseph Soares, Bishop of Santos. On May 17th. — To the titular bishopric of Sergentza, the Most Reverend Aemilius Sosa Gaona, formerly Bishop of ConcepciÃ³n en Paraguay. On May 15th. — To the titular bishopric of Marida, the Reverend Father John Hermil, from the diocese of Autun (-Chalon-sur-Saone-Macôn-Cluny), appointed as a member of the Chapter of St. Vincent in the city of Matiscone, and appointed Auxiliary to the Most Reverend Lucian Lebrun, Bishop of Autun. On May 21st. — To the cathedral church of Hull, recently established, the Most Reverend Paul Aemilius Charbonneau, formerly

Translated by churchlatin.ai, a product of Boyne Archives

titular Bishop of Thapsita. — To the titular bishopric of Chonochorita, the Reverend Father Renato Audet, from the diocese of Timmins, appointed as Auxiliary to the Most Reverend Mary Joseph Lemieux, Archbishop of Ottawaâ□□Cornwall. — To the titular bishopric of Lacedaemonia, the Reverend Father Joseph de Jesus García Ayala, Honorary Canon of the cathedral Chapter.

[*Latin ed. p. 715*]

The Sacred Consistorial Congregation, in its 715th meeting, appointed in the city commonly known as "Los Reyes," in the diocese of Zamora in Mexico, a certain individual as Apostolic Administrator "sede plena" of the diocese of Oampecore.

To the titular bishopric of Thelepte, the Reverend Monsignor Joseph de Jesus Tirado Pedraza, canon of the metropolitan chapter and director of the seminary of the archdiocese of Morelia, was appointed as Auxiliary to the Most Reverend Aloysius Maria Altamirano y Bulnes, Archbishop of Morelia. This occurred on May 22nd.

To the titular bishopric of Berrhoea, the Most Reverend Peter Douillard, formerly Bishop of Soissons, was appointed.

To the cathedral church of Soissons, the Reverend Monsignor Gerard Bannwarth, titular Urban bishop, and moderator of the sodality of the Catholic Action in the diocese of Strasbourg, was appointed. This occurred on May 23rd.

To the titular archbishopric of Amida, the Most Reverend Robert Picard de la Vacquerie, formerly Bishop of Orleans, was appointed. This occurred on May 25th.

To the cathedral churches of Ampurias and Templa, also united as a principal entity, the Reverend Monsignor Jean Melis Pois, titular Urban bishop, was appointed as the General Vicar of the diocese of Oristano. This occurred on May 27th.

To the titular bishopric of Tiberiopolis, the Reverend Monsignor Adolfo Rodríguez Herrera, General Vicar of the diocese of Camagüey, was appointed as Auxiliary to the Most Reverend Charles Riu Angles, Bishop of Camagüey. This occurred on May 30th.

To the cathedral church of Albenga, the Most Reverend Gilbert Baroni, formerly titular Bishop of Thagaste, was appointed.

His Holiness Pope Paul, by divine providence, through successive decrees of the Sacred Consistorial Congregation, has provided new pastors for the following churches: on June 25, 1963.

To the metropolitan church of the Holy Conception, the Most Reverend Emmanuel Sánchez Beguiristain, formerly Bishop of Santa Maria de los Angeles, was appointed.

To the titular bishopric of Aureoliopolis in Asia, the Reverend Mon-

Translated by churchlatin.ai, a product of Boyne Archives

signor Alfonso Uribe Jaramillo, General Vicar of the diocese of Sonsón, was appointed as Auxiliary to the Most Reverend Joseph Ignatius López Umana, Archbishop of Cartagena in Colombia.

To the titular bishopric of Thapsis, the Reverend Monsignor Thomas Henry Márquez Gómez, pastor of the church of Saint Rose in the town commonly known as "Ca-".

[*Latin ed. p. 716*]

Acts of the Apostolic See - Official Commentary 716 "Rupano," in the diocese of Cumaná, whom he appointed as Auxiliary to the Most Reverend Father John Joseph Bernal Ortiz, Archbishop of Ciudad Bolívar. — To the titular bishopric of the Church of Agathopolis, the Reverend Lawrence Noel, from the archdiocese of Quebec, whom he appointed as Auxiliary to the Most Reverend Father Mauritius Roy, Archbishop of Quebec. — To the titular bishopric of the Church of Saccaeotena, the Reverend Joseph L. Wilhelm, pastor of the parish of the Most Holy Apostles Peter and Paul, from the diocese of Hamilton, whom he appointed as Auxiliary to the Most Reverend Father Francis Patrick Carroll, Bishop of Calgary. — To the titular bishopric of the Church of Adrasena, the Reverend Norman Joseph Gallagher, from the diocese of Gravelbourg, whom he appointed as Auxiliary to the Most Reverend Father Mauritius Roy, Archbishop of Quebec and Military Vicar of Canada. on June 28th. — To the titular archbishopric of the Church of Famagusta, the Most Reverend Father Joseph Schiavini, hitherto titular Bishop of Pharsalus. on July 1st. — To the cathedral church of La Rochelle, the Most Reverend Father Felix Mary Verdet, hitherto titular Bishop of Gurza. — To the newly erected cathedral church of Lusitania, the Reverend Father Francis Esteves Dias, from the Order of Saint Benedict. on July 2nd. — As coadjutor with the right of succession, to His Eminence and Reverend Father Mauritius, Cardinal Feltin, Archbishop of Paris, the Most Reverend Father Peter Veuillot, titular Archbishop of Constantia in Thrace. on July 15th. — To the titular archbishopric of the Church of Proconnesus, the Most Reverend Father Pacificus Julius Vanni, hitherto Bishop of Soana and Pitilia.

[*Latin ed. p. 717*]

The Sacred Congregation for the Propagation of the Faith 717.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

HOLLAND (KOTABARÜENSIS).

DECREE Concerning the Change of Name.

Whereas the Most Reverend and Venerable Lord Octavius De Liva, Arch-

Translated by churchlatin.ai, a product of Boyne Archives

bishop titular of Heliopolis in Phoenicia and Apostolic Delegate in Indonesia, has proposed that the present denomination of the Apostolic Vicariate of Holland be changed so that it should henceforth be called Kotabaruensis, according to the new name commonly given to the city of Holland, namely Kota Baru; the Sacred Congregation for the Propagation of the Faith, having maturely considered the matter, has decided to follow the opinion of the aforementioned Apostolic Delegate. Therefore, the same Sacred Congregation, by virtue of the faculties granted to it by the Most Holy Lord Pope Paul VI, by Divine Providence, approves the aforementioned proposal and orders that this Decree be drawn up concerning the matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 28th day of the month of June, in the year of Our Lord 1963.

GREGORIUS P. Card. AGAGIANIAN, Prefect.

L. & S.

Eduardus Pecoraio, Under-Secretary.

[*Latin ed. p. 718*]

718 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, May 14, 1963, in the Palace of Congregations, the Holy Congregation of Rites, in its preparatory session, convened, under the presidency of the Most Reverend Cardinal Paolo Giobbe, Promoter or Relator of the cause of the Servant of God, Mary Francesca Schervier, foundress of the Congregation of the Poor Sisters of Saint Francis. The Reverend Prelates and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, May 28, 1963, in the Apostolic Palace of the Vatican, the Holy Congregation of Rites, in its preparatory session, convened, in which the Most Reverend and Reverend Cardinals, the Reverend Prelates, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Pius IX.

Tuesday, July 2, 1963, in the Apostolic Palace of the Vatican, the Holy Congregation of Rites, in its particular ordinary session, convened, in which the Most Reverend and Reverend Cardinals and the Reverend Prelates discussed the introduction of the cause of the Servant of God, John Henry Charles Steeb, a secular priest, foundress of the Institute of the Sisters of Mercy of Verona, and of the Servant of God, Casimir Barello Morello, a layperson. They also examined the reports of the theological censors concerning the writings of the Servants of God: Anne Eugenia Picco, foundress of the Little Sisters of the Sacred Hearts; Emilia of Saint Joseph, foundress of the Little Sisters of the Poor of Maiquetia; Teresa Grillo Michel, foundress of the Daughters of Providence; Alphonsa Maria Eppinger, foundress of

Translated by churchlatin.ai, a product of Boyne Archives

the Sisters of the Most Holy Savior.

Tuesday, July 9, 1963, in the Apostolic Palace of the Vatican, the Holy Congregation of Rites, in its preparatory session, convened, in which the Most Reverend and Reverend Cardinals, the Reverend Prelates, and the Reverend Theological Consultors discussed the martyrdom of the Servant of God, James Berthieu, a professed priest of the Society of Jesus, who was killed, as it is asserted, out of hatred for the faith.

Tuesday, July 16, 1963, in the Palace of Congregations, the Holy Congregation of Rites, in its antepreparatory session, convened, in which the Reverend Prelates and the Reverend Theological Consultors discussed the heroic virtues of the Venerable Servant of God, Gaspare Bertoni, a priest, foundress of the Congregation of the Priests of the Holy Wounds, known as the Stimmatini.

[*Latin ed. p. 719*]

From the Roman Curia Diary, 719, SECRETARY OF STATE: By Apostolic Briefs, the Holy Father John XXIII, of blessed memory, deigned to appoint: November 21, 1962. The Most Reverend and Illustrious Cardinal Quintero Giuseppe Umberto, Protector of the "Hermanitas de los Pobres de Maiquetia" (Caracas). March 21, 1963. The Most Reverend and Illustrious Cardinal Browne Michele, Protector of the "Suore Domenicane Missionarie della Sacra Famiglia" (Madrid). April. The Most Reverend and Illustrious Cardinal Albareda Gioacchino Anselmo Maria, Protector of the "Hermanas Franciscanas Hijas de la Misericordia" (Palmanova). May 4. The Most Reverend and Illustrious Cardinal Antoniutti Ildebrando, Protector of the "Sisters Adorers of the Most Precious Blood" (London, Canada). By Apostolic Briefs, the Holy Father John XXIII, of blessed memory, deigned to appoint: Assistants to the Papal Throne: January 12, 1963. His Excellency, the Most Reverend Monsignor Walsh Giuseppe, Archbishop of Tuam. February 12. His Excellency, the Most Reverend Monsignor Mendonça Giacomo, Bishop of Tiruchirapalli. May 30. His Excellency, the Most Reverend Monsignor Barda Francesco, Bishop of Premislia dei Latini. Apostolic Protonotaries, as if participating: December 28, 1962. Monsignor Zjawinski Stanley F. (Gary). February 4, 1963. Monsignor Watson Alfredo M. (Erie). February 12. Monsignor Pichette Numa (Edmundston). February 18. Monsignor Derisi Ottavio (Nicola, La Piata). April 1. Monsignor Alfieri Ruggero (Guastalla). Monsignor Griveé Francesco (Ljubljana). February 10. Monsignor Frederic Robert (Nancy and Toul). Monsignor Froment Giuseppe (Nancy and Toul). February. Monsignor Nicolas Pietro (Nancy and Toul). February. Monsignor Huet Fernando (Nancy and Toul). Monsignor Fagnani Ulisse (Grosseto).

[*Latin ed. p. 720*]

Acta Apostolicae Sedis - Official Commentary 720, April 29, May 8, May

Translated by churchlatin.ai, a product of Boyne Archives

11.

» 18 » » » 27 » 30 » 1963.

Most Reverend Monsignor Melis Mario (Iglesias).

Most Reverend Monsignor Krizomali Urbano (Split and Makarska).

Most Reverend Monsignor Brockmann Giuseppe (Paderborn).

Most Reverend Monsignor Reginek Tommaso (Katowice).

Most Reverend Monsignor Leclerq Giorgio (Lille).

Most Reverend Monsignor Bedmond Giacomo Giuseppe (Liverpool).

Most Reverend Monsignor Cipollone Ernesto (L'Aquila).

By Apostolic Brief, the Most Holy Father Paul V I, reigning happily, deigned to appoint:

Assistant to the Papal Throne: June 28, 1963.

His Excellency, Most Reverend Monsignor Schiavini Giuseppe, Archbishop titular of Famagosta.

By letters from the Secretariat of State, the Most Holy Father Paul VI, reigning happily, deigned to appoint:

July 26, 1963.

The Most Reverend and Reverend Monsignors: Vitale Salvatore, Schierano Mario, and Tautu Luigi; the Reverend Father Welykyi Atanasio, of the Basilians of Saint Josaphat; the Reverend Priest Eid Emilio; the Reverend Fathers: Gambari Elio, of the Monfortians, Gutiérrez Anastasio, of the Claretians, and Mandelli Giulio, of the Missionaries of the Consolata, as Consultors of the Sacred Congregation for the Eastern Church.

By letters from the Secretariat of State, the Most Holy Father Paul VI, reigning happily, deigned to confirm:

Extraordinary Secret Chamberlains of His Holiness:

June 21, » » » » » » » » » » » » » 1963.

Most Reverend Monsignor Büro Michele (Capua).

Most Reverend Monsignor Camisassa Marcello (Turin).

Most Reverend Monsignor Antonetti Lorenzo (Novara).

Most Reverend Monsignor Cecchini Michele (Lucca).

Most Reverend Monsignor Fumo Carlo (Ivrea).

Most Reverend Monsignor Barbarito Luigi (Avellino).

Most Reverend Monsignor Gallina Ernesto (Veroli-Frosinone).

Most Reverend Monsignor Silvestrini Achille (Faenza).

Most Reverend Monsignor Pasquinelli Dante (Lucca).

Most Reverend Monsignor Meile Adriano (Basel).

Most Reverend Monsignor Mazzi Venerio (Rome).

Most Reverend Monsignor Valeri Valerio (Rome).

Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Monsignor Zanotti Alberto (Rome).

Most Reverend Monsignor Zannoni Guglielmo (Rimini).

[*Latin ed. p. 721*]

Diarium Romanae Curiae 21 » » » » » » June » » » » » »

(Malta). » Monsignor Cassidy Edoardo (Wagga-Wagga). » Monsignor Cheli Giovanni (Asti). » Monsignor Lemaître Enrico (Malines-Bruxelles). » Monsignor Peressin Mario (Concordia). » Monsignor Rotunno Nicola (Tricarico). » Monsignor Teofili Leopoldo (Atri). » Monsignor Corsanego Sebastian (Rome). » Monsignor Angeloni Luciano (Albenga). » Monsignor Carlomagno Mario (Trivento). » Monsignor Curis Carlo (Ampurias and Tempio). » Monsignor Ghidoni Luigi (Piacenza). » Monsignor Tagliaferri Mario (Alatri). » Monsignor Rovida Edoardo (Alessandria). » Monsignor Cordero Lanza di Montezemolo Carlo (Rome). » Monsignor Storero Luciano (Pinerolo). » Monsignor Dossena Luigi (Crema). » Monsignor Colasuonno Francesco (Bari). » Monsignor Balducci Corrado (Sarsina). » Monsignor Melani Orfeo (Pistoia). » Monsignor White Thomas (Ossory). » Monsignor Tavanti Granito (Chiusi). » Monsignor Calabresi Ubaldo (Sezze). » Monsignor Mouton Burton Carlo (Lafayette). » Monsignor De Mttis Francesco (Vieste). » Monsignor Kada Lewis (Budapest). » Monsignor Einaudi Giulio (Saluzzo).

Secret honorary chamberlains of the Sword and Cape of His Holiness: 22 » 1963. Mr. Bonomelli Emilio (Vatican City). » Mr. Dalla Torre Count of Sanguinetto Paolo (Rome). » Count Galeazzi Enrico Pietro (Rome). » Mr. Nasalli Taffini Marquis of Acceglio Luigi Robert (Rome). » Prince Pacelli Don Carlo (Rome). » Mr. Risi Ferreyros Adelmo (Rome). » Mr. Spada Massimo (Rome). » Mr. Scacchi Giuseppe (Como). » Mr. Bernetti Evangelista of the Counts Emilio (Rome). » Marquis Fantauzzi Franco (Rome). » Mr. Spada Filippo (Rome). » Mr. McAdoo Walter C. (Philadelphia).

[*Latin ed. p. 723*]

Diarium Romanae Curiae 723. Honorary Chamberlains of the Sword and Cape of His Holiness: June 22nd, 1963.

Mr. Alessandrini Federico (Rome).

Mr. Bonatti Pietro (Rome).

Mr. Carrara Giovanni (Rome).

Mr. Cattelani Antonio (Rome).

Mr. Cioccetti Urbano (Rome).

Mr. Corsanego Camillo (Rome).

Mr. Focar di Mario (Rome).

Mr. Foresi Palmiro (Rome).

Mr. Giovannini Giovanni (Vatican City).

Mr. Jervolino Angelo Raffaele (Naples).

Mr. Lolli Cesidio (Vatican City).

Mr. Mennini Luigi (Rome).

Mr. Rebecchini Camillo (Rome).

Translated by churchlatin.ai, a product of Boyne Archives

Mr. Vacchini Francesco (Rome).
Mr. Vacchini Mario (Rome).
Mr. Veronese Vittorino (Rome).
Mr. Viesi Italo (Rome).
Mr. Massara Romano (Rome).
Mr. Pirrami Traversari Silvio (Rome).
Mr. Magno Luigi (Rome).
Mr. Gianni Giuseppe (Rome).
Mr. Mirisola Filippo (Rome).
Mr. Ursini Raffaele (Gerace-Locri).
Mr. Micara Carlo (Rome).
Mr. Micara Gaetano (Rome).
Mr. Micara Luigi (Rome).
Mr. Mirisola di Torresanto Giuseppe (Rome).
Mr. Ricci Benedetto (Rome).
Mr. Federici Fortunato (Rome).
Mr. Belardo Giovanni (Rome).
Mr. Belardo Mario (Rome).
Mr. Milani Valerio Oreste (Rome).
Mr. Coletti Filippo (Rome).
Mr. Leonori Francesco (Rome).
Mr. Sebastiani Alberto (Rome).
Mr. Sartor Giuseppe (Rome).
Mr. Antonini Camillo (Rome).

HONORS. To the Members of the Extraordinary Missions who came to Rome on the occasion of the opening of the Second Vatican Ecumenical Council, the Holy Father John XXIII, of venerable memory, deigned to bestow:

The Grand Cross of the Order: November 3rd, 1962.

To His Excellency Oduber Quirós Daniele, Minister of Foreign Affairs and Cults of the Republic of Costa Rica.

[*Latin ed. p. 724*]

724 Acta Apostolicae Sedis - Official Commentary, November 3, 1962. From His Excellency Amado Blanco Luigi, Ambassador of Cuba to the Holy See.

From His Excellency Gerard Schroeder, Federal Minister of Foreign Affairs of the Federal Republic of Germany.

From His Excellency Setsuya Beppu, Ambassador of Japan to the Holy See.

Translated by churchlatin.ai, a product of Boyne Archives

From His Excellency Anouchiravan Sepahbodi, Ambassador of Iran to the Holy See.

From His Excellency Thomas V. Oommins, Ambassador of Ireland to the Holy See.

From His Excellency Paul Noghes, Secretary of State of the Principality of Monaco.

From His Excellency Alfonso Ortega Urbina, Minister of Foreign Affairs of the Republic of Nicaragua.

From His Excellency Germano Aramburu Lecaros, Ambassador of the Republic of Peru to the Holy See.

From His Excellency Mario de Figueiredo, President of the National Assembly of Portugal.

From His Excellency Emanuele Ulisse Bonnelly Fondeur, Ambassador of the Dominican Republic to the Holy See.

From His Excellency Anouar Hatem, Ambassador of Syria to the Holy See.

From His Excellency Antonio Bermúdez Milla, Ambassador of Honduras to the Holy See.

The Grand Cross of the Order of Saint Gregory the Great: November 3, 1962.

To His Excellency Mattia Sorgho, Minister of National Education of the Upper Volta.

To His Excellency Attilio Dell'Oro Maini, former Minister of State of the Republic of Strasbourg.

To His Excellency Alfred Stirling, Ambassador of Australia.

To His Excellency Frederick Bock, Federal Minister of Commerce and Reconstruction of the Federal Republic of Austria.

To His Excellency de Schryver, Minister of State of the Kingdom of Belgium.

To His Excellency Rubén Giulio Castro, Ambassador of the Bolivian Republic.

To His Excellency Alfonso Arinos De Mello Franco, former Minister of Foreign Affairs of the United States of Brazil.

To His Excellency Filemone Beb A Don, Ambassador of the Republic of Cameroon.

To His Excellency Brahim Seid, Ambassador of Chad.

To His Excellency Fernando Orrega Vicuña, Ambassador of the Republic of Chile.

To His Excellency Antis Soteriades, High Commissioner of the Republic

Translated by churchlatin.ai, a product of Boyne Archives

of Cyprus in London.

[*Latin ed. p. 725*]

Diarium Romanae Curiae 725, 3 Novembris 1962.

From His Excellency, Arango Eliseo, Ambassador of the Republic of Colombia.

From His Excellency, Ileo Giuseppe, Ambassador of the Congo (Leopoldville).

From His Excellency, Kodjo Konian, Vice-President of the Economic Council of the Ivory Coast.

From His Excellency, Dadjo Marcello, Ambassador of Dahomey.

From His Excellency, de Steesen-Leth til Steengaard Vincenzo, Ambassador of the Kingdom of Denmark.

From His Excellency, Pérez Serrano Giorgio, Ambassador of the Republic of Ecuador.

From His Excellency, Michael Kebede, Ambassador of the Empire of Ethiopia.

From His Excellency, Lorenzo Paolo, Ambassador of the Republic of the Philippines.

From His Excellency, Orkomies Osmo Lennart, Minister of Finnland to the Holy See, with the rank of Ambassador.

From His Excellency, Foyer Giovanni, Minister of Justice of France.

From His Excellency, Ngoua Giuseppe, Secretary of State of Gabon.

From His Excellency, Khalaf Hanna, Minister of Justice of the Kingdom of Jordan.

From His Excellency, Guirola Leal Giuseppe, Ambassador of the Republic of Guatemala.

From His Excellency, Maka Leone, Ambassador of Guinea.

From His Excellency, Haksar S. N., Ambassador of India.

From His Excellency, Maengkom Gustavo Adolfo, Ambassador of Indonesia.

From His Excellency, Bentsur Samuele, Ambassador of Israel.

From His Excellency, Gemayel Pietro, Minister of Public Works of Lebanon.

From His Excellency, Simpson Clarenzio L., former President of the Republic of Liberia.

From His Excellency, Grégoire Pietro, Minister of the Interior of the Grand Duchy of Luxembourg.

From His Excellency, Anionwu L., Ambassador of Nigeria.

From His Excellency, Doye Thore, Ambassador of the Kingdom of Norway.

Translated by churchlatin.ai, a product of Boyne Archives

From His Excellency, the Venerable Bali de Grisogono, Brother Otto, Grand Commander of the Sovereign Military Order of Malta.

From His Excellency, Kamel Hassan Ahmed, Ambassador of the United Arab Republic.

From His Excellency, Boissier-Palun Leone, Ambassador of Sénégal.

From His Excellency, Mohamed Scek Hassan, Ambassador of the Republic of Somalia.

From His Excellency, Lora-Tamayo Emanuele, Minister of National Education of Spain.

[*Latin ed. p. 726*]

Acts of the Apostolic See - Official Commentary 726, November 3, 1962. His Excellency, Mr. Erik von Post, Ambassador of the Kingdom of Sweden.

His Excellency, Prince Wongsanuvatra Devakula, Ambassador of the Kingdom of Thailand.

His Excellency, Mr. Kahama O. G., Minister of Industry and Commerce of Tanganyika.

His Excellency, Mr. Onama Felice K., Minister of Labor of Uganda.

His Excellency, Mr. Alberto Arocena, Ambassador of the Oriental Republic of Uruguay.

His Excellency, Mr. Fernández Lorenzo, Ambassador of Venezuela.

His Excellency, Mr. Lâm-Lê-Trinh, Ambassador of Vietnam.

The Grand Cross of the Order of Saint Sylvester Pope: November 3, 1962.

His Excellency, Baron van Lynden R. B., Head of Protocol at the Ministry of Foreign Affairs of the Kingdom of the Netherlands.

His Excellency, Mr. Basudde Leonardo Natanaele, Minister of Justice of Buganda.

By letters from the Secretariat of State, the Most Holy Father John XXIII, of venerable memory, deigned to bestow:

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: December 30, 1958, upon Mr. Teófilo Herder-Dorneich (Freiburg).

April 3, 1959, upon Mr. Carlo Enrico von Sayn-Wittgenstein-Berleburg (Köln).

February 18, 1960, upon Mr. Vittorio Emanuele Braga Paixäo (Lourenço Marques).

October 27, upon Mr. Enrico Weitz (Köln).

December 22, upon Mr. Francesco Lippert (München und Freising).

February 3, 1963, upon Mr. Raffaele Carapellotti (Steubenville).

March 3, upon Mr. Giorgio Gilmore (Steubenville).

March 17, upon Mr. Lorenzo Suardi (Bergamo).

Translated by churchlatin.ai, a product of Boyne Archives

March 18, upon Mr. Paolo Dalla Torre (Rome).

March 22, upon Mr. Curzio Hruska (Rome).

The Plaque of the Order of Saint Gregory the Great, civil class:

April 16, 1963, upon Mr. Dante Fornoni (Bergamo).

Upon Mr. Domenico Francini (Rome).

The Commander's Cross of the Order of Saint Gregory the Great, civil class:

November 13, 1958, upon Mr. Antonio Kleefisch (Köln).

February 3, 1959, upon Mr. Bernardo Bergmann (Köln).

March 13, upon Mr. Giuseppe Hall (Augsburg).

March 6, upon Mr. Lamberto Lensing (Paderborn).

[*Latin ed. p. 727*]

Diarium Romanae Curiae, March 30, April 22, May [illegible] 727, 1959. To Mr. Carlo Andrea Bringmann (Cologne). To Mr. Giuseppe Francesco Hecking (Cologne). To Mr. Paolo Mauser (Cologne). To Mr. Hans Walter Schmidt-Polex (Munich and Freising). To Mr. Enrico Lemacher (Cologne). June 5, August 29. To Mr. Ottone Graf (Paderborn). October 16. To Mr. Giovanni Mosler (Cologne). April 28, 1960. To Mr. Agostino Langenhorst (Cologne). August 26. To Mr. Ermanno Muth (Fulda). October 14. To Mr. Massimiliano Bernards (Cologne). August 11, 1962. To Mr. Robert Daniele (Cleveland). November 24. To Mr. Tommaso Devlin (Boston). To Mr. Francesco Diener (Monterey-Fresno). December 7. To Mr. Evaristo Bankamwabo (Burundi). To Mr. Federico du Soûliez de Saint Simon (Burundi). To Mr. Federico Jamar (Burundi). To Mr. Girolamo Nicombero (Burundi). January 20. To Mr. Patrizio Giuseppe Lyons (Duluth). January 1963. To Mr. Pietro Ricci (Genoa). February 26. To Mr. Tommaso Galligan (Pembroke). To Mr. Paolo Martineau (Pembroke). March 9. To Mr. Primo Lamperti (Milan). To Mr. Severo Vailati (Milan). March 16. To Mr. Ferdinando Collin (Antwerp). To Mr. Aurelio Assereto (Trieste). March 24. To Mr. Fernando Nelson (Rome). To Mr. Fouad El-Khoury (Tyr dei Maroniti). To Mr. Luigi López y Royo (Ugento - S. Maria di Leuca). To Mr. Carlo Antonio Quillet (France). March. To Mr. Mario Agnozzi (Fermo). To Mr. Enrico Maulme Gómez (Guayaquil). To Mr. Carlo Boccardo (Rome). To Mr. Pietro Noujaim (Saida dei Melchiti). March 9. To Mr. Alfredo Rabino (Turin). To Mr. Cornelio Valetto (Turin). To Mr. Giuseppe Ignazio M. Welsing (Netherlands). March 17. To Mr. Salvatore Ruiz (Naples). To Mr. Alessandro Flora (Italy). March 30. To Mr. Alfredo Bellucci (Rome). To Mr. Arcangelo Cannizzaro (Rome). The Commandery of the Order of Saint Gregory the Great, military class: April 5, 1963. To Captain Oscar

Translated by churchlatin.ai, a product of Boyne Archives

Freiré Vasconcellos Ruas (Lourenço Marques).

[*Latin ed. p. 728*]

Acts of the Apostolic See - Official Commentary

728. Knighthood of the Order of Saint Gregory the Great, civil class:

February 13, April 30, June 5, June 19, July 17, August 18, April 28, May 6, May 27, August 12, August 19, August 11, 1959.

To Mr. Enrico Breuer (Cologne).

To Mr. Emiliano Hopmann (Cologne).

To Mr. Arnold Güttsches (Cologne).

To Mr. Eugen Schlief (Osnabrück).

To Mr. Peter Tollmann (Cologne).

To Mr. Adalbert Mayer (Munich and Freising).

1960.

To Mr. Paolo Zahnen (Essen).

To Mr. Giuseppe Klapper (Fulda).

To Mr. Giuseppe M. Kill (Cologne).

To Mr. Agostino Guddorf (Cologne).

To Mr. Frederick Kloer (Cologne).

1961.

To Mr. Giovanni Lagergren (Stockholm).

1962.

To Mr. Giulio Fahre (Frejus-Toulon).

To Mr. Carmen Artino (Cleveland).

To Mr. Riccardo Asmus (Cleveland).

To Mr. Giordano Braun (Cleveland).

To Mr. Giuseppe Bruening (Cleveland).

To Mr. Timoteo Conway (Cleveland).

To Mr. Lester N. Gerin (Cleveland).

To Mr. Loran Hammett (Cleveland).

To Mr. Francesco Hanrahan (Cleveland).

To Mr. Frederick Hauserman (Cleveland).

To Mr. Andrea Jecker (Cleveland).

To Mr. Oscar Adalbert Kuhl (Cleveland).

To Mr. Riccardo Maher (Cleveland).

To Mr. Robert McSean (Cleveland).

To Mr. Giuseppe Mulheran (Cleveland).

To Mr. Ugo O'Neill (Cleveland).

To Mr. Huber Root (Cleveland).

Translated by churchlatin.ai, a product of Boyne Archives

To Mr. Mei vino Yeip (Cleveland).

NECROLOGY

August 1, August 3, August 5, August 13, August 17.

August 19.

August 20.

August 26.

August 31.

1963.

Most Reverend José Cartaña Inglés, Bishop of Gerona.

Most Reverend Joseph Gotthardt, Titular Archbishop of Mopsuestia.

Most Reverend Giuseppe Piazzi, Bishop of Bergamo.

Most Reverend José María Preciado Nieva, Titular Bishop of Tegea.

Most Reverend Giuseppe Maggi, Bishop of Hanchung.

Most Reverend Domingo Comin, Titular Bishop of Obba.

Most Reverend Antonio Bento Martins Júnior, Archbishop of Braga.

Most Reverend Alphonse Joseph Matthysen, Bishop of Bunia.

Most Reverend Pierre Auguste Marie Joseph Douillard, Titular Bishop of Berrea.

Most Reverend Czeslaw Kaczmarek, Bishop of Kielce.

Most Reverend Leopoldo Eijo y Garay, Bishop of Madrid, Patriarch of the West Indies.

[*Latin ed. p. 729*]

Year and Volume LV, October 7, 1963 (Series III, Volume V) - No. 13. ACTA APOSOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana.

ACTS OF PAUL PP. VI. APOSTOLIC EXHORTATION To all Bishops who have peace and communion with the Apostolic See: concerning the blessed outcome of the Second Vatican Ecumenical Council, obtained through prayers and works of penance.

PAUL PP. VI. TO OUR VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

As the day approaches when the second session of the Second Vatican Ecumenical Council will begin, we cannot but feel deeply moved by the magnitude of the sacred heritage that has been entrusted to us by our predecessor, the most blessed John XXIII; a heritage which, as you well know, we have accepted with a heart full of trepidation, yet also with complete obedience, ready to refuse no labor, no hardship, so that that most precious treasure of examples, works, and norms, by which that great Pontiff enriched the Church, may be preserved entirely unharmed. For the undertaking of the Second Vatican Ecumenical Council is of such importance

Translated by churchlatin.ai, a product of Boyne Archives

that, among the many benefits conferred by John XXIII upon the Catholic Church and upon human society, it rightly and deservedly occupies a pre-eminent place.

[*Latin ed. p. 730*]

730 "The Acts of the Apostolic See – a most faithful and impressive spectacle which We ourselves witnessed during the past year, when We, along with representatives from all parts of the world, convened in Rome for the purpose of holding an Ecumenical Council. To whom was it not evident that this vast assembly of Holy Prelates, gathered around the tomb of the Prince of the Apostles, offered a new and most clear testimony that the Bride of Christ perpetually flourishes in youth, and that from her, light and saving power are diffused at all times, reaching all peoples? From this arises that common hope and that fervent expectation with which all, at the imminent session of the Council, turn their eyes towards the city situated upon the mountain, that is, towards the Catholic Church, which, through the Council, strives to offer to men, with renewed and more effective power, its doctrine, its discipline, and its activity, adapted to the needs of the present time. By the secret counsel of God, it happened that that Pontiff, who had sown the seed of such an undertaking, could not himself gather the ripe fruits thereof; but to Us was entrusted the task of pursuing the work which He had begun with such sagacious foresight, with such steadfast courage, and with such firm hope. Considering the magnitude of this entrusted duty, We were almost inclined to refuse to undertake this formidable task, were it not that the will of God was manifest in this matter. Therefore, We deemed it necessary to accept this burden and to obey the divine will, placing our complete trust in the Lord, and firmly hoping that He would grant strength to our weakness, to whom He has entrusted the weight of so great a task. Moreover, Our labors will not lack the assistance of your works, Venerable Brothers, which We know to be a most powerful aid to Us. And in undertaking this task, We are accompanied by the constant prayers and supplications of the Christian faithful, who are united with Us in close bonds of love during this momentous hour for the Church. This, indeed, while offering great comfort, also seems to Us a propitious and happy omen, promising a successful outcome for the Ecumenical Council. Now, as the next session of the Council presents a great amount of work to be accomplished, and as the very life of the Church is at stake, We earnestly desire to exhort you, Venerable Brothers, to prepare your flocks accordingly."

[*Latin ed. p. 731*]

Acts of Pope Paul VI, VI, 731, prepare and dispose the hearts. Following in the footsteps of our Predecessor, John XXIII, who never ceased to urge that the Christian people, especially through prayer and penance, might

Translated by churchlatin.ai, a product of Boyne Archives

obtain abundant fruits from the Council, we earnestly commend to you these same, most serious, duties of Christian piety; to which, indeed, the autumnal Sacred Seasons, which the circle of the year will soon bring, suitably urge us. We solemnly declare, Venerable Brothers, that in this striving in prayer and Christian penance, the hope of a rich spiritual harvest arising from the Council must be placed above all, since this is the work of the Holy Spirit. Indeed, whatever can be accomplished by human effort should be applied to this great undertaking. However, in order that the desired goal may be fully and firmly attained, it is not primarily the orderly celebration of gatherings, nor the wisdom of discussions, nor even the studies prepared with diligent labor by the Conciliar Fathers that will suffice; rather, it will be fervent and constant prayers, voluntary afflictions of body and soul offered to God, sanctity of morals, pious works, that is, all those instruments and aids which belong to the supernatural order, and by which the Church has always used and still uses, whenever the cause pertains to the glory of God, the salvation of souls, and the spiritual progress of the human race. Therefore, we must strive above all in prayer, and indeed fervently and constantly, in private and public, and this must be obtained from God, so that He may illuminate with heavenly light the minds of those who, through their council and teaching, will work on establishing the decrees of the Council. This form of assistance is suitable for all the faithful, and it is the easiest and most effective; therefore, we ask that all use it. However, that the struggle in prayer may be more fruitful, although individuals may enjoy freedom in choosing forms and methods, we believe that certain ones should be particularly recommended. We certainly urge all to use the prayer formula composed by John XXIII to obtain a good outcome for the Council, restoring the ancient custom. Furthermore, we prescribe that in all Masses, the prescribed collect for the Holy Spirit be recited according to the Latin rite. Priests, seminarians, and religious institutions should take the leading part in praying and offering prayers.

[*Latin ed. p. 732*]

Acts of the Apostolic See - Official Commentary 732, and likewise, the faithful of the laity. We earnestly desire, that this immense multitude of Christians who are engaged in prayer, which is spread throughout the entire world, may not only increase in number, but especially in grace and virtue; which, indeed, will happen, if such prayers are accompanied by innocence of conduct, and if they are drawn forth from the heart with burning sincerity. For since "prayer is good with fasting and almsgiving," it is necessary that pious works of penance be added to these supplications. Prayer endeavors to sustain the soul and to raise it to divine things; but penance endeavors to command ourselves, especially the body, which has grievously offended reason and the law of the Gospel. Therefore, with paternal exhortation, we urge all to observe, in the coming days of the

Translated by churchlatin.ai, a product of Boyne Archives

Sacred Time, a fast, although not prescribed by ecclesiastical regulations, willingly and freely, according to their ability. Voluntary bodily disciplines should also be undertaken with prompt and eager spirit, especially by abstaining from frivolous spectacles, which, given the present opportunity, are often found to be exceedingly shameful and detestable, and which we vehemently reprehend and lament. Let injuries be forgiven, and let the fires of quarrels be extinguished with ease, so that hatreds and contentions, which are so widely prevalent today to the sorrow of all, may diminish, since their seeds bring forth new miseries and often inflame the minds to the point of even shedding human blood. Let the works of public Christian charity be encouraged, those which are intended to alleviate the needs of the poor, and let this mercy conciliate the mercy of God. From Him, with the beneficent gift, no one should be excluded; therefore, we strongly urge those who are unable to assist their brethren with material means, to at least support those nearby with prayers, comforting words, and with the example of their own lives. For he who has a heart full of charity always has from where to give. 1 Faith, nourished by charity and joined with it, may illuminate and purify the minds, and direct actions and the steps of life: "(for just as in faith is the reason for works, so in works is the strength of faith)." Finally, and this is something that is particularly dear to Us, may this Our exhortation reach all those who, through bodily or 2 1 Toi). 12, 8. 2 St. Leo the Great, Sermon X, Migne P. L. 54, 166.

[*Latin ed. p. 733*]

Acts of Pope Paul VI, page 733: Those laboring with a heaviness of spirit are keenly afflicted by sorrows. These most beloved sons of ours can, above all, say with the Apostle Paul: "Who now rejoice in my sufferings for you and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the church," and therefore, with a cheerful spirit, they readily embrace the opportunity to offer their sorrows and pains to God; for these pains, patiently endured with a Christian spirit, are not only to be esteemed as steps by which one arrives at the eternal homeland, but they can also contribute greatly to the expiation of the sins of men, "for the edifying of the body of Christ," and to hastening that desired renewal of Christian morals, which is ardently awaited by the Œcumenical Council. We do not doubt, Venerable Brothers, that you, with that pastoral care and diligence which is characteristic of you, will communicate these paternal exhortations of ours to your clergy, to the religious of both sexes, and to your people, in the manner that you deem most fitting; and that as many as we number among the most beloved sons in Christ throughout the nations will readily and willingly respond to this exhortation of ours. In the meantime, may the Apostolic Blessing, which gathers heavenly graces, be abundantly bestowed upon each and every one of you, and upon your Christian faithful, especially those who, with a mind like ours, will implore

Translated by churchlatin.ai, a product of Boyne Archives

and repent, so that they may obtain from God the happy outcome of the Œcumenical Council, in the Lord. Given in Rome, at Saint Peter's, on the fourteenth day of the month of September, in the year 1963, in the first year of Our Pontificate.

PAUL PP. VI

Col. 1, 24. Eph. 4, 12.

[*Latin ed. p. 734*]

Acta Apostolicae Sedis - Official Commentary 734. LETTER To the individual Bishops of the Cattolica Church and other Fathers of the Second Vatican Ecumenical Council: Concerning the convocation of the Fathers of the Council for the celebration of the second session of the Council. Venerable Brother, Most beloved to us, Fully understanding the signs and necessities of these times, Pope John XXIII, Our Predecessor, whose pious memory flourishes among us and throughout the entire Christian family, with fearless courage and confident spirit, undertook the greatest work: the Second Vatican Ecumenical Council. Which it is fitting to believe has been accomplished by a special impulse of Divine Providence, which « She reacheth, therefore, from end to end mightily, and ordereth all things sweetly », and wisely advises the Church, as circumstances require. As is known, this most extensive universal Synod stirred up the studies of men and raised them to new hope, and therefore the name of John XXIII, the author of so great a work, deserves and is commendably given to immortality. He himself, who expended all his strength on this undertaking and celebrated the first part of the Ecumenical Council, was, by the inscrutable design of God, interrupted by death, with great sorrow of the faithful, and even of those who are not considered to be of the Catholic faith. Nevertheless, there is no doubt that, having humbly obeyed the Heavenly Will, when he departed on this earthly pilgrimage, he deserved a rich reward for the Church, since he had offered his life to God for the happy outcome of the Council. We, who, by the secret disposition of God, have been appointed to his place, have received, in the name of the Lord and of the Fathers of the Council, the inheritance that He left behind, and, desiring to continue with no less eagerness what He began, we summon you, Venerable Brother, by these Letters, to continue the Second Vatican Ecumenical Council, whose second period, as you know, will begin on the twenty-ninth day of this month of September. And this most frequent Synod of all ages, 1 1 Sap. 8, 1.

[*Latin ed. p. 735*]

Please refer to Acta Pauli Pp. VI 735 for a fuller understanding: indeed, as Our praised Predecessor, having presided over the Council, indicated, it is necessary that the Catholic Church appear to all as endowed with perennial vigor in the administration of salvation: for to it Christ the Lord

Translated by churchlatin.ai, a product of Boyne Archives

has entrusted the deposit of faith, that it may be faithfully preserved, and that its diligent works may be made manifest to all men in a fitting and harmonious manner. Therefore, this is the supreme power of the Church, which, inspiring, urging, and moving hearts, should emerge with new vitality from the Council, which is held near the tomb of Saint Peter. In order that this may be accomplished, various aspects of the apostolate, supported by suitable means, must be promoted and suitably joined together for a single, most exalted end, and also the lay order must more effectively participate in this salvific mission. Furthermore, it pertains to the solicitude of the Church to foster unity among men, especially among those who profess to be Christians; and this solicitude is significantly expressed in these words of the Savior: "There shall be one flock and one shepherd." * Remembering the most serious business being carried out in the Council, we earnestly request the individual Fathers present to offer prayers and perform other acts of piety. Moreover, by your exhortation, those faithful entrusted to you will be led to do the same, especially priests, men and women who strive for evangelical perfection, the sick and others who suffer in various ways for this cause, and children, like pure flowers, most pleasing to God. May the Holy Spirit, who vivifies the body of the Church, be present with you and with the assemblies of this Council, implored by you and by the chorus of the faithful; and may it come to pass that "Christ may be in all." * Guided by this good hope, we express the sentiments of Our loving heart to you, Venerable Brother; and may this Apostolic Blessing, which we gladly bestow upon you and upon all those whom you reach with your pastoral care, be a pledge and a witness of this. Given in Rome, near Saint Peter, on the fourteenth day of the month of September, in the year 1963, in the first year of Our Pontificate.

PAULUS PP. VI

2 Io. 10, 16. "And other sheep I have that are not of this fold."

* Col. 3, 11.

[*Latin ed. p. 736*]

Acts of the Apostolic See - Official Commentary 736. LETTERS I. To the Most Reverend Father Basil M. Heiser, General Minister of the Order of Friars Minor Conventual, at the close of the third century since Saint Joseph of Cupertino most piously fell asleep in the Lord. PAUL PP. VI. My beloved son, greetings and the Apostolic Blessing. — Marvelous is God in His saints, adorning the Church with their illustrious virtues, just as the heavens shine with brilliant stars; likewise, just as the blessed in heaven, when the anniversaries of their lives are remembered, draw men closer to themselves, so that they may more attentively consider what is presented to them as a model for imitation, and more confidently trust in

Translated by churchlatin.ai, a product of Boyne Archives

their patronage, which they have often experienced to be efficacious and powerful. We believe that this will happily occur in the commemoration of Saint Joseph of Cupertino, Patriarch of Assisi, and perpetual ornament of your religious family, which you, my beloved son, and your diligent companions are rightly establishing, as the third century is completed since his pious death in Auximi, by which he completed his earthly course and attained the heavenly reward. We highly praise and approve the plan undertaken by you; and we do not doubt that these celebrations, undertaken with religious joy, will have a result worthy of all expectations and will bear abundant fruits of Christian piety. It will be very appropriate, when these things are presented to the faithful gathered for such a commemoration, to clearly and distinctly set forth the course of his life, his deeds, the steadfast patience of the ancients, the singular gifts of his mind, the glory of his charisms, of that most holy man, who shone forth like a flame, and whose word burned like a torch. For he is rightly and truly numbered among those who were most distinguished in the mystical disciplines. Indeed, the gifts that illuminated him were so outstanding, and his nature and character so simple, that through him, one could, in a certain way, contemplate the order of things beyond the visible world and reach out to it with the hand of reason. Our Predecessor, Pope Benedict XIV, added further evidence to this, with many other things, to show that this had happened. 1 2 Ps. 67, 36. Cf. Eccli. 48, 1.

[*Latin ed. p. 737*]

The acts of Pope Paul VI, page 737, clearly and thoroughly demonstrate: "Witnesses, without exception, have reported the most celebrated ascensions from the earth and immense flights concerning that Servant of God, and his rapture." 3. However, what particularly distinguished him was the singular mark and sign of Franciscan piety, namely, the ardent zeal of charity. This is the flame that this man, following the vows and commandments of St. Francis of Assisi, rekindled and spread far and wide; indeed, this flame illuminated the inner sentiments, words, conduct, and countenance of St. Joseph of Cupertino with such purity, that those who beheld him were inflamed with spiritual fervor and perceived that they were being drawn to better things. Especially in an age in which faith is often chilled, and in which celestial desires languish, burdened and almost crushed by earthly desires, a shining example, namely, St. Joseph of Cupertino, serves to awaken the ancient desire, so that, following the exhortation of St. Paul, we may strive for the things that are above, where Christ is seated at the right hand of God; "Set your minds on things that are above, not on things that are on earth. For you are dead, and your life is hidden with Christ in God." 4. This son of St. Francis of Assisi, worthy of the highest honor, shows to priests the reason and the way for their ministry to be fruitful and pleasing to God and to men; other virtues, which, if present, are not to be

Translated by churchlatin.ai, a product of Boyne Archives

despised, but are indeed comparable to effort and labor, pale in comparison to that which is the true and principal ornament of the Catholic priesthood, and which is required above all else. This, indeed, is the sanctity of life, joined with the knowledge of the Saints, the ardent charity, the zeal for devoting oneself for the glory of Christ and the salvation of souls, the desire for heavenly things, and the contempt and neglect of earthly things. We earnestly desire, with a paternal heart, that these things may be abundantly manifested when the sacred solemnities are celebrated in the third century after the death of St. Joseph of Cupertino, so that they may produce a joyful harvest of salutary fruits and leave a lasting memory of him. For this purpose, we have implored heavenly assistance, and to you, beloved son, and to your companions, and to all who participate in the established gatherings and pious ceremonies, we impart the Apostolic Blessing. Given at Rome, near St. Peter's, on the twenty-seventh day of the month of June, in the year 1963, in the first year of Our Pontificate. PAUL VI.

3 4 De Servorum Dei beatificatione... vol. III, cap. XLIX, 9. Col. 3, 1-3.

[*Latin ed. p. 738*]

738 Acta Apostolicae Sedis - Official Commentary II To His Eminence, Father D. Franciscus, Cardinal of the Holy Roman Church, Prefect of the Supreme Tribunal of the Apostolic Signature, completing ten years of service since his ordination to the priesthood. PAULUS PP. VI, Beloved Son, greetings and the Apostolic Blessing. — Although it is entirely fitting for a religious soul never to remain silent concerning the heavenly benefits, and that the affections of fraternal piety demand that thanks be given to the Giver of all gifts, it is nevertheless most fitting and proper, when, after a certain period of time, the mind reflects upon the arduous labors and the fruits gathered from them; and then, for the sake of pious remembrance, such solemnities are rightly instituted. And this pertains to you, Beloved Son, who will soon complete ten years since, in the bloom of your youth, you were raised to the priesthood. To celebrate the commemoration of this happy event, we wish, taking advantage of this favorable opportunity, to express our feelings of deep affection and esteem, and with this inclination of our will, we anticipate all that is auspicious, joyful, and praiseworthy through these letters. It is by no means unknown to us that you have diligently and fruitfully fulfilled your sacred ministry throughout the course of these years, and that, with a multitude of talents, you have been given the opportunity to serve the Church well, especially in the Roman Curia, where you have diligently performed and fulfilled weighty duties. For you are admirable in virtue and doctrine, worthy of praise for the maturity of your counsel, pleasing in speech, and so endowed with knowledge of the law that your name is known to many in the judgment of clear opinion. And so that these praises and merits might receive a reward, our blessed predecessor, John XXIII, honored you with the dignity of the Sacred Roman

Translated by churchlatin.ai, a product of Boyne Archives

Purple. We have learned that you will celebrate the quincentennial of your priesthood on the illustrious summit of Mount Catria, which Dante also calls a source of honor, where a lofty and noble Cross will be erected, also at your expense. From this well-done deed, we draw a favorable omen, and we find suitable material for the wishes that we elicit from the depths of our hearts. May the Holy Cross be efficacious for salvation and protection for you and for all who will participate in your happy and festive commemoration.

[*Latin ed. p. 739*]

739 The Acts of Pope Paul VI are most wise. For the Cross of the Lord is the source of all blessings, the cause of all graces: through it, strength is given to the faithful against infirmity, disgrace, life, and death. Therefore, desiring greatly that you, endowed with so much strength of body and mind, eager and devoted to good things, may long enjoy the benefits of this light on earth, and may continue to labor diligently for the name and glory of Christ, We impart to you, Our Beloved Son, the Apostolic Blessing; and We wish that it pertain to those who will surround you with frequent and joyful celebrations on the occasion of your fiftieth anniversary of the priesthood. Given at Rome, near Saint Peter, on the twenty-fourth day of the month of July, in the year 1963, in the first year of Our Pontificate. PAUL VI PP. VI To His Eminence, the Most Reverend Father, Joseph Cardinal Pizzardo, Bishop of Albano, and Prefect of the Sacred Congregation for Seminaries and Universities, who is celebrating his sixtieth year since the beginning of his priesthood. We have recently learned that you, Venerable Brother, are about to celebrate your sixtieth year since you were raised to the priesthood. We do not wish to let this day pass without offering you, who certainly await and anticipate this auspicious day, the most heartfelt congratulations and wishes. These, as We trust will be pleasing to you, will also be a source of great joy; for the sentiments with which We are united with you are a new and open testimony of our affection. Considering the long period of time that has elapsed since the beginning of your priesthood, with a keen mind, We offer sincere praise and thanksgiving to the Author of all good, for the great gifts that God has bestowed upon you; and at the same time, We invite the flock of the diocese of Albano, and all those who are bound to you by ministry, office, or custom, to join in your joy: "I will bless the Lord." (Psalm 34:1).

[*Latin ed. p. 740*]

Acts of the Apostolic See - Official Commentary 740, in every time, always your praise in my mouth... Magnify the Lord with me, and let us exalt his name together. We have learned with great pleasure that the sixtieth anniversary of your priesthood will be celebrated this week in Albano Laziale, an event conducive to the promotion of ecclesiastical vocations

Translated by churchlatin.ai, a product of Boyne Archives

and the growth of religious and Christian life. We earnestly desire that these events may proceed prosperously and happily, and that they may bear abundant fruits of piety, and we invoke divine light and assistance for them through fervent prayer. Finally, to you, Venerable Brother, who have completed twelve years of priesthood, we gladly confirm all the good, prosperous, and joyful wishes we have made for you, and we impart the Apostolic Blessing; and we wish these blessings to extend to all those who will be present to commemorate the beginnings of your sacred priesthood. From the Vatican, on the twenty-fourth day of the month of August, in the year 1963, during the first year of Our Pontificate. PAULUS PP. VI To His Eminence, the Most Reverend Father Eugene, S.R.E., Cardinal Tisserant, Bishop of Ostia, Porto, and Santa Rufina, Dean of the Sacred College of Cardinals, and Prefect of the Preparatory Commission for the Second Vatican Ecumenical Council. PAULUS PP. VI Venerable Brother, greetings and the Apostolic Blessing. As the nature of the Apostolic office requires, We have, from the very beginning of Our Pontificate, directed Our attention to the Second Vatican Ecumenical Council, whose second session, as is known, We have decreed to begin on the coming day of September 29th, the feast of Saint Michael the Archangel, patron of the militant Church. We have undertaken this endeavor primarily in order to render due honor and obedience to Our Predecessor, John XXIII, whose memory We hold in the highest veneration. For We consider that he was sent by God for this very purpose, so that events of such great importance, namely, the Ecumenical Council, might be duly celebrated, and in accordance with...

[*Latin ed. p. 741*]

Acts of Pope Paul VI, p. 741, and with all those circumstances known to everyone, it began at an opportune time, and through such a Pope, the first fruits of salutary benefits were revealed, and its great magnitude was shown. Oh, how boldly and how prudently did he enter upon this undertaking; how wisely did he foresee the abundant spiritual harvest that would arise from it; how zealously did he labor, so that all might recognize and know what good the Council could bring to the future of the Church and the entire human race; and finally, how grievous it was for him, in this mortal life, after the celebrated beginnings of the Ecumenical Council, not to be able to witness its progress and the expected outcome! Therefore, we give thanks to God, from whose heavenly gift we have enjoyed such a beloved Supreme Pastor. Who, with the purity of his morals, the splendor of his virtues, and his constant zeal for promoting peace, not only wonderfully filled the entire world with love and admiration for him, but also, having convened the General Synod, ordered new paths to open for the salutary Catholic Church. May the most benign God grant that the work begun by him with such effort may be brought to a successful conclusion, and may that splendid day shine forth for the human race and the Church,

Translated by churchlatin.ai, a product of Boyne Archives

which he, having auspiced the Ecumenical Council, only glimpsed. But with such a Supreme Pastor taken from us, it has happened, by the inscrutable will of God, but with great trepidation and almost sorrow in our heart, that the burden of governing the Roman and universal Church has been imposed upon our shoulders, and this even more, because it is joined to the duty of continuing the Ecumenical Council that he began. We openly confess that we consider the gravity of such an office without fear. For we are troubled either by the weakness of our own powers, or by the great importance of the celebration itself, or finally, by the difficult circumstances in which our age finds itself. Nevertheless, we have considered it our duty to undertake this work, trusting in the Lord. We are moved to do so not only, as we have said, by the utmost reverence for such a Pope, with whom we were bound by close ties of love and veneration; but also by the duty arising from the very celebration of the Council that he began, by which he is, in a certain way, bound, to which our entire life must be devoted to the good and growth of the Apostolic See and the Catholic Church; and finally, we are moved by the hope that we place in the successful outcome of the Ecumenical Council, since its fruits will contribute to the flourishing of the Church's life, to the hastening of the unity of those brothers separated from the Catholic Church, and to peace.

[*Latin ed. p. 742*]

Acts of the Apostolic See - Official Commentary 742, concerning the promotion of the spiritual progress of men throughout the entire world. Therefore, the labors of the Ecumenical Council are resumed and continued. As for Us, We shall devote all Our strength to this work, fully confident that the helpful cooperation of Our Predecessors will not fail Us, and especially relying on the help of the Holy Spirit, in which Our firmest hope is placed. In order that the continuation of the Ecumenical Council, which is soon to take place, may be favored by suitable preparations, and that constant care may be devoted to the previous labors of the Council, We have undertaken plans which We are confident will bring great benefit. A Commission has been established, as is well known, for coordinating and directing the labors of the Council, whose proper task it is to coordinate the labors of the various Commissions, and to follow and treat with the Most Eminent Presidents of those Commissions, not only concerning matters pertaining to their competence, but also concerning those which pertain to promoting and ensuring the agreement of the Schemata with the intended purpose of the Council. The Schemata have been reduced to a shorter form and further elaborated, with this consideration in mind, that they should primarily present general principles, and that questions which are not relevant to the matter should be omitted: for it must be held and understood that the Ecumenical Council pertains to the entire Church. In revising these Schemata, care has been taken that the pastoral nature

Translated by churchlatin.ai, a product of Boyne Archives

of this Council should be prominent. Indeed, the certain and immutable doctrine of the faith, declared or defined by the Supreme Magisterium of the Church and by previous Ecumenical Councils, especially the Council of Trent and Vatican I, to which faithful obedience must be rendered, must be presented in such a way as is demanded by our times, and access to the truths must be made more accessible to the men of our age, so that they may receive salvation from Christ. The Schemata have been reduced to a smaller number, namely seventeen, and the fascicles of which have been sent to the Bishops for the most part. To the Venerable Brother Martin John O'Connor, Archbishop with the title of Laodicea in Syria, We have entrusted the task that the ministries pertaining to the dissemination of information may be perfected and expanded. We have also decided that certain members of the laity should be included in the conciliar gatherings.

[*Latin ed. p. 743*]

The Acts of Pope Paul VI, section 743, state that Catholic laymen, as well as certain representatives of large international Catholic organizations recognized by Church law, should be admitted. We have also taken steps to ensure that observers from Christian brethren separated from the Apostolic See are again invited to the Ecumenical Council, and that their number is increased. Furthermore, it has seemed advisable to us to establish a Secretariat at the appropriate time, also for those whose religion is not among the recognized Christian denominations. Moreover, we inform you that the Secretariat of the Council, previously established outside of the regular order, has been abolished, and three others have been added to the College of Presidents, namely Cardinal Stephen Wyszynski, Archbishop of Warsaw; Cardinal Joseph Siri, Archbishop of Genoa; and Cardinal Albert Gregory Meyer, Archbishop of Chicago; and this College will be responsible for ensuring that the regulations of the Ecumenical Council are properly observed, resolving any doubts and removing any difficulties that may arise. Soon, four Cardinals will be chosen as Delegates or Moderators of the Council, to whom we will entrust the task of directing the work of the Council, succeeding each other in the organization of the general congregations, always safeguarding and protecting the freedom of the Fathers of the Council, indeed, for this very reason, so that those things which are presented there, either individually or jointly, may be presented in an orderly and clear manner. Several events are planned during the second session of the Council, under the condition that conciliar gatherings are suspended every Saturday and Sunday. Certainly, solemn religious ceremonies will be held in the Vatican Basilica, during which honors will be conferred upon certain blessed souls; on the Sunday dedicated to promoting the Gospel, that is, on the twentieth day of the coming month of October, fourteen missionary bishops will be consecrated by Us. A solemn commemoration will be held in honor of the blessed memory of John XXIII on that day,

Translated by churchlatin.ai, a product of Boyne Archives

that is, on the twenty-eighth day of the month of October, on which he was assumed into the Chair of Peter; also, the memory of the decree of the Ecumenical Council of Trent, established four centuries ago, concerning the establishment of seminaries, will be celebrated on the fourth day of the month of November, on the feast of St. Charles Borromeo, and we will be present at this sacred celebration; a pontifical procession, following the custom of possession, will be held by Us in the Archbasilica of the Lateran on the ninth day of the month of November, when the feast of its dedication recurs. These are the matters, Venerable Brother, which we deem it opportune to communicate to you.

[*Latin ed. p. 744*]

Acts of the Apostolic See - Official Commentary 744, we have deemed it necessary to communicate; which, when brought to fruition, confirm our hope that the labors of the Council will proceed with greater speed, and its blessed outcome will be more effectively secured. You, however, diligently see to it that all these things, as well as our prescriptions, desires, and hopes, reach the knowledge of the Fathers of the Council. Concerning which, while we offer our greatest thanks, we impart to you, with fervent prayer, the Apostolic Blessing, and the favor of all the heavenly powers. Given in Rome, at St. Peter's, on the twelfth day of the month of September, in the year 1963, in the first year of Our Pontificate. PAULUS PP. VI.

I. ADDRESS TO THE Superiors and Members of the Congregation for Mission, who attended the thirty-third General Assembly.

*Beloved sons, we are filled with joy, indeed with great honor, as we welcome so many excellent superiors and members of the Congregation for Mission, having duly concluded their thirty-third General Assembly; and we also openly express our grateful sentiments, for the opportunity of piety exhibited to us on this occasion, the signs and messengers of which were the words which the General Superior recently spoke to Us. The origin of your Religious Family brings to mind St. Vincent de Paul, the most outstanding ornament of the Catholic Church, who greatly fostered the sanctity of the clergy and works of charity towards one's neighbor—especially the poor and the afflicted—with magnificent zeal, introducing new forms and instruments of this kind of apostolate, among which the most prominent place is held by your distinguished and meritorious Society, and also that very widespread Society of the Daughters of Charity, which is rightly deserving of no less praise.

* August 30, 1963.

[*Latin ed. p. 745*]

Acta Pauli Pp. VI 745. For this reason, while contemplating so brilliant a display of virtues, emanating directly from the Gospel, and such vigorous activity of sanctity, we cannot help but be deeply moved. Indeed, we are

Translated by churchlatin.ai, a product of Boyne Archives

moved all the more when we consider the events of more than three centuries, during which the faithful progress and growth of the Vincentian institution have been observed, and its merits celebrated: merits which, through the constant practice of outstanding works, examples, and ministries, have not only benefited the same Congregation, but have also illuminated the entire Church, and have spread the splendor of the Christian name even into profane places. Therefore, given this occasion when you convene with us, we cannot help but give you thanks for these spiritual goods, which flow from the Vincentian family of priests, like from a clear and inexhaustible source, for the benefit of the Holy Church and for the advantage of civil society; and, as is fitting, we offer to God our heartfelt gratitude for this blessing, and we humbly implore Him to preserve and promote the salutary effectiveness of this same Sodalitas, so that it may suitably respond to the needs of this age, which are by no means lessened. But our praise of your distinguished priestly Sodalitas cannot consider only its past and present merits, but extends also to the future, and therefore requires exhortations and wishes from us, in the manner that sincere and paternal charity demands: for this reason, we reveal to you the sentiments of our heart, so that we may exhort you to fulfill the threefold duty of fidelity. And first of all, we say to you: faithfully pursue the norms of life handed down by your Founder, which are imbued with evangelical wisdom and the imitation of Christ; preserve unharmed those supernatural treasures of prayer, grace, and sanctity, which your Congregation has always exemplified, and from which it has derived its particular form and character; diligently observe the certain, defined, and canonical laws by which this Family is solidly established internally, and which have led to the effectiveness of its external works; be not eager for new things, but with diligent prudence, examine the changes that your rule may suggest, given the new circumstances and ways of life introduced by these times, and which the highest authority of the Church will have judged to be prudent and legitimate for the future. Furthermore, with the same faithful zeal, devote yourselves diligently to understanding and alleviating the needs of body and soul with which this present age is afflicted. Preserve care and a willing spirit.

[*Latin ed. p. 746*]

Acts of the Apostolic See - Official Commentary 746, concerning the poor, the sick, the abandoned, and the wandering; let the solicitude of your hearts be manifest, whether for the needs of individual persons, or for the needs of the entire society; nor let your efforts be lacking where men, with great expectation and sorrow, and sometimes not without error, strive for a more humane order of things. Finally, let your constant fidelity serve as an example towards the Catholic Church, which it always befits and is proper to esteem, to love, to help, as children, soldiers, apostles, and saints. We

Translated by churchlatin.ai, a product of Boyne Archives

propose this to you, that it may contribute most to your honor, that you may not yield to anyone in the profession of such generous love, which the present hour, great but full of challenges, entirely demands. Indeed, this profession is all the more to be desired, inasmuch as it is more fruitful in terms of heavenly merit. May the Apostolic Blessing, with paternal feelings and wishes, confirm these sentiments and be bestowed upon you, before those who stand with you, your companions, and upon all those to whom your charity is devoted; and may Christ Jesus render it efficacious, in whose name we impart it.

II. To those who were present at the meeting held in Rome, from all nations, concerning the activities of the United Nations, regarding travels undertaken for pleasure, or, as it is called, "tourism."

* To the Honorable Minister, and to the gentlemen participants in the United Nations Conference on Tourism: We thank you most sincerely for this visit, which honors us so much and associates us in a certain way with your Conference. Such a courteous and significant visit is also for us a reason for new reflections on the phenomenon of tourism, the importance of which is constantly increasing; and it provides us with the happy opportunity to greet you all, who study, represent, promote, and guide this very modern phenomenon. We want to assure you of the great interest with which We ourselves consider the questions to which your work is dedicated.

* August 31, 1963.

[*Latin ed. p. 747*]

Acts of Pope Paul VI, p. 747: "And We wish to express Our satisfaction regarding the extent, seriousness, and importance of your studies and deliberations. We know that your Conference has not been without encountering serious difficulties in its proceedings; the causes and effects of these difficulties are still a cause for concern to Us. However, We have learned with satisfaction that the Conference, by limiting its discussions to the specific domain of its competence, has been able to continue its work, and thus move towards conclusions, of which We hope will be satisfactory to all. We, Sir Minister, feel obligated to express to you in a special way Our satisfaction for the noble words that you have just pronounced. They are a sign of the sentiments that inspire your work and do honor to the Italian Government to which you belong, and to the international Conference that you preside over. We thank you warmly for this. This visit and these words demonstrate to Us that the Conference intends to recognize and honor certain aspects through which Catholic life, and for it at this time Our apostolic mission, are connected to tourism. The evidence of these aspects is not always immediate; and it is the merit of the Conference to want, on the contrary, to discover them, as was the case with the Reverend Father Arrighi, who illustrated them before the Conference itself. Indeed, at first

Translated by churchlatin.ai, a product of Boyne Archives

glance, it might seem that there is no connection between tourism and religious life, given that tourism is oriented towards the external world, movement, rational organization, sensory observation, purely occasional encounters, distractions, and leisure; whereas religious life unfolds in a completely different sphere, that of the inner world, which seeks to abstract itself from sensory experience and tends towards spiritual contemplation. On the contrary, as everyone knows, religious life also has its own reasons for being concerned with tourism, reasons which, in Our opinion, are of two kinds: we can call the first, reasons of religious assistance, and the second, reasons properly of religious devotion. (That is to say: tourism must be favored by particular religious services that accompany it, assist it, immunize it against dissipation and moral decline, help it to pursue its best goals, namely the comfort and elevation of the spirit, bless it and sanctify it, as does every honest manifestation of human life. These are...")

[*Latin ed. p. 748*]

748 Acta Apostolicae Sedis - Commentarium Officiale presents reasons of an extrinsic nature, namely, the pastoral concern, on the one hand, and the correspondence of those who travel and organize journeys, on the other, which can and should, fortunately, be understood and fostered. But there are also reasons of an intrinsic nature which, by attaching religion to tourism, give this moment of human experience a special value. We allude to this particular form of tourism, which is the pilgrimage, and which has taken on considerable proportions in recent years. In this area, the religious purpose gives the tourist phenomenon a particular impetus, which sets it in motion, creates it, in a certain sense, and makes it courageous and popular: one thinks of the history of pilgrimages, which, in Christianity, have always had a great and extraordinary development: the Holy Land, the sanctuaries of Saint James of Compostela and Saint Michael of Gargano, the tombs of the Apostles in Rome, and also a thousand sanctuaries scattered throughout Christian Europe, have set in motion countless caravans of pilgrims, ready for all hardships, insensible to distances and inclement weather, in order to reach the so desired sacred goal. And not only does this tourism receive its driving force from religion, but it also derives its moral and spiritual value from it: faith sustains the traveler, prayer consoles him, penance strengthens him, religious fervor makes the journey memorable. All of this does not belong only to the history of the Middle Ages; but it is also, and even more so in certain aspects, the history of our time, as is well known. Finally, there is the case of the visit every five years by each Catholic bishop of the world to Rome, the "visit ad limina," in which this religious tourism becomes an obligation. It is true that tourism constitutes itself as a journey without an obligatory and utilitarian purpose, but today every journey, even one undertaken for the purpose of recreation, is organized, and is characterized

Translated by churchlatin.ai, a product of Boyne Archives

by certain forms which, although they are without a specific economic or professional interest, give it a special character and a certain determined purpose. We alluded to this type of tourism with simplicity, gentlemen, to tell you how well disposed We are to understand your intentions and your work, even beyond the strictly religious sphere; and how much We also desire that the development of tourism not be limited to results in the fields of economics and organization, but that, according to your desires, it also produce effects at a higher level, in the fields of education, culture, morality, society, and international relations. And allow Us, in this regard, to remind you.

[*Latin ed. p. 749*]

Acts of Pope Paul VI, p. 749, contain the words of Our Venerated Predecessor, Pope Pius XII, of blessed memory. Among the advantages conferred by tourism, he said: "...refinement of the senses, the broadening of the mind, the enrichment of experience. Therefore, We are pleased to confirm your wishes regarding the beneficial function of tourism through Our own words, so that, always supported by a perfect framework and noble intentions, it may be a valid factor in modern cultural formation, a bond of sympathy between peoples and of international peace, a human experience capable of leading the mind to its highest aspirations, worthy of the gaze filled with blessings of God. We therefore express the hope that your Congress will conclude in perfect serenity and with lofty and rich hopes. And now, allow Us to add a small remembrance that comes to Us from chivalric poems. In a famous story of the ancient knights, there is an episode that seems symbolic to Us. Two knights fight each other in a merciless battle for the conquest of a young woman who witnesses this terrible and dreadful spectacle. At one point, the young woman thinks of fleeing and mounts one of the horses that belonged to the two knights engaged in their duel, and without a word, she escapes. This is the image of civilization fleeing when those who are striving to achieve it begin to fight against each other. War drives civilization into flight. But what happened in the episode of which We present this symbolic remembrance? When the two combatants realize that they have been abandoned by the young woman, they immediately interrupt the fight, and both, with a noble chivalrous spirit that unites and transforms them into friends, mount the same horse that remained there, and race at great speed to catch up with the young woman who had disappeared. The horse, gentlemen, upon which all can mount, as friends in solidarity, is tourism... What do you think? 1 Discourses and Radio Messages, XIV, 43-44.

[*Latin ed. p. 750*]

Acta Apostolicae Sedis - Official Commentary 750 III Those who were present from the Italian clergy at the XIII Session, held in Orvieto for a

Translated by churchlatin.ai, a product of Boyne Archives

week, entitled "for pastoral renewal." * Venerable Brothers, You have participated in the XIII Week for Pastoral Renewal, promoted by the Pastoral Guidance Center, which is well known to Us, under the auspices of Monsignor Grazioso Ceriani, whom We hold dear, and welcomed and favored by the zealous Bishop of Orvieto, Monsignor Virginio Dondeo, within the incomparable setting of that City and that Cathedral, in commemoration of the seventh centenary of the Eucharistic cult of the "Body of the Lord," which, from the miracle near Bolsena and from the Bull *Transiturus* of Our distant Predecessor Urban V, received there its universal irradiation. We are greatly pleased by this manifestation, of which We have followed the development with interest, and to which We ourselves would have participated, had not Providence arranged otherwise with Our election to the Roman Pontificate, an office which has greatly increased in Our heart the appreciation of this gathering, but which has not allowed Us to participate in it personally. Therefore, this meeting is all the more welcome to Us, and all the more fervent are Our wishes for abundant and lasting fruits that may result from the celebration of the aforementioned Week. This is attested by the letter that Our Cardinal Secretary of State addressed to Monsignor Ceriani on this occasion, and which you have received with such reverence. What remains for Us to add to what has already been said on the central theme of the Week: "Eucharist and the Christian community," with such abundance and with such competence of doctrine, and with understanding and devotion, and which has been meditated upon and translated into magnificent and pious acts of worship? Eternal values of Christian truth and their insertion into the reality of life. Seeking to discern in your hearts, We believe We discover in you the expectation of Our approval, of Our confirmation of what this your visit, almost offering it as a significant offering, presents before Us. You come, first of all, raising a word of introduction as a banner that defines the method of your work: "renewal." * September 6, 1963.

[*Latin ed. p. 751*]

The Acts of Pope Paul VI, page 751, mentions the word "renewal," a word which had the honor of being received by our venerated and lamented predecessor, John XXIII, of blessed memory, and which He inscribed in the program of the ecumenical council. Applied to the ecclesiastical field, it is a word that indicates the relationship between the eternal values of Christian truth and their incorporation into the dynamic reality, which today is extraordinarily changeable, of human life, as it is continuously and variantly shaped in the present, troubled, and fruitful history. It is the word that indicates the relative and experimental aspect of the ministry of salvation, to which nothing is more important than being effective, and which recognizes how its effectiveness is conditioned by the cultural, moral, and social state of the souls to whom it is directed, and how appropriate it is

Translated by churchlatin.ai, a product of Boyne Archives

for the good of culture, but especially for the practical advancement of the apostolate, to know the experiences of others and to adopt those that are good: "Prove all things, and hold fast that which is good." (1 Thessalonians 5:21). It is the word that shows the fear of outdated customs, of delayed weariness, of incomprehensible forms, of neutralizing distances, of presumptuous and unconscious ignorance regarding new human phenomena, as well as of a lack of confidence in the perennial and fruitful actuality of the Gospel. It is a word that may seem to be a servile adherence to the capricious and fleeting fashion, to existentialism which disbelieves in objective and transcendent values and is only eager for momentary and subjective fulfillment, but which, instead, assigns due importance to the rapid and inexorable succession of phenomena in which our life unfolds, and seeks to connect with the famous recommendation of the Apostle: "Redeeming the time, because the days are evil." (Ephesians 5:16). And therefore, it is a word that We also gladly welcome, almost as an expression of charity desiring to give witness to the perennial and therefore modern vitality of the ecclesiastical ministry.

How to carry out pastoral duties in the face of error and to save souls. In this regard, We must give a good welcome to another term, which qualifies the activity of which you are promoters or followers; we mean the term "pastoral." Today, it is a programmatic and glorious term. The ecumenical council, as is well known, has adopted it, and it polarizes its reformatory and renewing aims. One must not see in this...

[*Latin ed. p. 752*]

The adjective "pastoral," which is associated with the highest and most characteristic manifestations of ecclesiastical life, reveals an inadvertent but harmful tendency towards pragmatism and activism in our time, to the detriment of interiority and contemplation, which must have priority in our religious assessment. This priority remains, even though, in practice, the apostolic needs of the Kingdom of God, in the contingencies of contemporary life, demand a preferential allocation of time and energy to the exercise of charity towards our neighbor. Nor should it be thought that this pastoral solicitude, which today is the Church's primary program, absorbing its attention and engaging its care, signifies a change of judgment regarding errors widespread in our society and already condemned by the Church, such as, for example, atheistic Marxism: seeking to apply salutary and considerate remedies to a contagious and lethal disease does not mean changing one's opinion about it, but rather, it means seeking to combat it not only theoretically, but practically; it means following diagnosis with therapy; that is, following doctrinal condemnation with saving charity. Therefore, it would also be imprudent to see in the importance attributed to pastoral activity a forgetfulness, or a rivalry, towards theological speculation: this retains its dignity and its excellence, even though

Translated by churchlatin.ai, a product of Boyne Archives

the pressing needs of ecclesiastical life demand that sacred doctrine not remain purely speculative, but be considered and cultivated within the complete framework of the Christian economy, that is, doctrine given to us to practice a true religion, to be proclaimed to souls, and to demonstrate its saving virtue in historical reality. Today, mind and will, thought and work, truth and action, doctrine and apostolate, faith and charity, magisterium and ministry, assume complementary functions in the life of the Church, functions that are increasingly close and organic, with mutual splendor and growth. Evangelical and Apostolic Content in the Wonderful Characteristics of the Good Shepherd. But, having said this, We would like, on this occasion as well, to honor what is evangelical and apostolic in this very term, "pastoral." It brings to mind one of the names by which Jesus Christ wished to describe Himself to us; and with the name, the ineffable, gentle, and heroic figure of the Good Shepherd; and with the figure, the mission of guide, of teacher, of guardian, of savior, which Christ made His own for our love, and which He assigned to Peter above all others. It brings to mind one of the most flourishing branches of practical theology, namely pastoral theology, that is, the science and art...

[*Latin ed. p. 753*]

Acts of Pope Paul VI, 753, concerning the Church, enriched with particular powers and gifts, for the salvation of souls, which means to know them, to draw them near, to instruct them, to educate them, to guide them, to serve them, to defend them, to love them, to sanctify them. This brings to mind the well-known expression of the priestly ministry: the care of souls, the charity of the Church in action, in its most common, most constant, often most generous, and certainly most necessary form. We take this opportunity to express our highest esteem, our special benevolence, and our fraternal and heartfelt encouragement to the pastors of souls. This particular recognition is due to them, which your pastoral emblem immediately evokes in our heart, because we ourselves have been made pastors, first in a diocese that, in past centuries, with St. Ambrose, with St. Charles, and in our own time with the Servants of God Cardinals Ferrari and Schuster, has been and still is a field of typical and positive pastoral importance; and today, called by Christ to pasture His Church from this Chair of Peter. This expression of our affectionate veneration is due to them, because the pastoral ministry demands complete dedication, as Jesus, our Master, teaches us with word and example: "The good shepherd giveth his life for his sheep;" and therefore, a dedication that reaches the heights of charity, as Christ Himself admonishes us: "No man hath greater love than this, that a man lay down his life for his friends." Our encouragement is due to the pastors of souls, to the Bishops and the parish priests in particular, and to all those who are dedicated to pastoral care, because we know under what conditions they work today: the spiritual state of the world

Translated by churchlatin.ai, a product of Boyne Archives

presents enormous difficulties today, some of which were unknown until yesterday. The Pope understands, appreciates, loves, and follows all the priests of Christ. We know what anxieties often weigh on the heart of a Bishop, what sufferings often afflict him, not so much because of the lack of means, which is also sometimes so grave and mortifying, but because of the deafness of those who should listen to his word, because of the distrust that surrounds him and isolates him, because of the indifference and the lack of esteem that discredit his ministry and paralyze it. We know how many priests and assistants exercise the care of souls in vast and populous neighborhoods, where the...

[*Latin ed. p. 754*]

754 Acta Apostolicae Sedis - Commentarium Officiale. The mentality, and the needs of the inhabitants, oblige them to tireless and exhausting labor; and we also know how many Priests must exercise their ministry in hiding, in small towns, lacking conversation, collaboration, and comforting results: both are often in deplorable economic conditions, often opposed and misunderstood, and obliged to live withdrawn within themselves; finding solace only in the humble people who surround them, in the sacred book of their prayers, and in the tabernacle, where they find the mystery of the divine Presence. We feel obligated to assure these dear and venerated brothers, these hardworking laborers of the Gospel, these modest and steadfast ministers of the Church of God, that the Pope thinks of them, understands them, esteems them, assists them, loves them, and therefore follows them with his prayer and his blessing.

Supreme greatness of the Priest, minister of the Sacraments. And behold, this reference to the communion of spirit that unites Us with the great multitude of Priests, engaged in the care of souls, leads Us to conclude these words with a reference to the theme treated during your Week of pastoral renewal, namely, the theme of "The Eucharist and the Christian community," so that your reflection on this topic of such doctrinal and spiritual richness may continue in the exercise of your ministry, confirming the conviction that no other action realizes the fullness of grace and pastoral effectiveness as much as the celebration of the Divine Sacrifice, in which, on the one hand, the superhuman power of the Order truly makes present, in a sacramental form, the real humanity of Christ, Head of the entire mystical Body and of the individual local communities, and on the other hand, the pastoral mission entrusted to the Priest in the care of souls, is obliged to truly make present, in a communal form, the mystical Body of Christ, which is the Church.

May it continue, we said, to nourish in your priesthood the intoxicating awareness of its antecedent and consequent relationship with the Eucharist, for which the Priest is the minister who generates this Sacrament, and then the first adorer, the wise revealer, and the tireless distributor. May

Translated by churchlatin.ai, a product of Boyne Archives

it continue to assign to your priesthood itself, even from the perspective of charity and pastoral fecundity, that common and sublime duty of "saying Mass." Yes, saying Mass, but in such a way that it is punctual and perfect in the rite, simple in its solemnity, and solemn in its simplicity, recollected in the silence and composure of the assembly, and unanimous in prayer and in...

[*Latin ed. p. 755*]

The Acts of Pope Paul VI, page 755, should be eloquent and mysterious in its meaning, and should be participated in by all, and assisted with heartfelt devotion by children, young people, students, workers, every social class; by men and women, entire families, Catholic associations, and institutions residing within the parish territory, and with even greater care by the beloved Sisters, sacred flowers of our Parishes; and then by the suffering, the weeping, the elderly, the poor, by the entire people of God, by the entire community invited, together with the Priest, who there acts in the person of Christ, and at the same time as head, interpreter, and representative of the Christian people, in order to express his own "royal priesthood," so as to renew and perpetuate the phenomenon, the sign and apex of communal reality, of the first "multitude of believers," which was, as it is written in the Acts of the Apostles: "one heart and one soul." May this continue, we repeat, to spread, and to bear these hoped-for fruits, with Our Apostolic Blessing. IV To the Most Excellent Man, John Leone, President of the Supreme Council for the Administration of Public Affairs in Italy. * Mr. President, we are very grateful for your visit. It offers Us new proof of the deference of the Italian government towards the Apostolic See, and new confirmation of the loyalty with which the present Council of Ministers, which you so worthily preside over, wishes, no less than those who have preceded it in these years, to maintain the good relations between the Church and the State. We are very pleased with you, Mr. President, and with the members of your Government. We also easily perceive in this presence, so courteous and so pleasing to Us, the expression of personal sentiments, which We have known well for some time, that you profess, as a Catholic and as an Italian, towards the Supreme Pontificate and towards him who now undeservedly exercises it. * Act 4, 32. * On the 12th of September, in the year 1963.

[*Latin ed. p. 756*]

Acts of the Apostolic See - Official Commentary 756, regarding the high functions: We know very well from what sincerity of spirit they originate, and what nobility they confer upon every aspect, both private and public, of your activity; and also because of the significance that this meeting, of which we are now privileged to partake, holds, we must express to you our heartfelt gratitude. You can then well understand, Mr. President,

Translated by churchlatin.ai, a product of Boyne Archives

how many and what wishes rise from our heart, first towards your person, whom we are pleased to see deservedly surrounded by confident esteem for the integrity, experience, and dedication with which you serve the public good; and then towards your mission, which we know, at this moment, to be so provident and delicate: We gladly offer our prayers that your work may effectively contribute to the well-being of the Nation and to the strengthening of its institutions. Indeed, we do not doubt that such happy results will be achieved, if the moral energies, which are always abundant and fruitful in the conscience of the Italian people, are resolutely supported, as is certainly the intention of your Government, and from which true progress cannot, without detriment, be separated. May God, as we pray, support your generous endeavors, and those of all who are your colleagues and collaborators, while from our side we strengthen them with our paternal blessing. To the Most Excellent Man, Conrad Adenauer, President of the Supreme Council for the Administration of Public Affairs in the Federated States of Germany. * Most Honorable Mr. Federal Chancellor! Your visit, Mr. Federal Chancellor, awakens in our minds the pleasant memory of the meetings that we had in past years with Your Excellency, when we were still working in the State Secretariat, in pious memory of Pope Pius XII. At that time, we had the good fortune to be received by you during your summer sojourn at the estate in Cadenabbia, where you welcomed us with such great kindness, and we had a discussion that has remained unforgettable to us because of the friendly manner and the importance of the arguments discussed. We must say even more: Your presence, Mr. Federal Chancellor, * on September 17th of the year 1963.

[*Latin ed. p. 757*]

The Acts of Pope Paul VI, page 757, also evoke in us many other memories, bringing before our eyes Pope XII, whom we just mentioned, and his efforts for Germany before, during, and after the great war. These efforts were extremely important from various perspectives, but always motivated by a profound respect and a great love for the German people. You, Mr. Chancellor, have been able to contribute in a significant way to the great work of rebuilding your country in years of sacrifice, and you can now look back on such a visibly blessed life's work. It is a particular joy for us to welcome you as a Christian statesman who openly professes his religious faith and his loyalty to the Church. Yes, we greet you and all your fellow countrymen, and we gladly take this opportunity to express our admiration for the great contribution they make to the world in terms of genuine religious life, spiritual and cultural values. Not least, we also give thanks to the German people for all that they have done and continue to do to promote the development of nations, in which Catholics, in particular, actively participate. May God, the giver of all good things, continue to protect you, most esteemed Mr. Chancellor, on your life's journey. We earnestly implore

Translated by churchlatin.ai, a product of Boyne Archives

God's abundant blessings upon you, your family, your colleagues, and the entire German people, who are so dear to us.

NUNTII SCRIPTO DATI I

To His Eminence, Pope Benedict, Archbishop of Atheniensem, to the young explorers, the "Boy-scouts," gathered from all over the world for the 11th "Jamboree" at Marathon.

At this moment, as thousands of scouts from all over the world gather in the historic plain of Marathon for their traditional Jamboree, our heart turns to them with paternal affection; 1 Cf. Jas. 1:17.

[*Latin ed. p. 758*]

Acta Apostolicae Sedis - Official Commentary 758, and, following the example of Our Predecessors, We invoke, with a moved heart, the protection of Almighty God upon their great worldwide gathering. Having ourselves known the Scouting movement very closely, We have long appreciated the educational virtues of this magnificent movement, and its ability to develop in the souls of young people the best elements of personality. Reverence for honor and loyalty, service to one's neighbor with a spirit of fraternal dedication, training in physical and moral courage through voluntarily accepted discipline; these are all human values that Christianity has always recognized as its own, and has always encouraged. To see this ideal shared and practiced by an increasing number of young people throughout the world is for Us a source of profound joy and solid hope. The theme of this XIth Jamboree, summarized in a particularly expressive formula: "Higher and Further!" is in itself a program full of promise, to which the Church can only applaud. For what does it desire, if not the elevation and progress of souls? Life, seen in the light of God, is not stagnant; it is a journey, it is an ascent. And to what does Christian education aspire, if not to form, with the help of grace, men who see high and far? And it is such men that the world needs, now more than ever. Therefore, dear Scouts of the XIth Jamboree, direct your effort and your honor to always see higher, always further. Higher than the easy life of modern cities, higher than material interests or pleasures, in which so many souls are degraded and mired! Further than the narrow calculations of individual selfishness, than the petty rivalries of races, languages, and nations... May your "Great Game of Friendship," a symbol of the spirit that animates you, help to overcome the artificial barriers erected between men or ethnic groups, and be for all a stimulus to advance on the paths of universal brotherhood, taught by Christ, founded on the recognition of God, unique and Almighty, Father of all men! These are Our wishes for your Jamboree. It takes place in a privileged land; you will know how to hear the voices that rise from this soil, which, like few others in the world, is imbued with human and Christian culture. It takes

Translated by churchlatin.ai, a product of Boyne Archives

place at the time of an ecumenical Council, at a historical moment when a great desire stirs the souls to put an end to centuries-old divisions; you will know how to recognize this breath of the Spirit and to be inspired by it.

[*Latin ed. p. 759*]

To our beloved sons, the Catholic Scouts, to their brothers from all nations gathered with them at Marathon, to the organizers of this great gathering, and finally, to you, Venerable Brother, we send our heartfelt greetings, our congratulations, our wishes, and our Apostolic Blessing.

From the Vatican, July 20, 1963.

PAULUS PP. VI

To the people of Vietnam, concerning the grave difficulties arising from the lack of concord among citizens in that nation.

We deem it our duty to express our profound concern regarding the painful events that afflict the beloved people of Vietnam. The anguish grows deeper and more acute with each passing day, as the Bishops have very well expressed in their paternal declaration. However, our hope remains strong, for we have confidence in the sentiments of goodness and solidarity of the Vietnamese people, who have given so much solid proof of their love for their homeland, thereby demonstrating their will to preserve their highest moral and spiritual values, as well as all that promotes the common good. Therefore, we express the hope that all, in generous collaboration and in mutual respect for legitimate freedoms, will strive to restore reciprocal and fraternal concord. And we raise fervent prayers to the Almighty, invoking divine assistance upon the entire people and upon its free institutions.

From the Vatican, August 30, 1963.

PAULUS PP. VI

[*Latin ed. p. 761*]

ACTS OF POPE JOHN XXIII, 761. DECREE ISSUED BY POPE JOHN XXIII: Honors are bestowed upon the Blessed Anthony Mary Pucci, Confessor.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: Whenever we consider the image of the Good Shepherd, those most pleasing words come to mind, with which Christ, opening the innermost recesses of His heart to His disciples, explained the reason for His entire life: "I am the good shepherd. The good shepherd giveth his life for his sheep" (John 10:11). Indeed, these words,

Translated by churchlatin.ai, a product of Boyne Archives

already esteemed by the Apostles as the very essence of the pastoral office, are confirmed by what Saint Peter said to the priests, or ministers, after he, with a trembling heart, accepted from Christ the office of tending the entire flock (John 21:15-17): "Feed the flock of God which is in your charge, taking heed to yourselves... and tend the flock from your heart" (1 Peter 5:2-3). For priests, acting in some way in the person of Christ, ought also to express the reason for His life and His manners, and to exhibit virtues that are fitting for their office.

Among the many priests, whom the unfailing power of Christ has raised up in our time to promote a sense of religion, it has pleased Us today to adorn Anthony Mary Pucci with the insignia of sanctity, whose pastoral charity, joined with modesty, God made so fervent that, under his guidance, countless people, both of his own time and of those who followed, were drawn to the true religion and conformed to the precepts of the Christian life.

The beginnings of Anthony Mary's life were, if one considers them according to human judgment and estimation, quite small and humble. He was born in the village commonly called Poggiolo, near the town called Vernio, in the diocese of Pistoria, on the sixteenth day of the month of April, in the year of Our Lord one thousand eight hundred and ninety-nine, of parents Augustine and Mary Oliva Macchi, devout farmers, who, for the sake of their Christian life, on the very day he was born, had the infant baptized, giving him the name Eustachius.

[*Latin ed. p. 762*]

Acta Apostolicae Sedis ^ Official Commentary 762. Therefore, from his childhood, Eustachius did not experience earthly riches, nor the comforts of this life, but rather the sweet companionship of brothers and sisters, and the sincere piety with which his parents devoutly worshipped God and His most holy Mother. From them, he received examples of labor, modesty, and fortitude, and, above all, demonstrations of the Christian faith, hope, and charity, by which humble and poor farmers were elevated above worldly things, intent on eternal goods. Having barely entered his tenth year, contrary to the custom of those times, he received the Eucharist for the first time, with great joy of spirit, which he cherished throughout his life. When he learned the first elements of letters and the Latin language from the parish priest, who, admiring the boy's good character, gladly welcomed him into his home, after completing his rustic work and private affairs, this angelic young man was invited to a great intimacy with God, and entered into a close society with his most holy Mother. This did not happen without the admirable providence of God, who, while religious matters were not flourishing in Italia, and hostile factions were publicly opposing the Catholic name, challenging the rights of the Church, was gradually preparing a minister for Himself (cf. 1 Samuel 1:26), who would, for his

Translated by churchlatin.ai, a product of Boyne Archives

part, defend the ancient faith of the people, and teach men by his example how true and eternal goods are to be sought. Therefore, it is not surprising that Eustachius, distinguished by both piety and intelligence, under the guidance of a deceptive inspiration from God, conceived the plan to dedicate himself entirely to God; and so that this might be accomplished under the guidance and protection of the most holy Mother of God, on the tenth day of the month of July, in the year one thousand eight hundred and thirty-seven, at the age of twenty-eight, he entered the Order of the Servants of Mary, and soon after, he put on the habit of that Order, taking the name Anthony Mary. Some testimonies from those days clearly show that he was firmly resolved to become a faithful servant of Christ and a devoted servant of His Mother. After completing his novitiate in Florentiae, he went to the Monastery of the Servants of Mary at Senarum mountain, to devote himself to philosophical and theological studies, where the memory of the Seven Founders of the Order was especially revered. He remained in that solitude for five years. There, he made great progress in the humanities and theological disciplines, as evidenced by the testimonies of his superiors and equals, but he progressed even more singularly in virtues, especially in chastity, poverty, and obedience, so that he was justly considered by all to be an image of virtue. Every day, the flame that burned within his heart
–

[*Latin ed. p. 763*]

The Acts of Pope John XXIII, page 763, state that he sought to increase, that is, to cultivate, "that the man of God may be perfect, furnished to every good work" (cf. 2 Timothy 3:17). After, on the thirty-first day of the month of May, in the year one thousand eight hundred and forty-three, he pronounced his solemn vows, by which he was perpetually enrolled among the members of the Order of the Servants of Mary, in the same year, on the twenty-fourth day of the month of September, he was initiated into the priesthood in Florencia. In the following year, the superiors of the Order of the Servants of Mary entrusted the new priest to the care of Saint Andrew in the city of Viareggio, fully confident that his inner qualities, namely, his modesty, his hidden wisdom, and the gentle sweetness of his character, would bear abundant and salutary fruit for the people entrusted to him. Nor did this hope prove false. Indeed, Anthony Mary so generously accepted and fulfilled this office that, three years later, he was deemed worthy to be appointed as the pastor of Saint Andrew himself. It is impossible to recount all that the servant of God accomplished in this ministry, driven by the love of Christ (cf. 2 Corinthians 5:14). For, reflecting the image of the Good Shepherd, he nurtured each of his sheep individually, leading by example, protecting them from enemies, instructing them with doctrine, and enriching them with heavenly gifts. "A faithful and prudent servant, made ruler over the house of God" (cf. Matthew 24:45), he dili-

Translated by churchlatin.ai, a product of Boyne Archives

gently strove for the good of his flock, for their eternal salvation, following the footsteps of Christ, who gave Himself up for men (cf. Galatians 2:20). Since he believed that the primary and most important duty of a pastor consists in spreading the doctrine of the Gospel, he spared no effort to ensure that the words of Christian salvation (cf. Acts 13:26) would reach the ears and hearts of all, especially those whose way of life prevented them from frequently attending the sacred ceremonies, such as sailors and the sick, whom he often visited, bringing them comfort and encouragement in the Christian life. With even greater zeal, he took care of children, whose lives, especially, were pleasing to God; to whom he diligently imparted the principles of heavenly doctrine, watched over their studies, and offered rewards to those who deserved them. Fully understanding that the sacred task of teaching is utterly empty unless it is accompanied by the example of a virtuous life, he adopted a way of life that was perfectly in harmony with the example of Christ: he so cultivated modesty and poverty that he never allowed himself anything, and he gave to the poor the money that was freely offered to him, for the sake of food and clothing, so that no one ever left him with empty hands. For this reason, it soon became the case that...

[*Latin ed. p. 764*]

Acts of the Apostolic See - Official Commentary 764: He who would wear a single, and even tattered, garment, would be called by the entire city "I was the father of the poor." And those examples of his outstanding charity are worthy of remembrance, especially those which he demonstrated during the outbreak of the cholera, when he certainly performed remarkable deeds in caring for the bodies and souls of those afflicted with the disease, even carrying them on his shoulders to bring them to the infirmary. It is also not to be passed over in silence that, on one day, having been insulted by wicked men, who were so abusive that he almost lost his life, he granted them forgiveness and impunity. Since, in the care of souls, it is absolutely necessary not only to teach the evangelical precepts, but also to provide heavenly nourishment, this most diligent priest devoted himself intensely to administering the Sacraments, as a "steward of the mysteries of God" (1 Corinthians 4:1), striving with all his might that all those entrusted to him might enjoy heavenly gifts, both the healthy and the sick, both the young and the old, and especially men and fathers of families; in whom he showed a particular zeal for those whom false opinions had removed from the practice of the Christian life, those whom the Society of the Sorrowful Virgin of Tulle comforted, to whom he had entrusted the entire city, at the beginning of his pastoral ministry, for protection. In order that he might derive greater fruit from this important office of dispenser of heavenly goods, he offered constant prayers to God, day and night. His piety in celebrating the Divine Sacrifice was outstanding, in which, united with

Translated by churchlatin.ai, a product of Boyne Archives

Christ in intimate communion as food and victim, he drew an example from Him and received strength. He also venerated the Blessed Virgin, whom he loved as a most sweet Mother and as a powerful intercessor with God. With this purpose in mind, that the care of souls might affect the people of his time more and more, both in the transmission of doctrine and in the communication of heavenly life, he considered the establishment of groups, with the help of which the Christian religion might descend more deeply into the hearts of men, and spread more widely in customs and institutions. These are: The Society for the teaching of the Christian doctrine; The Society founded by St. Aloysius for the young, to maintain virtue; The Pious Society of the Sons of St. Joseph, for fostering the Christian faith in older men and their families; The Society of the Sorrowful Virgin, to kindle piety towards the Most Blessed Virgin; And finally, the Vincentian groups, to help the poor. He also gathered mothers together in the Christian Mothers' Groups, while the Sisters of the Sorrowful Virgin, whom he himself founded, worked with the girls; and finally, he cared for the poor boys in the Maritime Hospital, which he was the first to establish in Italy.

[*Latin ed. p. 765*]

The acts of Pope John XXIII:

He was seventy-three years of age, forty-five having been spent in the curial office, when God called his faithful servant to eternal rewards. For one night, he was summoned to administer the last rites to a certain person who was gravely ill. Neither the winter, nor the darkness, nor the raging storm, nor the fact that he had previously given away his cloak to a beggar, prevented him from going; but upon returning home, he was soon seized by burning fevers, and a few days later, his frail body was consumed. Thus, on the twelfth day of January, in the year one thousand eight hundred and ninety-two, after having been duly nourished with heavenly food and anointed with balm, he appeared to fall asleep peacefully, from which he awoke to behold the glory of the Lord. The news of the Shepherd's death immediately stirred the entire city, which hastened to venerate his body. It is also noteworthy that the City Council, although of a spirit alien to the Church and its priests, decreed that solemn funeral rites should be held at public expense, in order to demonstrate the respect shown to the deceased Shepherd. As the entire city followed the deceased servant of God with great reverence, and as they said that God confirmed his sanctity with heavenly signs, which indeed had been declared to be undeniable testimonies even during his lifetime, the question was immediately raised of conferring the honors of the Blessed among the dead upon the servant of God. After the customary proceedings were carried out, both in the court of Lugo and in Siena and Rome, the matter was brought before the Apostolic See, and on the thirteenth day of April, in the year one thousand

Translated by churchlatin.ai, a product of Boyne Archives

nine hundred and thirty-two, a decree was issued by the Sacred Congregation for Rites, introducing the cause. This was carried out so successfully that, after the customary preparatory and general congregations, which were held, and the general congregation which took place on the twenty-fifth day of November, in the year one thousand nine hundred and forty-seven, in the fortress of Gandulfi, before our predecessor, Pope Pius XII, it was declared on the twelfth day of January of the following year that the venerable Servant of God, Anthony Mary Pucci, possessed heroic virtues, both theological and cardinal. Then the question of miracles was raised, which were said to have been worked by the same servant of God at his request. After intense investigations by the Sacred Congregation of Rites, our predecessor declared on the second day of March, in the year one thousand nine hundred and fifty-two, that...

[*Latin ed. p. 766*]

Acta 766 of the Apostolic See records the official account of two miracles, wrought by God through the intercession of the venerable Anthony Mary Pucci, namely, the instantaneous and complete healing of Elvira De Angelis Mallegni from a severe, chronic organic arthropathy of the left leg, and the healing of Mary Zappelli, widow of Lippi, from a severe hemorrhagic glomerulonephritis, accompanied by toxic uremia. On the sixth day of April, in the same year, it was determined that the process could proceed safely towards the solemn beatification of the venerable Anthony Mary Pucci. This solemnity was held on the twenty-second day of June of the same year in the Basilica of Saint Peter. "After the decrees concerning the aforementioned Blessed One, and as his cult grew, and as new miracles were said to have been wrought by God through his intercession, the apostolic process was again initiated to adorn the Blessed Anthony Mary Pucci with the insignia of sanctity. After a discussion in the meetings of the Sacred Congregation of Rites concerning two healings particularly attributed to his intercession, on the twenty-sixth day of June of this year, in the General Congregation, the venerable Brother Benedict, Cardinal Aloisi Masella, Bishop of Praenestinus, and Relator of this cause, raised a doubt as to which miracles, after the veneration of the Blessed Anthony Mary Pucci, were established in the case and regarding the effect in question, and all those present, both Cardinals, and Official Prelates, and Consultor Fathers, affirmed that the healings proposed were to be considered true miracles. With these votes freely given, after the matter was considered again and again, and after invoking heavenly light on several occasions, on the seventh day of July of this year, we solemnly decreed: That there are two miracles wrought by God through the intercession of the Blessed Anthony Mary Pucci, namely, the instantaneous and complete healing of the Lady Carolina Pucci Cupisti, from the city of Viareggio, from a severe deforming osteoarthrosis in the right femur; and the instantaneous

Translated by churchlatin.ai, a product of Boyne Archives

and complete healing of the young man Joseph Altidoro Barrientos Gómez from a fracture of the ischio-pubic bone, caused by a heavy fall. With these two miracles thus proven, one matter remained to be determined, namely, whether the aforementioned Blessed One could be granted the honors of the Saints in Heaven. Regarding this matter, after prayers were offered to God and the matter was considered more than once, by a decree given on the twenty-second day of the preceding month of September, we decreed that the process could safely proceed towards the solemn canonization of the Blessed Anthony Mary Pucci. The sacred Consistory, which we decreed, was held on the fifteenth day of November in the Vatican Basilica, at which our beloved Son, Arcadius, Cardinal Larraona, Prefect of the Sacred Congregation of Rites, demonstrated that it was fitting..."

[*Latin ed. p. 767*]

The Acts of Pope John XXIII, page 767, state that the blessed one should be honored with the highest honors, and that it should be done as soon as possible. Therefore, with the votes of all those present, the Cardinals and sacred prelates of the Holy Roman Church, we have clearly determined that the blessed one is worthy to be adorned with the shining diadem of the Saints, and we have set the date for his canonization for the ninth day of the next month of December. On that most solemn day, we descended into the Basilica of Saint Peter, where there was a very large gathering of the faithful and of sacred prelates, from all over the world, who were in Rome to celebrate the Second Vatican Council. Then, our beloved son, Cardinal Arcadius Larraona, with the eloquent words of our beloved son, Camillo Corsanego, Advocate of the Consistorial Hall, earnestly, more earnestly, and most earnestly requested that Anthony Mary Pucci, together with Peter Julian Eymard and Francis Maria of Camporubeo, be declared Saints. To the Consistorial Advocate, through our beloved son Hamlet Tondini, from our Apostolic Letters to the Princes, we replied that we were already prepared to grant such a request. And so, having implored the light of the Divine Paraclete, we, seated upon the Chair of Saint Peter, as the supreme teacher of the entire Church, solemnly proclaimed: For the honor of the Holy and undivided Trinity, for the increase of faith, for the exaltation of the Apostles through the help of Peter, and with the authority of Paul and the Divine Holy Roman Church, and with the consent of the Cardinals, frequently, in the City and for the Christian religion of the Catholic faith in our Lord Jesus Christ, after mature deliberation, having implored the venerable Patriarchs, existing, and with the counsel of our brothers, the Archbishops, we declare and define that the Blessed Peter Julian Eymard, Anthony Mary Pucci, and Francis of Camporubeo, Confessors, are Saints, and we assign them to the catalog of the Saints: for Peter Julian, the memory of the twelfth day of January, namely his birthday, which is in August; for Anthony Mary, the seventeenth day of September; and for Francis, the day of his death.

Translated by churchlatin.ai, a product of Boyne Archives

These Saints should be devoutly remembered among the Confessors. In the name of the Father, and the Son, and the Holy Spirit. Amen. With these words spoken, and with the assent of the same Cardinal Arcadius Larraona, we ordered that these Decrees be drawn up and dispatched under the seal. Then, after giving thanks to Almighty God, together with those present, we spoke of the virtues of the newly declared Saints, and we invoked their patronage, so that they might obtain for us, who are burdened by the weight of the Supreme Pontificate, all those things which we most desire to obtain from divine clemency, in order to bring to a happy conclusion the plans and undertakings that we have undertaken.

[*Latin ed. p. 768*]

Acts of the Apostolic See - Official Commentary 768, may they be of help and benefit; that there might be one flock and one Shepherd for all Christians, united by fraternal love among themselves (cf. John 10:16), and that all peoples, finally with peaceful minds and with affairs in order, composed of justice and charity, might progress towards that prosperity which would be a foretaste and a harbinger of eternal happiness. Since these things are so, confirming these acts with Our authority, We command that copies of these documents, even those printed, be given the same credence as if they were the originals, provided they are attested by the hand of a notary, subscribed, and sealed. To no one shall it be permitted to oppose what We have established in these documents; and if anyone should presume to do so rashly, let him be punished with just penalties. Given at Rome, near St. Peter's, on the ninth day of the month of December, in the year of Our Lord nineteen hundred and sixty-two, in the fifth year of Our pontificate. I, JOHN, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Portus, and of St. Rufina, Cardinal TISSERANT, Dean of the Sacred College. I, CLEMENS, Bishop of Velletri, Cardinal MICARA. I, JOSEPH, Bishop of Albano, Cardinal PIZZARDO. I, BENEDICT, Bishop of Praeneste, Cardinal ALOISI MASELLA, Camerlengo of the Holy Roman Church. I, HAMLET JOHN, Bishop with the title of Tusculum, Cardinal CICOGNANI. I, JOSEPH, Bishop with the title of Sabina and Mandelensis, Cardinal FERRETTO. I, JAMES ALOISIUS, with the title of St. Lawrence in Damasus, Priest, Cardinal COPELLO. I, GREGORY PETER, with the title of St. Bartholomew in the Island, Priest, Cardinal AGAGIANIAN.

[*Latin ed. p. 769*]

769 The acts of Pope John XXIII. I, VALERIUS, holding the title of Saint Sylvester in Capite, Presbyter, Cardinal VALERI. I, PETER, holding the title of Saint Praxedes, Presbyter, Cardinal CIRI. I, PAUL, holding the title of Saint Mary in Vallicella, Presbyter, Cardinal GIOBBE, Secretary of State of the Holy Roman Church. I, FERDINAND, holding the title of Saint Eustachius, Presbyter, Cardinal CENTO. I, CHARLES, holding

Translated by churchlatin.ai, a product of Boyne Archives

the title of Saint Mary in Porticu, Presbyter, Cardinal CHIARLO. I, CHARLES, holding the title of Saint Agnes outside the walls, Presbyter, Cardinal CONFALONIERI. I, PAUL, holding the title of Saint Andrew the Apostle of the Gardens, Presbyter, Cardinal MARELLA. I, HILDEBRAND, holding the title of Saint Sebastian at the Catacombs, Presbyter, Cardinal ANTONIUTTI. I, EPHRAEM, holding the title of Saint Cross in Jerusalem, Presbyter, Cardinal FORNI. I, GUSTAVUS, holding the title of Saint Jerome of Illyria, Presbyter, Cardinal TESTA. I, ALOISIUS, holding the title of Saint Andrew of the Valley, Presbyter, Cardinal TRAGLIA. I, JOSEPH, holding the title of Saint Prisca, Presbyter, Cardinal DA COSTA NUNES. I, ALAFRID, of Saint Mary in Domnica, Deacon, Cardinal OTTAVIANI. I, ALBERT, of Saint Pudentiana, Deacon, Cardinal DI JORIO. I, FRANCIS, of Saint Caesarius in the Palace, Deacon, Cardinal BRACCI. I, FRANCIS, of Saint Mary in Cosmedin, Deacon, Cardinal ROBERTI. I, ANDREW, of Saint George in the Velabro, Deacon, Cardinal JULLIEN. I, ARCADIUS, of the Most Holy Saints Blaise and Charles at the Catacombs, Deacon, Cardinal LARRAONA. I, FRANCIS, of Saints Cosmos and Damian, Deacon, Cardinal MORANO. I, WILLIAM THEODORUS, of Saint Theodorus in the Palace, Deacon, Cardinal HEARD. I, AUGUSTINE, of Saint Saba, Deacon, Cardinal BEA. I, ANTHONY, of Saint Eugene the Pope, Deacon, Cardinal BACCI. I, JOACHIMUS ANSELM, of Saint Apollinaris, Deacon, Cardinal ALBAREDA. I, MICHAEL, of Saint Paul in Harenula, Deacon, Cardinal BROWNE. JACOBUSA, Cardinal COPELLO, Secretary of State of the Holy Roman Church. ARCADIUS, Cardinal LARRAONA, Prefect. Francis Tinello, Regent of the Apostolic Chancery, in place of [illegible] in the book of decrees, volume CXI, number [illegible]. Joseph Rossi, Apostolic Protonotary. John Calieri, Apostolic Protonotary.

[*Latin ed. p. 770*]

Acta 770 Apostolicae Sedis - Official Commentary. LETTER To the Reverend Father Benedict Reetz, O.S.B., Archabbot of the Archabbey of Beuron, President of the Beuron Congregation, founded by Saint Martin, and of the Archabbey itself, which has now completed one hundred years since its founding. It has happily happened that this year, the century is completed since the Beuron Archabbey was founded. As We have learned, this secular anniversary will be solemnly celebrated by you, beloved son, and by your companions. And religious families, whether directly or remotely connected to the Beuron Benedictine Congregation, which you so worthily lead, are justly invited to participate in this joy. "Laudate Dominum, quia bonus est; psallite Deo nostro, quia suavis est: decet eum laudatio." "Terra dedit fructum suum: benedixit nobis Deus, Deus noster." These sweet words of the sacred Psalm, We believe, are fitting for you, so that with a joyful harmony of hearts and voices, you may offer the highest expressions of thanksgiving to God, who has been gracious to your

Translated by churchlatin.ai, a product of Boyne Archives

religious institute and is present with you in this time. Indeed, the small shoot, founded here by the monks Mauro and Placido Wolter, has grown into a fruitful tree; and it boasts a noble crown of olive branches, flourishing and green. In accordance with the precepts and the spirit of your lawgiver, Saint Benedict, religious life has flourished here; and so much has been devoted to the service of the Catholic name in future undertakings, that your most esteemed name has become renowned. Furthermore, among you, sacred doctrine is cultivated with great distinction; the liberal arts, especially those pertaining to music and painting for the divine service, are held in high esteem; and the ancient Latin interpretations of the Holy Scriptures have been collected and restored with diligent study. Moreover, it is a particular honor to your abbey that it is a leading center for the study, practice, and promotion of liturgical matters. With heartfelt gratitude and paternal benevolence, We offer these wishes, that you may preserve the spiritual heritage which you have received from your predecessors. The purity of the Catholic faith, exquisite piety, the sanctity of morals, fraternal concord, and zealous charity, which are the characteristics of the Kingdom of Christ.

[*Latin ed. p. 771*]

The Acts of Pope John XXIII, section iii, paragraph 23, reveal that the just business is beautifully united with holy leisure, and may it always remain, flourish, and shine among you. That you may exert your strength effectively in the development of the individual virtues proper to monasteries, the great and noteworthy event that is to be remembered encourages and urges each and every one of you. What these virtues are, a certain saying of St. Augustine declares, and he whispers fitting prayers for obtaining them from God: "Teach me suavity, and knowledge, and wisdom, for in your commandments I have believed. He asks that these may be increased and perfected in him... Teach me suavity by inspiring charity, teach me discipline by inspiring patience, teach me wisdom by illuminating understanding." We earnestly desire that this celebration, which is instituted on the exact centenary of the founding of the Beuron Monastery by St. Martin, may bear abundant and pious fruits, and may leave behind a lasting memory to be pleasantly recalled. Therefore, to you, beloved son, and to the members of this Monastery, as well as to all the Sacred Dignitaries, priests, monks, and faithful who participate in this festive gathering, and finally to the entire Beuron Congregation, over which you preside, we gladly impart the Apostolic Blessing, a pledge of heavenly graces, as an encouragement to greater and better things. From the Vatican, on the twentieth day of the month of April, in the year 1963, the fifth year of Our Pontificate.

3 JOHN PP. XXIII

Translated by churchlatin.ai, a product of Boyne Archives

3 St. Augustine, in Psalm 10, section II, Enarratio, Sermon XVII, 4.

[*Latin ed. p. 772*]

Acts of the Apostolic See - Official Commentary 772. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. I. PROVISIONS REGARDING CHURCHES. The Most Holy Pope Paul, by the Divine Providence, in his sixth year, having, through successive decrees of the Sacred Consistory Congregation, provided for the following churches with new pastors, namely: on June 25, 1963. — To the titular episcopal Church of Idassa, he appointed the Reverend Bodan Bejze, from the diocese of Lodz, a Doctor of Philosophy from the Theological Academy of Warsaw, whom he appointed as Auxiliary to the Most Reverend Michael Klepacz, Bishop of Lodz. — To the titular episcopal Church of Bitylius, he appointed the Reverend John Zareba, an Official of the tribunal of the archdiocese of Gnesen, whom he appointed as Auxiliary to the Most Reverend Anthony Pawlowski, Bishop of Włocławek. On July 25. — He appointed as Coadjutor with the right of succession, to the Most Reverend Charles Francis Buddy, Bishop of San Diego, the Reverend Francis I. Furey, titular Bishop of Temnitan. — To the titular episcopal Church of Gurza, he appointed the Reverend Jerome P. Hastrich, General Vicar of the diocese of Madison, whom he appointed as Auxiliary to the Most Reverend William Patrick O'Connor, Bishop of Madison. — To the titular episcopal Church of Germany in Numidia, he appointed the Reverend Joseph a Carmelo Gallardo, Canon Dean of the Metropolitan Chapter and General Vicar of the archdiocese of La Serena, whom he appointed as Auxiliary to the Most Reverend Peter Aguilera Narbonne, Bishop of Iquique. On July 26. — To the cathedral Church of Merced in Buenos Aires, he appointed the Reverend Aloysius Tomé, a member of the parish clergy, holding the title of the Immaculate Conception of the Blessed Virgin Mary. On August 6. — To the cathedral Church of Saint Sebastian in Guadalajara, he appointed the Most Reverend Lawrence Bereciartua Balerdi, formerly Bishop of Segovia-Guadalajara. On August 10. — To the metropolitan Church of Milan, he appointed the Most Reverend John Colombo, formerly titular Bishop of Philippopolis in Arabia.

[*Latin ed. p. 773*]

Sacra Congregatio Consistorialis 773 — To the Reverend Father Aloysius Bettazzi, Canon of Theology of the Metropolitan Chapter of Bologna and Archdiocesan Delegate for the Catholic Action of that Archdiocese, whom the Most Reverend James, Cardinal Lercaro, Archbishop of Bologna, appointed as Auxiliary to His Eminence. August tk. — To the Reverend Father Aloysius Pirelli, until now titular Bishop of Lysias, of the Cathedral Church of Soana-Pitilia. August 3X. — To the Reverend Father Mariam Georgium Petit, until now Bishop of Verdun, as titular Bishop of Voncaria.

Translated by churchlatin.ai, a product of Boyne Archives

September 2. — To the Reverend Father Ioannes Carmelus Heenan, until now Archbishop of Liverpool, of the Metropolitan Church of Westminster. — To the Reverend Father Dionisium Borra, until now Bishop of Fossano, as titular Bishop of Zeugma in Syria. — To the Reverend Father Henricum Petrilli, formerly Urban, the General Vicar of the Archdiocese of Siena, as titular Bishop of Apollonia, whom the Most Reverend Ismaël Mariam Castellano, Metropolitan Archbishop of Siena, appointed as Auxiliary. September 6. — To the Reverend Father Paulum Gouyon, until now Bishop of Bayonne, whom His Eminence Clementis Aemilius, Cardinal Roques, Archbishop of Rennes, appointed as Coadjutor with the right of succession. September 9. — To the Reverend Father Villelmum Conway, until now titular Bishop of Neve, of the Metropolitan Church of Armagh. September Í2. — DECREE Concerning the Modification of Boundaries. Deeply concerned for the spiritual good of the faithful, the Most Reverend Aloisius Raimondi, titular Archbishop of Tarsus, Apostolic Delegate in the Mexican Prefecture, earnestly requested the Apostolic See that the boundaries by which the Archdiocese of Jalapa, the Diocese of Huajuapan, and the Diocese of Tehuacan are presently circumscribed, be somewhat modified and more suitably arranged, so that ecclesiastical boundaries may subsequently correspond with civil limits.

[*Latin ed. p. 774*]

Acts of the Apostolic See - Official Commentary 774. The Sacred Congregation of the Consistory, having considered the favorable opinion of the Excellencies, concerning the interests of the Ordinaries, and recognizing that such changes are necessary for the eternal salvation of souls, and with the power specially granted to it by His Most Holy Father, Pope John, by Divine Providence XXIII, has decided to favorably approve the following requests. Therefore, having obtained, as far as necessary, the consent of those who are interested or are presumed to be interested, the present Consistorial Decree is issued:

1. From the archdiocese of Jalapa, the territory of the civil district commonly called Alcomunga, located within the boundaries of the municipality called Ajalpán, is separated, and it is attached to the diocese of Tehuacán.

2. From the diocese of Huajuapan, the town commonly called San Pedro Atzumba, located within the limits of the municipality of Zapotitlán Salinas, is separated, and it is assigned to the diocese of Tehuacán.

Furthermore, the Sacred Congregation of the Consistory orders that the documents and records pertaining to the aforementioned territories, concerning the clergy, the faithful, and temporal goods, be transmitted from the Curia from which they were recently transferred to the Curia to which they have now been added, as soon as possible.

With regard to the clergy, it is established that, as soon as the present

Translated by churchlatin.ai, a product of Boyne Archives

Decree is put into effect, the priests of the Church will be considered as belonging to that territory, in whose territory they legitimately hold an ecclesiastical benefice or office; other priests, as well as seminarians, who are incardinated in that diocese, shall remain or be incardinated in that diocese, in whose territory they have a legitimate domicile.

To ensure the execution of all of the above, the Sacred Congregation of the Consistory appoints the aforementioned Reverend Father Aloysius Raimondi, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, the task of submitting to the same Sacred Congregation, as soon as it is permissible, an authentic copy of the act of execution.

Regarding the matters mentioned above, the present Consistorial Decree shall be valid as if it were issued with an Apostolic letter sealed with the papal seal. All contrary provisions to the contrary notwithstanding.

Given at Rome, from the offices of the Sacred Congregation of the Consistory, on the 25th day of March, in the year 1963.

CAROLUS L. © Card. CONFALONIERI, Secretary of the Holy See.

Franciscus Carpino, Archbishop titular of Serdica, Assistant.

[*Latin ed. p. 775*]

Sacred Consistorial Congregation

DECREE Concerning the change of name of the Apostolic Diocese, under the leaden seal, dated 22 June 1218, the Diocese of Seckau, erected from the city of Seckau, was established as a suffragan of the Metropolitan Church of Salzburg. However, from the year 1786, the name of the diocese was to be changed, and the episcopal seat was transferred to the city of Graz, commonly called Graz, as the capital of the civil province of Styria, and surpassing all other cities of the province in frequency of business and number of inhabitants. Now, therefore, the Most Reverend Monsignor Joseph SchoisAvohl, Bishop of Seckau, recently requested from the Apostolic See that the Diocese of Seckau, retaining its ancient name, be called "Graecensis-Seccoviensis" from the episcopal city of Graz. Therefore, this Sacred Consistorial Congregation, with the favorable opinion of the Most Reverend Monsignor Opilio Rossi, Archbishop in title of Ancyra and Apostolic Nuncio in Austria, by virtue of the special faculties granted to it by the Most Holy Pope John, by Divine Providence Pope John XXIII, establishes by this Decree that the aforementioned diocese, and the Bishop for the time being of Seckau, shall henceforth be called Graecensis-Seccoviensis. All contrary opinions notwithstanding.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on 22 April 1963.

CAROLUS Card. CONFALONIERI, Prefect of the Secretariate.

L. S.

Translated by churchlatin.ai, a product of Boyne Archives

Franciscan Carpino, Archbishop in title of Serdica, Assessor.

[*Latin ed. p. 776*]

Acts of the Apostolic See - Official Commentary 776

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

YOLA – MAIDUGURI

DECREE

Concerning the Alteration of Boundaries

Since the boundaries between the Diocese of Yola and the Apostolic Prefecture of Maiduguri in the territory of Northern Nigeria no longer appear to adequately respond to the needs of the present apostolate, it has been deemed advisable to proceed with a partial alteration of said boundaries between the aforementioned ecclesiastical divisions.

Therefore, this Sacred Congregation, diligently considering the matter and with the consent of the Ordinaries concerned, and having received the favorable vote of the Most Reverend and Reverend Lord Sergius Pignedoli, Archbishop titular of Iconium and Apostolic Delegate in Africa Media Occidentali, by virtue of the special faculties granted to it by the Most Holy Lord, our Pope Paul VI, Divinely Provident, has decided to amend the boundaries between the aforementioned ecclesiastical divisions in such a way that the civil district, commonly called "Madagali," which until now has belonged to the Diocese of Yola, shall henceforth remain under the Apostolic Prefecture of Maiduguri, and has ordered that the present Decree be drawn up and promulgated.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 2nd day of August in the year of Our Lord 1963.

G. P. Card. AGAGIANIAN, Prefect

L. © Sf. Petrus Sigismondi, Archbishop titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 777*]

The Sacred Congregation of Rites, 777, in Naples, at Penne. Concerning the beatification and canonization of the Venerable Servant of God, Nuntius Sulprizio, a lay adolescent. REGARDING whether, with the approval of his virtues already established, the solemn process for his beatification and the investigation of two Venerable miracles can proceed safely. God, who with unspeakable wisdom chooses the weak things of the world to confound the mighty (cf. 1 Corinthians 1:27), and who perfects praise through the mouth of babes and sucklings (cf. Psalm 8:3), so anticipated

Translated by churchlatin.ai, a product of Boyne Archives

the heavenly grace for Nuntius Sulprizio that, even as a young boy, he blossomed in virtue, and subsequently became a new model of virtue for artisans, especially young people. He was born in the town of Pesculo Sampsonisco, within the territory of Penne, in the year 1817, to poor and pious parents. Orphaned by his father, and with his mother about to enter into a second marriage, from his earliest years he came under the care of his uncle, Joseph, who attached the small boy to his ironworks, and whose grandmother undertook to instill piety in his soul. Nuntius responded deeply to religious instruction, and from that time onward, he found nothing more pleasing than to offer his prayers and diligently dedicate himself to pious works. However, the uncle subjected the innocent boy to harsh labor for six years, beyond what was appropriate for his age, often depriving him of food, and even beating him with blows. As a result, he was afflicted with a serious illness, from which a terrible sore erupted on his leg. Received into a Neapolitan hospice, where he spent two years undergoing treatment for this grievous illness, he shone with an even brighter light of virtue; and this caused all eyes and all love to be turned towards him, especially that of a certain illustrious man, who, for this reason, took the adolescent into his home and ultimately kept him under his care for the last two years of his life. While responding to the exceptional kindness of this man, he strove to ascend to greater degrees of evangelical perfection. Meanwhile, the illness, which no one could remove, increased day by day, so that finally, weakened and sustained by heavenly nourishment and other aids of the Christian religion, he fell asleep in the Lord on May 3rd, in the year 1836, at the age of nineteen.

[*Latin ed. p. 778*]

The Acts of the Apostolic See - Official Commentary 778. The reputation for holiness, which the Apostolic Nuncio displayed during his life, was increased and spread after his death, and God seemed to confirm this with heavenly signs. Therefore, a cause was begun to determine whether the heavenly honors should be granted to him. After the ordinary processes were conducted in the ecclesiastical courts of Penne and Naples, the cause was introduced to the Sacred Congregation of Rites on July 14, 1859. After the apostolic processes were completed in those same courts, a discussion was held regarding the theological and cardinal virtues of the aforementioned Servant of God, and Pope Leo XIII decreed on July 21, 1891, that these virtues had been exercised in a heroic manner. Subsequently, the question of miracles was raised, which were attributed to the intercession of the same Venerable Nuncio Sulprizio, and after everything was carefully examined in the customary proceedings, the Most Holy Pope John XXIII solemnly decreed on March 7 of this year that there were two of them. Finally, in accordance with the laws and statutes of this Holy See, it remained to be determined whether, with the approval of the virtues being certain,

Translated by churchlatin.ai, a product of Boyne Archives

the solemn beatification of this Venerable man, along with the two miracles, could proceed. It was deemed possible to do so, with the Purple Fathers, entrusted with safeguarding the sacred rites, and the Official Prelates and Consultor Fathers affirming this with all their votes. The Most Blessed Pope Paul VI, considering the importance of the matter, hesitated to express his opinion, until, through fervent prayers offered to God, he obtained a greater measure of heavenly assistance to form his judgment. Today, after having diligently performed his sacred duties, the Sacred Congregation of Rites, with its supreme authority, approved and confirmed its vote, decreeing: That the Servant of God, Tuto Sulprizio, may proceed to the solemn beatification. This decree was to be duly promulgated and recorded in the acts of the same Sacred Congregation, and Apostolic Letters were to be drawn up under the Fisherman's Ring regarding the solemn celebration of the beatification of the same Venerable man in the Patriarchal Basilica of the Vatican, whenever it should be held. Given in Rome, on September 6, 1963. ARCADIUS M. Card. LARRAONA, Prefect. H. DANTE, Archbishop of Carpasia, Secretary.

[*Latin ed. p. 779*]

The Sacred Congregation of Rites, 779 II, DECREE Concerning the wearing of the mozzetta during sessions of the Ecumenical Council. The Holy Spirit has placed bishops to govern the Church of God, as the Apostle Paul states. This is especially true in the Ecumenical Council, where all bishops, together with the Supreme Pontiff, gathered together, judge the affairs of the entire Church, with the Divine assistance of the Paraclete, with supreme authority. Therefore, it seems fitting that they should also enjoy the same honorary privileges in the conciliar sessions, as each enjoys in his own diocese. With this in mind, Our Most Holy Lord Paul, by Divine Providence, Pope VI has graciously granted that all archbishops and residential bishops may wear the mozzetta over their mantle, even in the presence of the Supreme Pontiff, but only during the sessions of the Council; and His Holiness has also graciously extended this privilege to titular archbishops and bishops, but only during the sessions of the Council; and furthermore, with the same restriction or limitation, to abbots and prelates who, within the limits of their jurisdiction, wear the mozzetta and who are able to exercise deliberative suffrage in the Council. Contrary opinions notwithstanding. Given in Rome, from the offices of the Sacred Congregation of Rites, on the 12th of September, 1963. ARCADIUS M. Card. LARRAONA, Prefect. Henricus Dante, Archbishop of Carpasia, Secretary. 1 Cf. Acts of the Apostles 20, 28.

[*Latin ed. p. 780*]

Acta Apostolicae Sedis - Official Commentary 780

Translated by churchlatin.ai, a product of Boyne Archives

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

DECREE: The University of Studies of the Church in the city of Flaviobrigensi (Bilbao) is canonically established.

The children of the incorrupt light of the Gospel have never possessed anything more ancient than the wisdom divinely revealed, which they propose to all men, drawing it from the fount of the Word of Truth; yet, they do not neglect the studies of the humanities and sciences, by which minds are elevated, adorned, and strengthened against the vanity and deceit of this age, and are safely guided towards the ultimate, eternal end, through the institution of proven teachers, illuminated by the Magisterium of the Church. Therefore, for four centuries, the members of the Society of Ignatius of Loyola have diligently fulfilled the office of natural and supernatural teaching in the Church, following the footsteps of the illustrious Founder, strengthened "by his help and example," ("certantes in terris," Liturgical Prayer on the Feast of St. Ignatius), so that young men may be freed from error and vice, so that "they may deserve to attain the crown" of this life and the life to come. Among the schools of this superior doctrine that they have founded in the kingdom of Spain, that which is worthy of note is the one established in the city of Flaviobrigensi, near the Cantabrian Sea, in the year 1886, supported by the munificence of benefactors, and which excels in the disciplines of Jurisprudence, Philosophy and Literature, and Economics. Now, since this seat of higher studies has been adorned with all the facilities that our age requires, and is staffed with the most skilled teachers in each field, it has seemed opportune to raise it to the dignity of a Catholic University, according to the norms of Canon Law. Therefore, after receiving the humble petitions of the General Superior of the Society of Jesus, and after receiving the supplicating commendatory letters of the Apostolic Nuncio of Matritensis, and of the Bishop of Flaviobrigensi, and after careful consideration, the Sacred Congregation for Seminaries and Catholic Universities informed the Most Holy Father, Pope [name], of this matter. When the Most Holy Pope Paul, Divine Providence, PP. VI, deigned to grant his approval, the same Sacred Congregation, after presenting the special documents, proceeded to...

[*Latin ed. p. 781*]

The Sacred Congregation for Seminaries and Catholic Universities, in its decree 78.1, has deliberated on the establishment of a canonically erected university, according to canon 1376 of the Code of Canon Law. Therefore, for the glory of God, for the honor and growth of the Holy Catholic Church, and for the salvation of souls, the Pontifical University of Studies of the Church in the episcopal city of v. d. Bilbao, entrusted to the Society of Jesus, is hereby established, erected, and declared perpetually erected, endowed

Translated by churchlatin.ai, a product of Boyne Archives

with the following faculties, which are currently present: Law (with the attached Institutes of Economics and Social Sciences, as well as the School of Practical Law), and Philosophy and Literature (with the attached Institute of Modern Languages), granting to this Catholic University all the rights, honors, and privileges pertaining to such a university throughout the Catholic world. Furthermore, the aforementioned Sacred Congregation decrees that all matters be carried out according to the approved statutes, both regarding the administrators and regarding the duties of professors, students, and others, especially concerning the teaching to be imparted by the Sacred Congregation itself, and concerning the appointment of a new Rector, the establishment of a new Faculty or Institute of Higher Studies, and any changes to be made in the statutes, as approved by the Apostolic See; all contrary provisions being hereby expressly set aside.

Rome, from the offices of the Sacred Congregation, on the tenth day of the month of August, in the feast of Saint Lawrence the Martyr, in the year of Our Lord 1963.

† JOSEPHUS Card. PIZZARDO, Prefect.

† S. DINUS STAFFA, Archbishop titular of Caesarea in Palestine, Secretary.

DECREE: The Theological Studies Program of the International Claretian College in the City is incorporated into the Faculty of Sacred Theology of the Pontifical Lateran University. The Roman Pontiffs have always held the Claretian Congregation, both in its human and especially in its sacred teachings, in great esteem, a Congregation devoted to the Immaculate Heart of the Blessed Virgin Mary, which, following the footsteps of its holy Founder, constantly strives to provide the Church with teachers distinguished by all kinds of erudition. The practical application of this teaching and work, by the illustrious...

[*Latin ed. p. 782*]

The Acts of the Apostolic See – Official Commentary 782. A highly commendable institution, established in the year of Our Lord 1935, under the name of the Claretian College in the City [Rome], "for fostering and promoting higher and specialized studies." After another great war, the esteemed College was received into larger premises and dedicated itself even more intensely to its particular purpose, namely, to receive the most excellent students from every region of the world, so that they might complete their theological studies with "amplitude, care, and solidity," and become, moreover, completely qualified teachers in schools and cultivators of sacred disciplines, thoroughly instructed in scientific methods. Therefore, the highest Directors of the Claretian Family, under the guidance of the Most Eminent and Reverend Cardinal Larraona, a member of the same Family, having considered all that is required by ecclesiastical law for academic institutions, especially the truly expert Professors of each discipline, as well

Translated by churchlatin.ai, a product of Boyne Archives

as a library richly endowed with books and other instruments for study and research, earnestly requested the Holy See to elevate the Theological Studies of the Claretian College to an academic order by incorporating it into the Faculty of Sacred Theology of the Pontifical Lateran University. The Sacred Congregation for Seminaries and Universities, having carefully examined the matter, and having ascertained that everything in the aforementioned College was well arranged in accordance with the Apostolic Constitution "Deus scientiarum Dominus," and having approved the special statutes, with the benevolent assent of His Holiness Pope Paul VI, readily accepted the petition of the esteemed Directors and of the Eminent Cardinal, and established that the Theological Studies of the International Claretian College in the City [Rome] be incorporated into the Faculty of Sacred Theology of the Pontifical Lateran University, and declared that the power to confer academic degrees of Bachelor after the third year of the curriculum, and of Licentiate after the fifth year, be granted to it, to all students, with all legal provisions to be observed, especially the aforementioned Apostolic Constitution and its annexed regulations, as well as the special statutes of the College; all contrary provisions notwithstanding.

Rome, from the offices of the Sacred Congregation, dated the 21st of August, in the year of Our Lord 1963, on the feast of the Immaculate Heart of the Blessed Virgin Mary.

[Signatures]

Joseph Card. Pizzardo, Prefect

H. Cecchetti, Subsecretary.

[*Latin ed. p. 783*]

The Roman Curia Diary, 783. DIARIUM ROMANAE CURIAE. Thursday, September 12, 1963, the Holy Father Paul VI received in an Official Visit His Excellency the Honorable Professor Giovanni Leone, President of the Council of Ministers of Italy. Tuesday, September 17, 1963, the Holy Father Paul VI received in an Official Visit His Excellency the Honorable Doctor Konrad Adenauer, Chancellor of the Federal Republic of Germany. SECRETARY OF STATE, APPOINTMENTS. By Apostolic Briefs, the Holy Father John XXIII, of venerable memory, deigned to appoint: January 14, 1963. The Most Reverend and Illustrious Cardinal Agostino Bea, Protector of the "Poor Handmaids of Jesus Christ" – "Arme Dienstmägde Jesu Christi" – (Dernbach, diocese of Limburg). May 31. The Most Reverend and Illustrious Cardinal Amleto Giovanni Cicognani, Protector of the "Sisters of the Third Order of St. Francis of Mary Immaculate" (Joliet, Illinois). May 31. The Most Reverend and Illustrious Cardinal Giovanni Landázuri Ricketts, Protector of the "Religiosas Franciscanas de la Inmaculada Concepción" (Lima). By Apostolic Briefs, the Holy Father John XXIII, of venerable memory, deigned to appoint: Assistants to the Holy See: May 29, 1963. His Excellency, the Most Reverend Monsignor Enrico Roleff, titular Bishop

Translated by churchlatin.ai, a product of Boyne Archives

of Elea. May 31, 1963. His Excellency, the Most Reverend Monsignor Emilio Sosa Gaona, titular Bishop of Sergenza.

[*Latin ed. p. 784*]

Acta Apostolicae Sedis - Official Commentary 784. Apostolic Protonotaries, participating in the ceremonies: August 20, 1962. Monsignor Quaglia Edmondo (Canelones). October 31st: Monsignor Büttner Albert (Limburg). November 30th: Monsignor Jansen Hermann Joseph (Cologne). April 10, 1963: Monsignor Michulka Valentine (Burlington). Monsignor Kennedy John M. (Burlington). Monsignor Crosby William P. (Burlington). Monsignor L'Ecuyer George E. (Burlington). By Apostolic Briefs, the Holy Father Paul VI, reigning happily, deigned to appoint: July 11th: His Eminence and Reverend Lord Cardinal Larraona Arcadio M., Protector of the "Religiosas Franciscanas Misioneras de la Inmaculada de S. Diego" (Quito). His Eminence and Reverend Lord Cardinal Browne Michael, Protector of the Congregation of the "Brothers of the Sacred Heart" (Rome). His Eminence and Reverend Lord Cardinal Antoniutti Ildebrando, Prefect of the Sacred Congregation for Religious Orders. August: His Eminence and Reverend Lord Cardinal Antoniutti Ildebrando, President of the "de Religiosis" Commission of the Second Vatican Ecumenical Council. His Excellency, Reverend Monsignor Limongi Paul, Archbishop titular of Mcea Minore, Apostolic Nuncio in the Republic of Costa Rica. By Apostolic Briefs, the Holy Father Paul VI, reigning happily, deigned to appoint: Assistant at the Papal Throne: July 9, 1963. His Excellency, Reverend Monsignor Piontek Ferdinand, titular Bishop of Barca. Apostolic Protonotaries, participating in the ceremonies: July 17th: Monsignor Schulemburg William (Mexico). July 24th: Monsignor Ubaldi John (Urbino). Monsignor Valentini Aldo (Carpi). By letters from the Secretariat of State, the Holy Father Paul VI, reigning happily, deigned to confirm: Honorary Secret Chamberlains of the Sword and Mantle of His Holiness: June 24th: Count Lovatelli Gustavo (Rome). Count Antamoro Nicola (Rome). Count Forni Paul (Modena).

[*Latin ed. p. 785*]

Diarium Romanae Curiae

June 24 » » 26 » » 27 » » » » » » » » 28 » » 4 5 » July »)) 6 » » »)) » »)) »)))))) » »)))) » »)) »)) » 785 1963.

The following individuals are listed:

Mr. Flajani Ottavio (Teramo).

The Marquess Bisleti Ferdinando (Veroli-Frosinone).

Mr. Freiré de Andrade Narciso Emanuele (Fribourg).

The Count Boada y Flaquer Tommaso (Madrid).

Mr. Santucci dei Conti Giovanni Battista (Boma).

Translated by churchlatin.ai, a product of Boyne Archives

The Count Casale de Bustis y Figoroa Guido (Rome).
The Noble Battibocca dei Conti Raffaele (Rome).
The Count Battibocca Venanzio (Rome).
The Noble Battibocca dei Conti Tommaso (Rome).
The Marquess Sallier de La Tour Carlo (Rome).
The Noble Giorgi-Costa Pier Luigi (Rome).
Mr. Solari dei Baroni Ugo (Rome).
The Noble de Mojana di Cologna Don Pietro (Milan).
The Marquess Castiglioni Guido (Rome).
The Count Petrangolini Filippo Maria (Rome).
Mr. Páparo Mario (Rome).
Mr. Alessandri Francesco (Rome).
Mr. Utley Giacomo Domenico (Westminster).
Mr. Antonucci Lucidi Augusto (Rome).
The Noble Franchi Giuseppe (Rome).
Mr. Sa vini Nicci Mario (Rome).
Mr. Leonetti Tommaso Conte di Santo Janni (Naples).
The Baron Oddasso Francesco Maria (Rome).
Mr. Oddasso dei Baroni Aldo (Rome).
Mr. Caffery Jefferson (Lafayette).
Mr. Egano d'Arzignano Mario (Rome).
The Marquess Del Carretto di Novello Giacomo (Rome).
The Count von Schoenborn-Wiesentheid Carlo (Rome).
Mr. Sellati Bartolomeo (Venice).
The Count Cataldi Enrico (Rome).
The Noble Sterbini Giorgio (Rome).
The Noble Tosi Giuseppe (Rome).
Mr. Dragonetti de Torres dei Marchesi Cosimo (Rome).
The Noble Riccardi dei Conti Lodovico (Rome).
The Noble Adorni Braccesi dei Conti Renzo (Rome).
The Count Antamoro Luigi Carlo (Rome).
The Count Pagani Planea Incoronati Alberto (Rome).
The Noble Capelletti dei Marchesi Rodolfo (Rome).
Mr. Del Balzo Raimondo Conte di Presenzano (Rome).
The Noble Lovera di Castiglione dei Marchesi di Maria Carlo (Rome).
Mr. de Mello Travassos Valdêz, Conte do Bomfîm, Giuseppe (Lisbon).
Mr. Eckert Federico (Vienna).
The Marquess Travaglini di Santa Rita Raffaele (Rome).

Translated by churchlatin.ai, a product of Boyne Archives

Mr. Sassòli Tomba della Rosa dei Conti Giuseppe (Rome).

Mr. Cassinis Paolo (Rome).

The Noble Bajóla Parisani Filippo (Rome).

[*Latin ed. p. 786*]

Acta Apostolicae Sedis - Official Commentary 786 6 » 8 » 10 July 11 » » » » » 13 16 » » » '» » » » » »

Dominus Fornari Franciscus (Roma).
Dominus Bonelli di Salci Vincentius (Roma).
Dominus Villa Alexander (Roma).
Dominus Flors García Ioannes (Barcelona).
Dominus Salvatori Salvator (Roma).
Dominus Vicentini Ioannes Baptista (Roma).
Dominus Grillini Guido (Roma).
Dominus Roncoroni Faustus (Roma).
Dominus Casalena Ignatius Emanuel (Roma).
Dominus Masieri Ludovicus (Florentia).
Dominus Roux Mauritius (Savona et Noli).
Dominus Stoppa Lambertus (Roma).
Dominus Maggia Ginus (Padua).
Dominus Azzone Guido (Napoli).
Dominus Michelagnoli Guido (Prato).
Dominus Poscetti Franciscus Saverius (Roma).
Dominus Mancini Livius (Roma).
Dominus Leclercq Philippus (Lille).
Dominus Matteucci Marius (Roma).
Dominus Bacchion Eugenius (Venetia).
787

[*Latin ed. p. 788*]

Acta Apostolicae Sedis - Official Commentary 788 6 » » » » » » » » » » » July)) »)) » » » » » » » » » » » »)))) »)) » » » » » »)) » » »)))) » » » » 10 16)))) » » » »)) » » » » » »)) » »)) 1963. Mr. Warland Ernesto (Bruges). Mr. Sozzi Rosario (Rome). » Mr. Bellegrandi Franco (Rome). Mr. de Carli Ferruccio (Rome). » Mr. Campa Giovanni (Rome). Mr. Ladelci Francesco (Rome). Mr. De Rossi Giuseppe (Rome). » Mr. Bottiglieri Girolamo (Salerno). » Mr. d'Amelio Carlo (Rome). Mr. Mazzoni Ugo (Rome). » Mr. Lumia Fausto (Rome). » Mr. Catenacci Dino (Rome). Mr. Solustri Emilio (Rome). Mr. Romanini Giorgio (Rome). Mr. Urso Biagio (Rome). » Mr. Solito Cosimo (Rome). Mr. Gazzini Gazzino (Rome). Mr. Pompilj Serafino (Rome). » Mr. Vastano Michele (Rome). » Mr. Biagi Roberto (Rome). Mr. Carletti Carlo (Rome). Mr. Clementoni Roland (Rome). » Mr. Diamilla Magnelli Paolo (Rome). Mr. Nardone Pasquale (Rome). » Mr. Barbantini Gustavo (Rome). Mr. Frascari Diotallevi Augusto Onorio (Rome). Mr. Gatti Corrado (Rome). » Mr. Benigni Enrico (Rome). Mr. Garavini Tommaso (Rome). Mr. Drago Sebastian (Rome). Mr. Marulli Ugo (Rome).)) » Mr. Rossi Robert (Rome). Mr. Leggeri Vincenzo (Rome). Mr. Pediconi Giovanni (Rome). Mr. Grossi Gondi Luigi (Rome). Mr. Florio

Translated by churchlatin.ai, a product of Boyne Archives

Giovanni (Rome). Mr. Bernabeo Romolo (Rome). Mr. Signorini-Corsi Luigi (Rome). » Mr. Rossello Flavio (Turin). » Mr. Carolei Franco (Rome). » Mr. Lamarche Stefano (Liège). Mr. Cousin Enrico M. A. (Besançon). Mr. Lamoril Giulio (Arras). Mr. d'Avella Frederick (Paris). Mr. Caudron Peter (Paris). » Mr. Remy Philip (Paris). Mr. Roy Edmond (Paris). » Mr. della Sudda Stefano (Paris). Mr. González de la Peña y Alonso Fernández Emmanuel (Sevilla).

[*Latin ed. p. 789*]

Diarium Romanae Curiae, July 16th, 1719.

The following individuals were appointed:

Mr. Gennari Giorgio (Rome).

Mr. Bassetti Piero (Forlì).

Mr. Moro Visconti Giancarlo (Rome).

Mr. Nattino Arturo (Rome).

Mr. Cortis Tommaso (Rome).

Mr. Ortolani Umberto (Rome).

Mr. Gerii Pietro (Milan).

Mr. Tancredi Giuseppe (Rome).

Mr. Huarte Felice (Pamplona).

Mr. Ricciardi Giuseppe (Milan).

Mr. Cinque Aurelio (Rome).

Mr. Struth Giovanni (Cologne).

HONORS:

By Apostolic Brief, the Most Holy Father Paul V I, reigning happily, deigned to bestow:

The Supreme Order of Christ:

September 12, 1963.

Upon His Excellency, Dr. Adenauer Corrado, Chancellor of the Federal Republic of Germany.

By Apostolic Briefs, the Most Holy Father John XXIII, of venerable memory, deigned to bestow:

The Grand Cross of the Order of Saint Sylvester:

November 20, 1962.

Upon His Excellency, Dr. Hurdes Felice (Austria).

April 10, 1963.

Upon Mr. Alves Moreira Adriano Giuseppe (Portugal).

November 29, 1963.

Upon Mr. Bengzon Giuseppe P. (Philippines).

By letters from the Secretariat of State, the following honors were be-

Translated by churchlatin.ai, a product of Boyne Archives

stowed:

The Knighthood of the Order of Saint Gregory the Great, civil class:
October 6, 1962.
Upon Mr. Gaussel Enrico (La Rochelle).
November 20, 1962.
Upon Mr. Geijsen Pietro Giovanni (Breda).
November 10, 1963.
Upon Mr. Assmann Guglielmo P. G. (Breda).
November 10, 1963.
Upon Mr. Divendal Ermanno L. M. (Haarlem).
November 10, 1963.
Upon Mr. de Gruyter Luigi Guglielmo ('s-Hertogenbosch).
November 21, 1963.
Upon Mr. Hoban Ladislao (Sydney).
November 21, 1963.
Upon Mr. Haarsted Vagn (Copenhagen).
December 30, 1963.
Upon Mr. Seifert Ottone Giovanni (New Ulm).
December 8, 1963.
Upon Mr. Lynch Vincenzo Luigi (Bridgeport).
December 20, 1963.
Upon Mr. Hulsman Giovanni B. H. (Groningen).
December 20, 1963.
Upon Mr. Connölly Daniele (Oakland).
December 20, 1963.
Upon Mr. Donovan Giovanni (Oakland).
December 20, 1963.
Upon Mr. Houlihan Giovanni (Oakland).

[*Latin ed. p. 790*]

Acta Apostolicae Sedis - Official Commentary, December 20, 1962. To Mr. Logan, Riccardo (Oakland). To Mr. Melka, Arturo (Oakland). To Mr. Providenza, Luigi (Oakland). To Mr. Pourigny, Anselm (Sherbrooke). To Mr. Heere, Raniero Guglielmo ('s-Hertogenbosch). December 29, 1963. To Mr. Bramlage, Frederick (Salina). January 5. To Mr. Brungardt, Bernard (Salina). To Mr. Ouster, Henry (Salina). To Mr. Dowd, John (Salina). To Mr. Griffith, Thomas (Salina). To Mr. Hartnett, Andrew (Salina). To Mr. Schwartz, Albert (Salina). To Mr. Klupar, George Joseph (Joliet). February 10. To Mr. Berry, Leland (Erie). To Mr. Connelly, James (Erie). To Mr. English, John (Erie). To Mr. Lorenzo, Mcola (Erie). To Mr. Quinn, Francis

Translated by churchlatin.ai, a product of Boyne Archives

(Erie). To Mr. Quirk, Jerry (Erie). To Mr. Reuscher, Ben (Erie). To Mr. Van Liemt, William John (Haarlem). To Mr. Johnston, Raymond (Pembroke). To Mr. La voie, Leo (Pembroke). To Mr. Omanique, Joseph (Pembroke). To Mr. Bertain, John (Santa Rosa, California). To Mr. Felciano, Clarence (Santa Rosa, California). To Mr. Hanley, George (Santa Rosa, California). To Mr. Lombardi, Joseph (Santa Rosa, California). To Mr. Lounibos, John (Santa Rosa, California). To Mr. Lounibos, Leroy (Santa Rosa, California). December 9. To Mr. Pasquasy, Renato (Liège). To Mr. Lepoutre, Marcello (Lille). To Mr. Sander, Andrew (Lille). To Mr. Mattami, Cesare (Milan). To Mr. Roma, Charles Anthony (Milan). To Mr. van de Pavoordt, Dionysius (Rotterdam). December 16. To Mr. Van der Zalm, Gerard (Rotterdam). To Mr. Dzerowicz, Marcian (Vienna). December 24. To Mr. Husseini, Joseph (Tyr of the Maronites). To Mr. Morrissey, Francis S. (Boston). To Mr. Birchler, Ferdinand (Chur). To Mr. Rossen, Theodore Bernard (Haarlem). To Mr. Sluijmer, Gerard John (Haarlem). To Mr. Burke, Edward Joseph (Stockton). To Mr. De Martini, James (Stockton). To Mr. Fiscalini, Matthew (Stockton). To Mr. Lynch, William Patrick Joseph (Stockton). To Mr. Pirrone, Francis (Stockton). To Mr. Shepherd, John Corbin (Stockton).

[*Latin ed. p. 791*]

Diarium Romanae Curiae 9 » » » March 30 » » 791 1963. To Mr. Indelicato Salvatore (Acireale). To Mr. Nicolosi Paolo (Acireale). » To Mr. Marietti Felice (Rome). » To Mr. Marietti Giampiero (Turin). To Mr. Petrelli Domenico (Norcia). The Grand Cross of the Order of Saint Sylvester: April 19, 1958. To Mr. Von Spee Ulderico (Cologne). May 1960. To Mr. Von Salmuth Ourt (Speyer). The Commander's Cross with Plaque of the Order of Saint Sylvester: November 14, 1958. To Mr. Wegmann Agostino (Münster). February 9, 1963. To Mr. Galamini Carlo (Milan). The Plaque of the Order of Saint Sylvester: June 26, 1959. To Mr. Ruppert Guglielmo (Cologne). February 2, 1963. To Mr. Acquarone Riccardo (Rome). » To Mr. Cuttitta Carmelo (Rome). To Mr. Della Rossa Anthony (Rome). April 5, The Commander's Cross of the Order of Saint Sylvester: 1958. To Mr. Bisinger Giuseppe (Cologne). » To Mr. Arndgen Giuseppe (Limburg). » » » » To Mr. Horn Pietro (Limburg). February 27, 1959. To Mr. Weyrer Giuseppe (Paderborn). March 13. To Mr. De Truszczynski Giorgio (Cologne). To Mr. Stuplich Teodoro (Cologne). » » April 24. To Mr. Strater Pietro Michele (Paderborn). May 29. To Mr. Hecker Pietro (Cologne). June. To Mr. Von Lom Giovanni (Cologne). August 29. To Mr. Schorer Simon Anthony (Eichstätt). November 27. To Mr. Reusch Ermanno (Essen). January 22, 1960. To Mr. Hecker Walter (Cologne). June 17. To Mr. Esser Paul (Cologne). » » » To Mr. Sandkaulen Guglielmo (Cologne). July 8. To Mr. Greinert Robert (Cologne). November 24. To Mr. Schumacher Paul (Paderborn). October 29, 1962. To Mr. Van Berkum Peter Paul ('s-Hertogenbosch). » » » To Mr. Van der Grinten

Translated by churchlatin.ai, a product of Boyne Archives

Guglielmo C. L. ('s-Hertogenbosch). To Mr. Van der Ven Francis G. E. M. ('s-Hertogenbosch). To Mr. Van Den Biggelaar Martin Joseph (Haarlem). November 10. December 7. To Mr. Busigo Alfonso (Burundi). January 30, 1963. To Mr. Gianolla Arturo (Venice). February 9. To Mr. Pujol y Güell Raymond (Barcelona). June 30.

[*Latin ed. p. 792*]

Acta Apostolicae Sedis - Commentarium Officiale 792, 9 Februarii, 1963.
Ad Dominum Canni Ferrari Albertum (Mediolanum).
Ad Dominum Fredericum Francum (Mediolanum).
Ad Dominum Gallottium Iosephum (Mediolanum).
Ad Dominum Longonium Humbertum (Mediolanum).
Ad Dominum Marazzium Mauritius Antonium (Mediolanum).
Ad Dominum Pino Natale (Mediolanum).
Ad Dominum Scursatonem Iosephum (Genua).
Ad Dominum Del Pintum Vincentium (Roma).
Ad Dominum Lucentinium Renatum (Roma).
Ad Dominum Moraldi Antonium (Roma).
Ad Dominum Pirontium Renatum (Roma).
Ad Dominum Cremonini Primum (Bologna).
Ad Dominum Pederzinum Iohannem (Modena).
Ad Dominum Tritonium Caesarem (Roma).
17 Martii.
Ad Dominum Sortinium Leonardum (Capua).
Ad Dominum Dimartinum Salvatorem (Noto).
22.
Ad Dominum Tessarium Antonium (Venetia).
23.
Ad Dominum Dossettium Hermannum (Regium-Emilia).
Ad Dominum Rossi Camillum (Regium-Emilia).
Ad Dominum Scaravellium Angelum (Regium-Emilia).
30.
Ad Dominos Merisio Massimilianum (Cremona).
16 Aprilis.
Ad Dominum Cononem Franciscum (Asti).
De Ordinibus Ecclesiae:
Cavalieratus Ordinis Sancti Silvestri Papae:
3 Ianuarii.
18 Februarii.

Translated by churchlatin.ai, a product of Boyne Archives

29 Maii.
22 Iulii.
9 Augusti.
11.
1958.
Ad Dominum Giesen Iohannem M. (Aachen).
Ad Dominum Nowak Alfonsum (Colonia).
Ad Dominum Dicks Henricum (Aachen).
Ad Dominum Niemeyer Fredericum (Münster).
Ad Dominum Sinn Edmondum (Aachen).
Ad Dominum Becker Guglielmum (Colonia).
Ad Dominum Westermannium Iosephum (Colonia).
Necrologium:
26 Augusti 1963.
Episcopus titularis Bendae, Dominus Despatures Mauritius Bernardus.
18 Septembris.
Episcopus titularis Eresso, Dominus de Vizcarra Zacarías.

[*Latin ed. p. 793*]

Ann. et vol. LV, 12 Octobris 1963 (Ser. IH, v. V) - N. 14, ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE. Directio: Palazzo Apostolico — Città del Vaticano — Administratio: Libreria Editrice Vaticana.

ACTA PAULI PP. VI.

ALLOCUTIO

Ad E.mos Patres Cardinales, Exc.mos Praesules, Rev.mos Praelatos ceterosque Romanae Curiae Officiales.

Venerati Fratelli et filii carissimi,

Quidnam causas suggeruerunt ut hanc congregationem convocarem, facile est intellegere. Nos voluimus convenire cum Curia Romana, id est, cum personis Dominorum Cardinalium, Officialium maiorum et minorum, Ecclesiasticorum, Directorum et Functionariorum, qui operam dant Sacris Congregationibus, Tribunalis, Officiis, simulque variis Corporibus et Institutionibus, quibus Papa Ecclesiam universalem, non solum Diocesim Romanam et Civitatem Vaticanam, gubernat.

Estimatio et gratitudo Summi Pastoris.

Sicut dicebam, hoc congressum voluimus incipiendo ministerium apostolicum Nostrum, praesertim ut omnibus praesentibus, forma explicita et collectiva, salutum cordiale et reverens offereremus. Nos ipsi honorem habuimus per longos annos humilem Nostrum ministerium in

Translated by churchlatin.ai, a product of Boyne Archives

Curia Romana adimplere; in greges eius habuimus dignissimos superiores et magistros, optimos collegas, collaboratores et amicos inmemores; fatique, responsabilitates...

*Die 21 Septembris mensis a. 1963.

51 - ACTA, vol. V, n. 14. — 12-10-1963.

[*Latin ed. p. 794*]

The Acts of the Apostolic See – Official Commentary 794: We have contemplated the activities, studies, joys, and sorrows of this complex and singular organism; for over thirty years, we have followed the course of its life from a privileged vantage point, the Secretariat of State, an excellent, beloved, and faithful office that assists the Pope in his personal activities; and thus we have been able to better appreciate the wise composition of the Roman Curia, derived from a consistent and flexible tradition. We have listened to reports concerning the new needs of this very organism, we have also gathered the criticisms leveled against it, and we have often made these the subject of sincere reflection; and finally, we have come to know and appreciate the efficiency of the services that the Roman Curia provides to the Papacy and the Church. Therefore, from the very beginning of our apostolic ministry, it seemed to us necessary to give a sign of our paternal benevolence to those who direct and who comprise the Roman Curia, and to let them know how much we desire, how much we yearn to be in communion with it, not only in the specific work that engages all of us, and in the legal relationship that binds us, but also in the spirit in which this common service must be performed, for the good and example of the entire Church and its mission in the world, and for the glory of Him who is all to us, our Lord Jesus Christ. Therefore, Cardinals, and you, venerable brothers and beloved sons, may you accept the expression of our veneration, our gratitude, our encouragement, and may all of you, with the devotion and fidelity of which the Roman Curia always makes its affectionate profession, also preserve for us, in the final time and in all respects, as Servants of the Servants of God, for our most humble person, for our most difficult mission, the comfort of their constant solidarity, their filial obedience, their valuable collaboration; and also, as we said, of their intimate communion, which associates not only hands and minds with our office, but also the sentiments, prayers, and charity of their hearts with our heart, which, if the Lord assists us, wishes to be for them all that of a friend, a shepherd, and a father. The Ecumenical Council – "Historical Moment": Another reason for this gathering is suggested to us by the extremely beautiful and serious moment that the entire Church, and the Holy See first of all, and therefore also the Roman Curia, are called to live, certainly by divine disposition; a

Translated by churchlatin.ai, a product of Boyne Archives

historical moment, a spiritual moment, which...

[*Latin ed. p. 795*]

The Acts of Pope Paul VI, section 795, refers to the Second Vatican Ecumenical Council, which, as is well known, will resume its solemn sessions in a few days. It seemed fitting that the Roman Curia, together with Us, should become aware of this great event; not because it is unprepared, quite the contrary, it awaits and engages with it with great eagerness; and not because it has neglected to meditate on the enormous importance of the Council during its first session, indeed, it perceived its extraordinary and complex dimension more than any other sector of the Church and of public opinion, so much so that it sometimes allowed some of its astonishment and some of its apprehension to be seen regarding an unexpected and sudden convocation of the Council, and regarding the gravity of the problems that it would raise; but because such awareness should be deepened in all of us, made uniform and confident, and intimately permeated by the conviction that a great and mysterious event, guided by the Holy Spirit, is taking place around the tomb of the Prince of the Apostles, and that this providentially important center of the Catholic Church is being enveloped in the powerful flow of those arcane forces of the Kingdom of God, which magnify its functions, which demonstrate its pivotal position in the history of redeemed humanity, and which publicly and severely test its virtues, almost forcing it to be what it must be: a light of wisdom and holiness to the entire world.

The precious legacy of Pope John XXIII.

The hour is great and sacred; We, and you, members of the Roman Curia, must live it first, with profound understanding and with a generous heart. The first expression of this adaptation of our spirit to the greatness of the event should be the uniformity of will, indeed, of fervor for its worthy celebration; it should be the identity of viewpoints. This second Vatican Council was desired by a Pope, to whom the spontaneous acclaim of the public voice truly attributed the evangelical words concerning the Precursor of Christ: "There was a man sent from God, whose name was John." History, We believe, will repeat these words when it records the salutary consequences of his sudden and brilliant decision, which called the Catholic Church to the Council and opened the doors and his heart to the separated brethren for a sincere reconciliation. But whatever the origin of the convocation of the Council, it was the Pope who proclaimed it, the Vicar of Christ; it is that Successor of Saint Peter whom the Roman Curia, second to none, recognizes as its Bishop, its Master, its Head. We are certain that never will anything contrary to this be heard from the Roman Curia.

[*Latin ed. p. 796*]

796 Acta Apostolicae Sedis - Commentarium Officiale: There may be

Translated by churchlatin.ai, a product of Boyne Archives

some hesitation regarding the supreme will of the Pontiff; and that it will never be suspected of any disparity of judgment or sentiment regarding the judgment or sentiment of the Pope. If such conformity of minds to what the Pope commands or desires must be strictly uniform on the part of the Roman Curia, and if it must be its law and its boast, this is the time to give it firm and open profession. And since We know that this is and will be the purpose of all and each member of the Roman Curia, We, in turn, have wished, with this gathering, to give praise and encouragement to this filial, harmonious, joyful accord of your thoughts and intentions with those of the Pope, who today has made his own the legacy of John XXIII, of blessed memory, and makes it the program of the entire Church.

Immediate adherence and absolute obedience to the Roman Pontiff: This agreement between the Pope and his Curia is, in fact, a constant norm. Not only in the great hours of history does this agreement reveal its existence and its strength; but it always prevails, in every day, in every act of the pontifical ministry, as befits the organ of immediate adherence and absolute obedience, which the Roman Pontiff uses to carry out his universal mission. And it is this essential relationship of the Roman Curia with the exercise of the Pope's apostolic activity that justifies, indeed, the glory of the Curia itself, resulting from the relationship itself its necessity, its utility, its dignity, and its authority; for the Roman Curia is the instrument of which the Pope needs, and of which the Pope makes use to carry out his divine mandate.

From Rome, the call to "renewal," that is, to perfection: A most worthy instrument, to which it is no wonder that so much is asked, so much is demanded, by all and by Ourselves first! Its function demands the highest abilities and virtues, because its office is the highest. A delicate function, which is to be the custodian or echo of divine truths, and to become the language and dialogue with human minds; a vast function, which has the universe as its boundary; a most noble function, which is to listen to and interpret the voice of the Pope, and at the same time, to not fail to provide Him with every useful and objective information, every filial and considered counsel.

Because the Roman Curia must be studious and expert to correspond to its task, you know this, you desire this, and you yourselves are eager, even before and more than your critics, to equal in...

[*Latin ed. p. 797*]

Acts of Pope Paul VI, 797. Specific virtues are required by the ever-new and increasing demands of the office entrusted to you. We have said: critics! Yes, because it is known that the Roman Curia receives, along with many encomiums and acknowledgements for its undeniable merits, also criticisms. As we have mentioned, this phenomenon derives primarily from the nature and purpose of the Curia itself; there is never a limit to the

Translated by churchlatin.ai, a product of Boyne Archives

giving, when it comes to serving the cause of Christ and of souls. And that this phenomenon is manifested from time to time throughout the course of ecclesiastical history, is therefore explainable and providential; it is a stimulus to vigilance, a call to obedience, an invitation to reform, and a ferment for perfection. We must receive the criticisms that surround us with humility, with reflection, and even with gratitude. Rome does not need to defend itself by becoming deaf to the suggestions that come to it from honest voices, and even less so if these voices are those of friends and brothers. It will certainly respond to, and defend its honor against, accusations, which are so often unfounded. But without hesitation, without retaliation, without polemics. It can be observed today that the intention of modernization in legal structures and of deepening in spiritual awareness not only does not encounter resistance with regard to the center of the Church, the Roman Curia, but finds the Curia itself at the forefront of that perennial reform, of which the Church itself, as a human and earthly institution, is perpetually in need. It is from Rome today that the invitation to "renewal" (according to the expression used by our venerated Predecessor) originates, that is, to the perfection of all things, internal and external, of the Church; it is from Rome that the announcement of the reform of the Code of Canon Law, that is, of the very law that solemnly governs the City and the universal Church, has come; it is from Rome that, in these last hundred years, has come that regular, tireless, consistent, stimulating government that has brought the entire Church to a degree not only of outward expansion, which everyone must recognize, but also of inner sensitivity and vitality, as well as of the treasures and mysteries of which Christ has enriched it. Today, fortunately, Saint Bernard would no longer write his burning pages about the Roman ecclesiastical world, nor would the reformers of the sixteenth century. Papal Rome is very different today, and, by the grace of God, so much more worthy, and so much wiser, and so much holier; so much more conscious of its evangelical vocation, so much more committed to its Christian mission, and therefore, so much more desirous, and so much more susceptible, of perpetual renewal.

[*Latin ed. p. 798*]

Acts of the Apostolic See - Official Commentary 798: In Praise of Faithful, Competent, and Devout Service. This, venerable Brothers and most beloved children of the Roman Curia, we say with a threefold purpose: for your praise, for your reassurance, and for your encouragement. The praise is due to the faithful, competent, and devout service that you render to the Holy See and to the Pope, and therefore, also to the entire Catholic Church. The Roman Curia, being the executor of the will of He who has the responsibility and the power to shepherd the Church of Christ, deserves the esteem, the trust, and the gratitude of the Church itself, and it deserves ours. The reassurance that We wish to impart, on this occasion, to Our

Translated by churchlatin.ai, a product of Boyne Archives

Curia concerns the possible reforms that must be adopted with regard to it. It is not only easy to foresee, but it is also desirable, that some reforms be introduced into the Roman Curia. As everyone knows, this ancient and complex organism, in its most recent reorganization, dates back to the famous Constitution *Immensa aeterni Dei* of Pope Sixtus V in 1588; it was renewed by Pope Pius X with the Constitution *Sapienti consilio* in 1908; and the Code of Canon Law, in 1917, essentially adopted this structure. Many years have passed; it is understandable how such an arrangement is burdened by its own venerable age, how its organs and practices suffer in comparison to the needs and customs of modern times, and how it simultaneously feels the need to simplify and decentralize itself, and also to expand and become capable of new functions. Therefore, various reforms will be necessary. These will certainly be carefully considered, and will be aligned with the venerable and reasonable traditions on the one hand, and with the needs of the times on the other. And they will certainly be functional and beneficial, because their only aim will be to eliminate what is obsolete or superfluous in the forms and norms that regulate the Roman Curia, and to establish what is vital and provident for its more effective and appropriate functioning. These reforms will be formulated and promulgated by the Curia itself! Therefore, the Roman Curia will not, for example, fear being recruited with a broader, supranational perspective, nor will it be educated by more thorough ecumenical preparation. Did not Saint Bernard say, even in his time: "Why not choose from all the world those who one day will judge the whole world?" The Roman Curia will not be jealous of the temporal prerogatives of other times; nor of external forms that are no longer suitable to express...

[*Latin ed. p. 799*]

Acts of Pope Paul VI, 799, and to impress true and elevated religious meanings; nor is it lacking in its faculties, so that, without harming the universal ecclesiastical order, the Episcopate can, by itself and locally, better exercise its functions. Moreover, economic aims and advantages will never weigh heavily in suggesting any reservations or centralization by organs of the Holy See, unless this is required by the good of the ecclesiastical order and the salvation of souls.

High vocation to exemplification before the Church and the world. It is a sacred rule of the Dicasteries of the Roman Curia to consult with Bishops and to avail themselves of their judgment in the handling of affairs. Among the Consultors of the sacred Congregations are many Bishops, coming from various regions. And We shall say more: when the ecumenical Council should desire to see, in a certain way and for certain matters, in accordance with the doctrine of the Church and canon law, some representative of the Episcopate, particularly among the Prelates who direct a diocese, associated with the Supreme Head of the Church itself, in the

Translated by churchlatin.ai, a product of Boyne Archives

study and responsibility of ecclesiastical government, it will certainly not be the Roman Curia that opposes this, but rather it will feel its honor and burden increased in its sublime and indispensable service, which, apart from the proper procedure of ecclesiastical tribunals, both in the Roman Curia and in the Dioceses, as We well know, is specifically administrative, consultative, and executive.

The Roman Curia, once again, will thus feel more strongly its vocation to exemplification, before the entire Church and the profane world. This is the exhortation that We dare to address to you paternally, in conclusion of these Our simple words, which seem to us to echo those of the Apostle Saint Paul, precisely addressed to the Church in Rome: "Your faith is proclaimed throughout the world."

From all sides, attention is given to the Catholic Church in Rome, to the Roman Pontificate, and to the Roman Curia. The duty of being truly Christian is here supremely demanding. We would not remind you of this duty, if We did not remind ourselves of it every day. Everything in Rome sets an example: both in letter and in spirit. How one thinks, how one studies, how one speaks, how one feels, how one acts, how one suffers, how one prays, how one serves, how one loves; every moment, every aspect of our life has around us a radiation, which can be beneficial, if faithful to what Christ desires from us; or harmful, if unfaithful.

[*Latin ed. p. 800*]

Acts of the Apostolic See - Official Commentary 800. Communities of faith, charity, prayer, and action. This is why we desire that, in addition to your specific contribution of qualified service, Our Roman Curia, you all, brothers and children, offer to Us, or rather, to the Church, to Christ the Lord, the precious offering of your example: of rigorous selflessness and abnegation, of religious and sincere piety, of loving welcome to those who turn to it, and of diligent service. The Roman Curia is not an anonymous body, insensitive to great spiritual problems, which dictates laws automatically; but a living, faithful, and docile organ of the Head of the Church; an organ aware of the grave responsibilities of its functions, and full of reverence and solicitude towards those Bishops whom the Holy Spirit has placed as shepherds to govern the Church of God. Therefore, let the Roman Curia not be a bureaucracy, as some wrongly judge it, pretentious and apathetic, only a canonist and ritualist, a gymnasium of hidden ambitions and deaf antagonisms, as others accuse it; but let it be a true community of faith and charity, of prayer and action; of brothers and children of the Pope, who do everything, each with respect for the competence of others and with a sense of collaboration, to serve Him in His service to the brothers and children of the universal Church and of the whole world. We know that this Our desire expresses yours, sincere and profound; and that this desire, in Us and in you, becomes prayer, that Christ the Lord, through the

Translated by churchlatin.ai, a product of Boyne Archives

intercession of the Most Holy Mary and the Holy Apostles Peter and Paul, may cause this ancient and ever-new Roman Curia to shine forth as a lamp upon the candlestick, *ut luceat omnibus qui in domo sunt*. In the house, that is, in the Church of God! And finally, do not be displeased if We ask all of you, clergy and laity of the Roman Curia, to add to your daily work some other spontaneous work of ministry and personal apostolate; help the Pope to evangelize not only the world, but also the city [Romana], of which you are the first faithful and of which He is the Bishop! Trust in your goodness, and knowing that you are all present in Our prayers, We impart to you from the heart Our Apostolic Blessing.

3 *Act. 20, 28.*

4 *Matth. 5, 15.*

[*Latin ed. p. 801*]

Acta Ioannis PP. XXIII, 801. ACTA IOANNIS PP. XXIII. DECREES ADDRESSED TO Vincent Pallotti, Confessor, Concerning the Honors of the Saints.

IOHANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

The most ardent zeal for unity, with which Christ was inflamed, so that all might be made one in Him (cf. John 17:21), also stirred the soul of Vincent Pallotti, a priest of the Roman clergy, whom we today adorn with the highest honors of the Saints and whom we invoke as the foremost intercessor for all before God. For he, moved by the love of God, and at the same time touched by the miseries of men, dedicated himself throughout his life with the greatest solicitude to the end that all those whom Jesus had redeemed with His blood might understand that this is the one way to eternal life, to know God the Father and to believe in Jesus Christ whom He has sent from Heaven (cf. John 17:3).

Therefore, let the Church, rejoicing in this holy man, indeed extol him with praises above all others; for in Rome, he devoted himself tirelessly to the work of fostering the best hopes, so that those who bear the name of Catholic might recognize their own Christian dignity and preserve the faith; that those who are separated from the Catholic Church might return to the one fold and follow one shepherd; and that those who have not yet been illuminated by the light of the Gospel, Almighty God might grant that they might be converted to the law of Christ.

He also labored greatly in the religious institutions for boys and young men in the City; he cultivated countless students in seminaries and priests with piety; he assisted soldiers, the poor, the sick, those held in custody, and those condemned to death, helping them to the utmost of his ability; he dedicated himself entirely to the preaching of the divine law; and finally, he promoted the restoration of sacred ceremonies to a more solemn form,

Translated by churchlatin.ai, a product of Boyne Archives

so that due worship might be rendered to God.

Furthermore, it is fitting to mention that he undertook numerous other works, clearly and plainly executed, and that, when it was necessary, he not only received many priests, as was proper, but also men and women from the lay state, truly worthy of being called heralds and promoters of the Catholic Action.

All of these things will become clearer if we speak more fully of his life and of the things he accomplished.

[*Latin ed. p. 802*]

The Acts of the Apostolic See - Official Commentary 802. Vincent Pallotti was born in Rome on the twenty-first day of April, in the year one thousand seven hundred and ninety-five, and the following day he was cleansed with the sacred waters of baptism in the basilica of St. Lawrence, in the church of Damasus. From his parents, who were most devout worshippers of religion, he received the example of all virtues, so that, even as a boy of three years, he was accustomed to pray to the Blessed Virgin Mary that she might make him holy. At the age of ten, he obtained permission to serve at the altar for the first time; from that day forward, he attended the Eucharistic celebration daily. Because he was not of a sharp intellect, but with his most pious mother, he held novenas of supplication to the Holy Spirit, and thus he became so eager to learn that it was easy for him to understand the subjects he was taught, and to be adorned with the degrees of philosophy and theology, and to hold the office of moderator in the Academy in the Archigyumnasium, explaining theological questions to the students. He fulfilled this important duty for ten years, to the great admiration of his students and to their benefit. As he progressed in age, he clearly perceived that he was called to the priesthood. However, uncertain whether he should embrace the discipline of a religious order or that of the secular clergy, he chose the latter and put on the clerical garb. And because, at that time, an unjust law of the state forbade young men from being received into the seminaries, Vincent remained at home; but there, in order to prepare himself for the priesthood, he devoted himself diligently to piety and studies. He did not cease to mortify his body with afflictions, sleeping on the ground, abstaining from food, or eating only what was given to him, even if it was spoiled. These sufferings, which he inflicted upon himself, increased day by day, leading him to the extreme of life, in order to atone for his own sins and those of others. He was ordained a priest on the sixteenth day of May, in the year one thousand eight hundred and two. And, inflamed with pastoral zeal, he became an apostle of the city of Rome, recalling to himself the words of the Apostle Paul: "The love of Christ compels us" (2 Corinthians 5:14). In order to instruct young men thoroughly in the principles of religion, he opened several schools in the city, which young artisans attended in the evening hours, to be imbued

Translated by churchlatin.ai, a product of Boyne Archives

with Christian doctrine and with the elements of literature. Moreover, in order to be helpful to those who were called to the priesthood, he accepted the office of master of piety in the Roman Seminary, and in the Colleges of the Urban, Caledonian, Greek, English, and Irish, he listened to the confessions of the students. Thus, from the very beginning of his priesthood, he worked diligently to cultivate the piety of those who were to be sent to preach the divine law of Christ in their respective regions, and he strove to kindle the flame of their zeal more and more each day, so that all, indeed, throughout the world, might be helped by him, and that he might make them partakers of eternal salvation. Considering these words of the Apostle addressed to him: "He who does not love his brother...

[*Latin ed. p. 803*]

The acts of Pope John XXIII show that he, seeing God, whom he does not see (1 John 4:20), found delight in alleviating the needs of the poor; and in order to help them, he would sometimes give away his bed, sometimes steal a cloak, and often gave gifts. His compassion was especially evident in the sick, particularly when, in the year 1837, cholera spread throughout the city. He spared no effort to care for as many as he could who were afflicted by the disease, offering them the comfort of the sacraments, forgetting his own health and life. He was accustomed to speaking about heavenly things, despising earthly matters, and would often hold discourses in public places; after prayers, he would enter the sacred buildings, encouraging those present to pray to God, and would often listen to their confessions late into the night. Always having it in his heart to be diligent in his duty, he was always ready to help those who sought his assistance, and for many years he devoted his strength of body and soul to the point of exhaustion, becoming all things to all men, that he might save all (1 Corinthians 9:22). By the inspiration of God, he dedicated himself to a specific and defined area of work. He greatly desired that all people, since they are created in God's image, should give due honor to God, and he resolved to nurture those who were of the Catholic faith, so that their faith might be confirmed in genuine and active belief; and to bring those still held by empty superstition into the rites of Christianity. To achieve this goal, in the year 1835, he established a society which he wished to be called the Catholic Apostolate, and, as the founder himself said, its purpose was: "to increase, defend, and spread charity and the Catholic faith under the special protection of the Immaculate Mother of God, Queen of the Apostles, according to the will of the Supreme Pontiff in every way." This society comprises three classes: first, priests and lay brothers; then, sisters, who would govern their houses "according to charity"; and finally, laymen and laywomen of both sexes, including those of any religious order, who would contribute to the goals of the established society through their work or, at the very least, through their prayers. It is remarkable how many, following

Translated by churchlatin.ai, a product of Boyne Archives

Vincent's invitation, wished to join this kind of society; among them were several Cardinals of the Holy Roman Church, prelates of the Roman Curia, and bishops, as well as the leaders of many religious orders, devout virgins, some of the leading citizens, and many others who, through the counsel of God, helped in the salvation of souls, either through their work, or through contributions, or through their prayers. To ensure that such efforts would not be in vain, Vincent strove to ensure that, through his members, as many as were in need in Rome would be supported; that prayers would be offered, either publicly to God or within the private walls of each person; that immoral books and obscene paintings and images would be burned.

[*Latin ed. p. 804*]

The acts of the Apostolic See – Official Commentary 804: Suitable books should be collected, fit to foster piety, with the intention of promoting and defending the Catholic faith, so that they might be sent to any part of the world; furthermore, young men of outstanding virtue should be gathered together in the Seminary in Rome, so that they might be prepared for the ministry of proclaiming the Gospel among the pagan nations. It must also be noted that the help of certain excellent women was employed, to assist those girls whose conduct was in many ways being tested. This provided an opportunity for the founding of a Congregation of Sisters by the same Catholic Apostolic Institute, some of whom were drawn by the contemplation of heavenly things and the solitude of life, while others were moved by the desire to help others. Furthermore, with regard to Christians separated from the Apostolic See, so that they might as soon as possible return to the one Church of Christ, it was arranged that, for this reason, special prayers should be offered for eight days after the feast of the Epiphany of Our Lord Jesus Christ, or that sacred ceremonies should be celebrated according to the custom of the Eastern Catholics, and that sermons should be given in various languages. At these ceremonies, with Cardinals and prelates present from all nations, as well as sacred ministers, members of religious orders of every kind, and students from seminaries and colleges in the city, it was certainly a sight to behold the marvelous unity and universality of the Roman Church. It is also fitting to remember that this most holy man began to gather these priests together each eighth day, for the purpose of increasing piety. In these sessions, the most numerous members of both the clergy were present: bishops and prelates, pastors of parishes, doctors of theology, consultants to the sacred congregations, to hear the reading and interpretation of the Scriptures, and to receive explanations on matters of moral theology and sacred liturgy. The principal author and promoter of these matters, and of many others, was Vincent, who, although infirm in health and in need of all things, trusting alone in God, followed the exhortations of the blessed Paul, and sought to make his life conformable in heaven (cf. Philippians 3:10). This desire for heavenly things was fostered

Translated by churchlatin.ai, a product of Boyne Archives

by the Eucharist, in which he celebrated the Sacrifice most devoutly; by the prayers of the sacred breviary; and by his piety towards the Infant Jesus, towards the most holy Blood of the same Christ, and towards the Virgin Mary, whom, as Queen of the Apostles, he chose as the special patron and protector of his Society. Finally, it must not be passed over that he was divinely granted a very admirable gift, namely, to heal the sick, even those who were almost beyond hope, to restore impious people to a good life, to free those who were afflicted by evil spirits in the name of God, and sometimes to foretell the future and to make other prophecies, always acting and being present at the same time.

[*Latin ed. p. 805*]

The acts of Pope John XXIII, 805, attest to the remarkable prudence and fortitude with which he acted, especially concerning the priestly dignity, when, towards the middle of the nineteenth century, civil unrest occurred repeatedly in Rome, and many priests were persecuted and beaten; indeed, Vincent himself was threatened with death. But he, who had devoted his life to ensuring that such disturbances would cease, so that the Church might finally enjoy full and complete freedom, and so that its Supreme Governor might be safe and unharmed, fell ill unexpectedly on the Kalends of January, in the year one thousand eight hundred and fifty-five; however, he seemed to recover somewhat after a short time. Nevertheless, to the astonishment of all, he refused to rise from his bed. Rather, he desired to be strengthened with heavenly nourishment and anointed with balm; and, having greatly encouraged his sons, he died peacefully on the twentieth day of the same month and year, the day he had previously announced. Immediately after his death, as the fame of his holiness spread more and more in the mouths of all, consideration was begun regarding the granting of the honors of the blessed to him; and after the customary canonical proceedings were completed, the cause was introduced, and on the thirteenth day of the month of January, in the year one thousand eight hundred and eighty-seven, Our Predecessor, Leo XIII, signed the decree. After the preparatory and preparatory congregations were held, a general discussion was finally held regarding the virtues of the venerable Vincent Pallotti, which Our Predecessor, Pius XI, declared to have reached the heroic degree, by decree on the twenty-fourth day of the month of January, in the year one thousand nine hundred and thirty-two. After a very thorough discussion as to whether two particular miracles, which were said to have been worked by God through the intercession of the same Vincent, could be considered miracles, and after Our Successor, Pius XII, decreed that this was the case, Our Successor declared that it was safe to proceed to the beatification of the Venerable; and the solemn celebrations for this purpose were held in the Basilica of Saint Peter, according to the customary rite, on the same day that Vincent Pallotti had died, one hundred years prior. Sub-

Translated by churchlatin.ai, a product of Boyne Archives

sequently, after several miracles were obtained in response to the prayers of the Blessed, the cause was reopened in order to obtain canonization, and new apostolic proceedings were instituted regarding two particular healings received through the intercession of the same Blessed. After a discussion was held in the preparatory meetings of the Congregation for Sacred Rites, a general meeting was finally held before Us, on the sixth day of the month of March, of the previous year, when our venerable brother, Clemens, Cardinal of the Holy Roman Church, Bishop of Velletri, and Relator of this Cause, raised the question as to which miracles, after the veneration of the Blessed Vincent Pallotti had been granted, were established in the case and for the purpose in question. All those present, Cardinals, Official Fathers, and Prelates,

[*Latin ed. p. 806*]

The Acts of the Apostolic See – Official Commentary, 806. Witnesses affirmed that the healings could truly be considered miracles. Before, however, expressing Our judgment on such a weighty matter, We deemed it necessary to implore the supernatural grace of God, and in the following April of the same year, on the sixth day, We solemnly decreed that there had occurred the sudden and complete healing of Angelo Balzarani, who had been afflicted with a carbunculous pustule, accompanied by severe toxemia, as well as of Adalbert Turowski, General Moderator of the Society of the Catholic Apostolate, who had suffered from a very serious acute post-operative toxic-infectious syndrome, accompanied by heart failure. On the seventh day of July, We determined that it was fitting to proceed with the canonization of the aforementioned blessed man. To more thoroughly address this important matter, We convened a sacred Consistory, held on the fifteenth day of November in the Vatican Basilica, at which Our beloved son, His Eminence Cardinal Larraona, Prefect of the Congregation for Sacred Rites, demonstrated that it was fitting and proper that the memory of the Blessed One be honored with the highest honors, and earnestly requested that this be accomplished as soon as possible. Having received the votes of all those present, namely, the Most Reverend Cardinals and Prelates, We clearly determined that Blessed Vincent Pallotti was worthy to be esteemed and to be adorned with the brilliant diadem of the Saints, and We set the date for his canonization for the twentieth day of the coming month of January of the following year. On that day of great solemnity, We descended into the Petrine Basilica, which was thronged with a large number of the faithful, and, after hearing the petition presented by Our beloved son, His Eminence Cardinal Arcadius Larraona, whom We have mentioned, presented by the beloved son, John Baptist Ferrata, We responded through Our beloved son, Hamlet Tondini, Prefect of the Apostolic Palace, stating that We were already prepared to grant such requests. Therefore, having implored the fullness of the light of the Divine Paraclete, and acting in the

Translated by churchlatin.ai, a product of Boyne Archives

office of the supreme teachers of the Holy Catholic Church, We solemnly proclaimed: For the honor of the Holy and undivided Trinity, for the increase of the Christian Religion, after deliberation with Christ, the Blessed Apostles, for the exaltation of Peter, for the strengthening of the Catholic Faith, and by the authority of Our Lord Jesus Christ and Paul, and Ourselves, and with the frequent grace of God, and with the counsel of Our beloved brothers, the Most Reverend Archbishops and Patriarchs, Bishops, and Cardinals, existing in the city, We declare and define that Blessed Vincent Pallotti is a Saint, and We add him to the catalogue of the Saints, decreeing that his memory should be devoutly commemorated each year on the twenty-second day of January among the Confessors. In the name of the Father, and the Son, and the Holy Spirit. Amen.

[*Latin ed. p. 807*]

The Acts of Pope John XXIII, 807. After this formula was presented, with the prayers of the aforementioned Cardinal Arcadii Larraona, through the same Consistorial Advocate, brought before Us, We ordered that these Decrees be prepared and dispatched under the seal; and, in the presence of the Apostolic Protonotaries, We commanded that they publicly record the instrument concerning this canonization. Then, after singing the hymn "Te Deum laudamus," so that We might give thanks to Almighty God, We sang it with those present, and after invoking the patronage of that Saint, We delivered a discourse on the wondrous virtues of the blessed. Furthermore, having considered all that was to be examined, with certain knowledge and confirming Our apostolic authority, as stated above, We command that the same faith be given to copies of these documents, or even to those printed, as would be given to these themselves, if they were presented. Given in Rome, at St. Peter's, on the twentieth day of the month of January, in the year of Our Lord nineteen hundred and sixty-three, in the fifth year of Our pontificate. I, JOHN, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Porto, and of S. Rufina, Cardinal TISSERANT, Dean of the Sacred College. I, CLEMENS, Bishop of Velletri, Cardinal MICARA. I, JOSEPHUS, Bishop of Albano, Cardinal PIZZARDO. I, BENEDICTUS, Bishop of Praeneste, Cardinal ALOISI MASELLA, Camerlengo of the Holy Roman Church. I, HAMLETUS JOHN, Bishop with the title of Tusculum, Cardinal CICO-GNANI. I, JOSEPHUS, Bishop with the title of Sabina and Mandelensis, Cardinal FERRETTO. I, JAMES ALOISIUS, with the title of St. Lawrence in Damaso, Presbyter, Cardinal COPELLO.

[*Latin ed. p. 808*]

Acta Apostolicae Sedis - Official Commentary 808. I, GREGORY PETER, holding the title of Saint Bartholomew on the Island, Presbyter Cardinal AGAGIANIAN. I, VALERIUS, holding the title of Saint Sylvester in the City, Presbyter Cardinal VALERI. I, PETER, holding the title of Saint

Translated by churchlatin.ai, a product of Boyne Archives

Praxedis, Presbyter Cardinal CIRIACI. I, PAUL, holding the title of Saint Mary in Vallicella, Presbyter Cardinal GIOBBE, Secretary of His Holiness. I, FERDINAND, holding the title of Saint Eustachius, Presbyter Cardinal CENTO. I, CHARLES, holding the title of Saint Mary in Porticu, Presbyter Cardinal CHIARLO. I, CHARLES, holding the title of Saint Agnes outside the walls, Presbyter Cardinal CONFALONIERI. I, PAUL, holding the title of Saint Andrew the Apostle of the Gardens, Presbyter Cardinal MARELLA. I, GUSTAVUS, holding the title of Saint Jerome of Illyria, Presbyter Cardinal TESTA. I, ALOISIUS, holding the title of Saint Andrew of the Valley, Presbyter Cardinal TRAGLIA. I, JOSEPH, holding the title of Saint Prisca, Presbyter Cardinal da COSTA NUNES. I, HILDEBRAND, holding the title of Saint Sebastian at the Catacombs, Presbyter Cardinal ANTONIUTTI. I, EPHRAEM, holding the title of the Holy Cross in Jerusalem, Presbyter Cardinal FORNI. I, ALAPRID, holding the title of Saint Mary in Domnica, Deacon Cardinal OTTAVIANI. I, ALBERT, holding the title of Saint Pudentiana, Deacon Cardinal Di IORIO. I, FRANCIS, holding the title of Saint Caesarius in the Palace, Deacon Cardinal BRACCI. I, FRANCIS, holding the title of Saint Mary in Cosmedin, Deacon Cardinal ROBERTI. I, ANDREW, holding the title of Saint George in Velabro, Deacon Cardinal JULLIEN. I, ARCADIUS, holding the title of Saints Blaise and Charles at the Catini, Deacon Cardinal LARRAONA. I, FRANCIS, holding the title of Saints Cosmos and Damian, Deacon Cardinal MORANO. I, WILLIAM THEODORE, holding the title of Saint Theodore in the Palace, Deacon Cardinal HEARD. I, AUGUSTINE, holding the title of Saint Saba, Deacon Cardinal BEA. I, ANTHONY, holding the title of Saint Eugene, Pope, Deacon Cardinal BACCI. I, JOACHIM, holding the title of Saint Apollinaris, Deacon Cardinal ALBAREDA. I, MICHAEL, holding the title of Saint Paul in Harenula, Deacon Cardinal BROWNE. JAMES, Cardinal COPELLO, Secretary of His Holiness. ARCADIUS, Cardinal LARRAONA, Prefect. Francis Tinello, Apostolic Chancery. Alfonsus Carinci, Archbishop, title of Seleucia in Isauria, Protonotary Apostolic, Dean. Joseph Loco 68, in the Apostolic Chancellery, table, volume CXI, number 92. Rossi, Protonotary Apostolic.

[*Latin ed. p. 809*]

Acta of Pope John XXIII, 809. APOSTOLIC CONSTITUTION concerning CALCUTTA - RANCHI (JAMSHEDPUR). A new diocese is established in India, to be called "Jamshedpur," from territories previously belonging to the dioceses of Calcutta and Ranchi.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event, declares: As a good mother rejoices, according to the words of the sacred Gospel, over a son born to her, because a man is born (cf. Jn. 16:21), that is, a new creation of God, so too do We rejoice greatly when a new diocese arises from the bosom of the Church,

Translated by churchlatin.ai, a product of Boyne Archives

because this is a testament not only that the Church, through the power of God, is bearing abundant fruit, but also that a new support is available to Christians for the increase of faith and the promotion of religion. Therefore, when the venerable Brother James Robert Knox, Archbishop with the title of Melitene and Apostolic Delegate in India, proposed that a new diocese be established in that nation, from territories previously belonging to the dioceses of Calcutta and Ranchi, We, after considering the opinion of the venerable Brothers, the Ordinary superiors of the same dioceses, and after consulting with our venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, have decreed and ordered the following.

We separate from the Archdiocese of Calcutta two districts, namely Dhanbad and Purulia, and the eastern part of the district of Singbhum; and from the Archdiocese of Ranchi, the remaining part of the same district of Singbhum. From these territories, We establish a diocese, to be called Jamshedpur, and We make it a suffragan of the metropolitan See of Ranchi; and We decree that it be entrusted to the care of the Fathers of the Society of Jesus. The seat of the newly established Church and the Bishop's residence will be in the city of Jamshedpur, and the episcopal cathedral, the seat of dignity and power, will be located in the church of Saint Joseph the Worker, which is situated near the city.

Furthermore, We wish that a College of Canons be established; and until this can be accomplished, diocesan consultors shall be appointed, in accordance with the law, to assist the Bishop. These consultors, from their 52 - ACTA, vol. V, n. 14. — 12-10-1963.

[*Latin ed. p. 810*]

Acts of the Apostolic See - Official Commentary 810, will cease to be in effect, according to established Canon Law. Furthermore, the Holy Shepherd, to whom the diocese is entrusted, must ensure that a seminary is at least established to receive young boys who are called by the grace of God to the duties of the priesthood. Moreover, these Letters will be prepared by our venerable brother James Robert Knox, or by someone he designates. In truth, he will take care to draw up the same documents, and will promptly send true copies thereof to the Sacred Congregation for the Propagation of the Faith. We wish these Letters to be effective now and in the future; so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely void and of no effect. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these

Translated by churchlatin.ai, a product of Boyne Archives

Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which are also signed by a public notary, shall have the same full faith and validity as if they were presented. Let those who in any way despise or neglect Our decrees know that they will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the second day of the month of July, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman College. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. In the Apostolic Chancery, volume CX, number 52, page 8, lead. Albert Serafini, Joseph Rossi, Protonotaries Apostolic.

[*Latin ed. p. 811*]

Acta Ioannis PP. XXIII, 811, II. ISANGIENSIS. The Apostolic Prefecture of Isangi is raised to the rank of a diocese.

IOHANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THESE THINGS,

Following in the footsteps of Our predecessors, We are accustomed to elevate those apostolic prefectures which, like fruitful trees, have received considerable growth, to the rank of dioceses. And We consider it fitting to do the same with regard to the apostolic prefecture of Isangi, not only to give praise to Our beloved Fathers of the Society of Mary of Montfort for the merits they have earned through their labors there, but also to encourage the faithful themselves to spread the name of Christ more widely in these lands, according to their abilities.

Therefore, with good will, and having confirmed and accepted that, according to the opinion of the venerable Brother Vedastus Mojaisky-Perrelli, with the title of Archbishop of Amden and Apostolic Delegate in Congo and Ruanda-Urundi, and the venerable Brothers Our Cardinals who preside over the Sacred Congregation for the Propagation of the Faith, have decided on this matter, using Our supreme authority, We raise the apostolic prefecture of Isangi to the rank and dignity of a diocese, with the same name and the same boundaries, with the rights that belong to other dioceses throughout the world.

Furthermore, to the Bishop of this diocese, in addition to granting him just rights, We impose obligations that are appropriate to his dignity and office. We also decree that a new cathedral church be established as a suffragan of the metropolitan archdiocese of Stanleyville; that the Bishop shall

Translated by churchlatin.ai, a product of Boyne Archives

place his seat in the city commonly called Isangi; that he shall establish his cathedra of teaching in the sacred edifice of that same city; and that, finally, for the establishment of a college of canons, according to the norms that will be set forth in other letters, he shall appoint diocesan consultants who will assist him in the administration of the affairs of the diocese.

Furthermore, the venerable Brother Vedastus Mojaisky-Perrelli, whom We have mentioned, will strive to carry out what We have commanded, and he may delegate another to do so, provided that he is a man established in ecclesiastical dignity. However, if, at the time of execution, another Apostolic Delegate is acting in the parts of Congo and Ruanda-Urundi, he shall carry out Our mandates. Whoever completes the matter shall write a document of the work accomplished and shall send it promptly to the Sacred Congregation for the Propagation of the Faith.

We wish these letters to be effective now and in the future.

[*Latin ed. p. 812*]

The Acts of the Apostolic See – Official Commentary 812, so that those decrees which are contained therein may be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind can be contrary to the efficacy of these Letters, since through these very Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the original documents. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the second day of the month of July, in the year of Our Lord one thousand nine hundred and sixty-second, in the fourth year of Our pontificate.

IACOBUS A. Card. COPELLO, S. R. E., Chancellor

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith

Francis Tinello, Regent of the Apostolic Chancery

Caesar Federici,

Iosephus Rossi,

Protonotary Apostolic, Apostolic Place 6B

Plumbi In Ap. Cane, tab., vol. CX, n. 37.

III S. SALVATORIS IN BRASILIA (Feira de Santana)

Within the territories detached from the archdiocese of St. Salvador in

Translated by churchlatin.ai, a product of Boyne Archives

Brazil, a new diocese, "Feira de Santana," is established.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Since the constitution of a new Church has always been a source and origin of new hope, therefore, with a serene spirit, we received the petition of the venerable Brother Armandus Lombardi, with the title of Archbishop of Caesarea.

[*Latin ed. p. 813*]

The acts of Pope John XXIII, year 813, from Calzada, and concerning the Apostolic Nuncio in Brazil, who, moved by religious concern, requested that, after the Archdiocese of Saint Savior in Brazil is divided, a new diocese be established. After great consideration, and after the opinion of our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Consistorial Congregation, was carefully examined, we, by our supreme and apostolic authority, deem the following to be done, and we command it to be carried out. We separate from the Archdiocese of Saint Savior in Brazil the territory of the following municipalities: Feira de Santana, Santaluz, Conceiçâo do Coite, Serrinha, Riachäo do Jacuîpe, Irara, Coraçâo de Maria, Sâo Gonçalo dos Campos, Conceiçâ da Feira, Serra Prêta, Santo Estêvâo, Tanquinho, Valente, Araci; and furthermore, the territory of the municipalities most recently established: Conceiçâo do Jacuípe, Amelia Rodríguez; and we establish a new diocese, to be called Feira de Saint Anne, whose boundaries shall be the same as those of the region from which it is constituted, as determined by civil law. The seat of the diocese shall be in the city which the people customarily call Feira de Santana, in which city the Bishop shall reside, and shall place his cathedral, so that the temple existing there, dedicated to the Blessed Virgin Mary, Mother of God, Saint Anne, may be raised to the dignity of a cathedral church, with its rights and privileges. We make the church which we have established a suffragan of the metropolitan See of Saint Savior in Brazil; and we also wish the Bishop thereof to be subject to the sacred authority of the Archbishop of that Archdiocese. In order to increase the splendor of the ceremonies, we believe that a College of Canons should be established in the new diocese, according to the norms to be established by other apostolic letters; meanwhile, however, diocesan consultants shall be chosen, who will assist the Bishop in counsel, in works, and in industry. With regard to the episcopal residence, it shall be provided for from the revenues of the Curia, through the contributions of the faithful, a dowry to be given by the civil authority, and a portion of the goods which will accrue to the new Church, according to canon 1500 of the Code of Canon Law. Furthermore, let the Bishop also see to it that at least a small seminary be built, for the reception of boys who, moved by the grace of God, desire the priesthood; and this is a grave obligation, for they are the future leaders and guardians of souls. Concerning the clergy, we decree

Translated by churchlatin.ai, a product of Boyne Archives

that, with the establishment of the diocese of Feira de Saint Anne by the execution of these letters, the priests who hold a benefice or office within its territory shall be considered as belonging to its own clergy; and other clerics shall be added to that Church, if they reside legitimately within it. Finally, let the acts and documents concerning the new See and its citizens be sent promptly to its episcopal Curia, and let they be preserved there with religious care. Furthermore, all of these matters shall be brought to fruition by the venerable Brother Armandus Lombardi, or by whomever he may designate, with proper authority. Having done these things,

[*Latin ed. p. 814*]

Acts of the Apostolic See - Official Commentary. Documents shall be extracted, and the same shall be sent promptly with faithful copies to the Sacred Congregation of the Consistory. And if, at that time, another should preside over the Apostolic Nunciature, he shall fulfill all these commands of Ours. We wish these Letters to be effective now and in the future; in such a way that those things which are decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind shall be able to oppose the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are also signed by a public notary, shall be held to be entirely valid, as if they were the original documents. Let anyone who, in any way, disregards or rejects Our decrees know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the twenty-first day of the month of July, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate.

For His Holiness,

The Secretary,

IOANNES H. Card. CICOGNANI,

Prefect of the Public Affairs of the Church.

CAROLUS Card. CONFALONIERI,

Secretary of the Sacred Congregation of the Consistory.

FRANCISCUS Tinello,

Apostolic Chancery.

Translated by churchlatin.ai, a product of Boyne Archives

FRANCISCUS H. Ferretti,
Bernardus De Felicis,
Loco &8 Plumbi
In Ap. Cane, tab., vol. CXI, n. 20.
Proton. Apost.
Proton. Apost.

[*Latin ed. p. 815*]

From the Acts of Pope John XXIII, 815: In the PanamÃ¡ archdiocese, which is divided, a new diocese is founded, to be called Citré.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the prophecy of Daniel, according to which a stone was cut out of a mountain, and it grew so large that it filled the whole earth (Daniel 2:34-35), which seems to aptly represent the Holy Church, which, although it began with small beginnings and a few men, namely the Apostles, has spread so rapidly, by the grace and benefit of God, throughout the entire world, encompassing all peoples and nations in its embrace; indeed, it daily extends its boundaries with great success. There are many other signs of this, and also the request of the venerable Brother Anthony Pinci, holding the title of Archbishop of Taras, and Apostolic Nuncio in the Republic of PanamÃ¡, who petitioned that another diocese be established within the territory of the Church of PanamÃ¡, for the benefit and advantage of its Christian people.

Desiring to grant this, in accordance with our prayers, and having consulted with the venerable Brothers, our Cardinals, Prefects of the Sacred Congregation Consistorial of the Holy Roman Church, by our supreme and apostolic authority, we decree and order the following: We separate from the archdiocese of PanamÃ¡ the territory of the civil provinces commonly known as Los Santos and Herrera, and from this we establish a new diocese, to be called Citré, and its boundaries shall be those of the provinces from which it is formed. The city of Citré shall certainly be the seat of this Church, in which the Bishop shall establish his residence and dwelling, and shall place the cathedral in the temple of Saint John the Baptist, which we honor with the rights and privileges of such cathedral temples. We make the diocese of Citré a suffragan of the metropolitan See of PanamÃ¡, from which it originates; and we also decree that the Bishop shall be subject to the authority of the Archbishop of that archdiocese. In the cathedral temple, a College of Canons shall be established, according to the norms established by other apostolic letters; meanwhile, however, diocesan consultants shall be chosen, who, with their counsel and industry, shall assist the sacred Prelate in his duties. These consultants shall cease from their duties when the Canons are established. Furthermore, the Bishop shall build a seminary, at least a small one, for the education of boys called to the priesthood, the

Translated by churchlatin.ai, a product of Boyne Archives

administration of which shall be according to the laws of canon law.

[*Latin ed. p. 816*]

Acts of the Apostolic See - Official Commentary 816 concerning the functions and the Sacred Congregation for Seminaries and Universities. Furthermore, when the young men have reached the age of maturity, the Bishop shall send the most suitable of them to Rome, to the Pontifical College of Latin America, so that they may be instructed in philosophy and sacred theology. The episcopal curia shall be constituted from the revenues of the curia, from the offerings of the faithful, and from a portion of the goods which will accrue to the new circumscription according to canon 1500 of the Code of Canon Law. Concerning the clergy, we decree that, these Our Letters having been put into effect, those priests who hold a benefice or office within the territory of the Church of ChitrÃ© shall be subject to it, and that the clerics and students of the seminary shall likewise reside in it, in a legitimate dwelling. Finally, we desire that the acts and documents pertaining to the new Church and its citizens be sent to its episcopal curia, to be religiously preserved in the archive. Moreover, all of these things shall be carried out by the venerable Father Anthony Pinci, whom we mentioned, or by his delegate. The acts and documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Consistorial Congregation. If, at that time, another Apostolic Nuncio presides in the Republic of PanamÃ¡, he shall faithfully carry out these Our mandates. We wish this Constitution to be effective now and in the future; in such a way that those who are concerned shall religiously observe what has been decreed by it, and thus it shall obtain its force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since we hereby repeal all such prescriptions. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, these copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were shown to be genuine. Given from the Palace of Gandulf, near Rome, on the first and twentieth day of the month of July, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate. JAMES A. Cardinal COPELLO S. B. B. Chancellor CHARLES Cardinal CONFALONIERI S. Congr. Consistorialis a Secretis Francis Tinello, Apostolic Chancellor Francis Caesar, Place 68, Lead, in Ap. Cane, tab., vol. CXI, n. SS. H. Ferretti, Federici, Proton. Proton. Apost. Apost.

[*Latin ed. p. 817*]

Acta Ioannis PP. XXIII, 817 V, CURITIBENSIS (PARANAGUENSIS).

Having taken territory from the archdiocese of Curitiba, a new diocese

Translated by churchlatin.ai, a product of Boyne Archives

is founded, to be called "Paranaguensis."

IOHANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter, declares:

The holy Church, mindful of the command of Christ, who ordered the Apostles to preach the Gospel to all nations, does not cease to raise the minds and hearts of men to immortal goods; and it cannot be that, when men are drawn towards higher things, their civil life will not be excellently affected. For this reason, when the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi, and Apostolic Nuncio in Brazil, after hearing the venerable Brother Emmanuel da Silveira d'Elboux, Archbishop of Curitiba, requested that, after a portion of the territory of the Church of Curitiba be divided, another diocese be established from the same territory, We, desiring to serve the interests of the people, with the careful judgment of our venerable Brothers, the Cardinals presiding over the Consistorial Affairs of the Holy Roman Church, and with their consent obtained, by the fullness of our apostolic authority, We establish and decree the following:

From the archdiocese of Curitiba, the entire territory of the following municipalities, as they are commonly known in the vernacular language, is taken: Paraíiaguá, Antonina, Adrianopolis, Bocaiuva do Sul, Campina Grande do Sul, Cerro Azul, Guaraqueçaba, Guaratuba, Morretes; and from these lands, We establish a new diocese, called the "Paranaguensis" diocese, which will have the same boundaries and include the same municipalities as they are currently described by civil law.

The seat of the new diocese will be located in the city commonly known as Paranaguá, where the Bishop will establish his residence, and the chair will be placed in the cathedral church dedicated to the Blessed Virgin Mary of the Most Holy Rosary, which will be considered the cathedral, with its own rights, honors, and privileges.

We grant the same rights and insignia to the Bishop, but We impose appropriate obligations upon him; and it is fitting to remember that he, together with his Church, will be subject to and a suffragan of the sacred Primate of Curitiba.

In the established diocese, a College of Canons will be founded, according to the norms to be established in other letters to follow; and until that is done, We permit that diocesan consultants be chosen, who, with sincere counsel and their work, will assist the Bishop. Furthermore, the Bishop will diligently ensure...

[*Latin ed. p. 818*]

Acts of the Apostolic See - Official Commentary 818: With the aim of establishing at least a small seminary for the reception of young men called to the priesthood, in accordance with the norms of common law and the

Translated by churchlatin.ai, a product of Boyne Archives

Sacred Congregation for Seminaries and Universities. From there, the selected young men shall be sent to Rome, to be instructed in the disciplines of philosophy and theology at the Pontifical College of the Brazilian Plane. Priests who, through these Letters, have been appointed to a benefice or office in the diocese of Paranaguá, shall be considered to be assigned to it; other clerics shall be considered to be assigned to it in the place where they legitimately reside. With regard to administration, governance, and also the election of a Capitular Vicar in the event of a vacancy, and other matters of this kind, we believe that what is established in the Code of Canon Law should be followed. Finally, we wish that, once the diocese is established, the documents and acts pertaining to it in any way should be sent to its episcopal curia, and that they should be preserved there with religious care in the archives. Furthermore, our venerable brother, Armandus Lombardi, whom we have mentioned, will endeavor to carry out these Letters, either personally or through another, having been given the necessary powers for this purpose. When the matter has been completed, he will order the drafting of the documents, and will send faithful copies of them to the Sacred Consistorial Congregation. If, at that time, another person presides over the same Apostolic Nunciature, he will carry out our mandates. We wish this Constitution to be effective now and in the future; in such a way that those who are concerned will observe religiously what has been decreed through it, and thus it will obtain its force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since through these Letters we derogate from all of them. Furthermore, it shall not be permissible for anyone to tear or corrupt these documents of our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were shown to be authentic. Given from the Palace of Gandulf, near Rome, on the twenty-first day of the month of July, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate. JAMES A. Card. COPELLO, Secretary of the Holy Roman Church. CHARLES Card. CONFALONIERI, Secretary of the Sacred Consistorial Congregation. Franciscus Tinello, Regent of the Apostolic Chancery. Bernardus Loco © Plumbi In Ap. Cane, vol. CXI, n. 73. De Felicis, Proton. Iosephus Rossi, Proton. Apost.

[*Latin ed. p. 819*]

Acta Ioannis Pp. XXIII, 819, VI ILHEOSENSIS (CARABELLENSIS): "Certain territories having been detached from the diocese of Ilhéus, in Brazil, a new diocese is founded, named "Caravelas."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF ALL THINGS, considering all the churches that exist throughout the world, over which we are, by the

Translated by churchlatin.ai, a product of Boyne Archives

divine plan, Rectors and Pastors, we especially consider those regions which are distinguished by the frequency of the faithful and the extent of the territory. Among these is also the diocese of Ilhéus. Our venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi, and Apostolic Nuncio in the Brazilian Republic, after hearing the venerable Ecclesiastical Ordinaries of the Province of the Holy Savior in Brazil, requested that, due to the division of that territory, a new diocese be established there. Considering that this would be most beneficial to the Christian faithful, we have decided to proceed with prayer. Regarding this matter, with the agreement of our venerable Brothers, the Cardinals who preside over the Sacred Congregation Consistorial, and with the further consent of all those who have, or claim to have, any right or authority in this matter, we decree and order the following:

We separate the entire territory of the municipality of Ilhéus, as defined in the present civil law, commonly called Santa Cruz Cabrália, Porto Seguro, Prado, Alcobaça, Caravelas, Mucuri, Itanhém, Medeiros Neto, and we establish a new ecclesiastical circumscription, enclosing the same territories, and we designate it as the diocese of Caravelas, taking the name of the municipality from which it originates. We deem it fitting that the episcopal seat of the newly founded diocese be located in the city commonly called Caravelas, and that the episcopal chair, the seat of the episcopal office, be placed in the existing curial temple there, dedicated to Saint Anthony of Padua, for the honor of God, and we raise it to the rank and dignity of a cathedral, with appropriate rights. Furthermore, we grant the Bishop all the rights and impose upon him all the obligations to which other Bishops are subject. We make the diocese of Caravelas a suffragan diocese of the metropolitan See of the Holy Savior in Brazil, to which the Archbishop, the sacred prelate of Caravelas, will be subject. We further decree that a Chapter of Canons be established, according to the norms to be set forth in other letters to follow; and until that is done,

[*Latin ed. p. 820*]

Acts of the Apostolic See - Official Commentary. 820. Diocesan consultants shall be appointed, who will assist the Bishop with counsel and aid. The episcopal table, which is called the Curia, will be supported by the contributions of the faithful, by the dowry to be given by civil authority, and by all goods which, according to canon 1500 of the Code of Canon Law, will benefit the diocese of Carabelli. Furthermore, We command, and this is a grave obligation, that the Bishop shall establish at least one seminary for the reception of boys who aspire to the priesthood; those who excel in intellect and piety shall be sent to the Pontifical College of Piana in Brazil, when they reach adolescence, for the study of philosophical and theological disciplines. The clergy of the diocese of Carabelli shall be considered as belonging to that Church, whether they hold a benefice or office therein;

Translated by churchlatin.ai, a product of Boyne Archives

the remaining clergy shall be considered as belonging to that Church, in which they reside with a legitimate domicile. Acts and documents which in any way concern the new diocese shall be sent from the Curia of IlhÃ©us to that of Carabelli, to be kept religiously in the archives. All of these things which We have established shall be carried out by the venerable Brother Armandus Lombardi, whom We have mentioned, or by someone whom he may delegate, and he will be responsible for preparing the documents of the matter, duly signed and sealed, and for sending them to the Sacred Congregation of the Consistory. However, if at the time of execution there is another Apostolic Nuncio in the Brazilian Republic, he shall carry out Our mandates. We will and desire that this Constitution be effective now and in the future; in such a way that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since We hereby repeal all such prescriptions. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person of prominence in ecclesiastical dignity and are signed by a public notary, shall have the same full force and effect as if they were shown to be the original. Given from the Palace of Gandulf, near Rome, on the twenty-first day of the month of July, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate.

IACOBUS A. Card. COPELLO, Secretary of R.E.

CAROLUS Card. CONFALONIERI, Secretary of the Sacred Congregation of the Consistory.

Francis Tinello, Apostolic Secretary in charge.

66 Plumbi.

In Ap. Cane, tab., vol. GXI, n. 74.

Bernardus De Iosephus Rossi, Felicis, Proton.

Apost. Apost.

[*Latin ed. p. 821*]

Acta Ioannis PP. XXIII, 821, VII, GRANADENSIS (JUIGALPENSIS): Territories are separated from the Granadensis diocese, and a new "nullius" Prelature is established, named Juigalpa.

IOANNES, EPISCOPUS, SERVUS SERVORUM DEI, for the perpetual memory of the matter:

The will of Christ, by which He commanded that the salutary power of the Gospel be brought to all nations, moves the Church most deeply each day, so that, with suitable means and dispositions, it may serve to promote the Kingdom of God on earth. In this matter, when the venerable Brother Sanctes Portalupi, Archbishop with the title of Christopolitanus and Apos-

Translated by churchlatin.ai, a product of Boyne Archives

tolic Nuncio in the Republic of Nicaragua, requested that, after the territory of the Granadensis diocese be divided, a new ecclesiastical circumscription be established there, We, after consultation with our venerable Brothers, the Cardinals who preside over the Sacred Congregation Consistorial, and having considered the opinion of the sacred Prelate of Granadensis, decree and order the following:

We separate from the Granadensis diocese the regions or districts which the people call Chontales and Rio San Juan, and We establish a new Prelature there, to be called Juigalpa, from the city of Juigalpa. The seat of this Church will be in the city which We have mentioned, where the Prelate will place his chair, namely, in the temple of the Blessed Virgin Mary Assumed into Heaven, which We raise to the dignity of a prelatial church, with the appropriate rights and honors. We decree that this Church be made a suffragan of the metropolitan See of Managua; likewise, its Prelate shall be subject to the Metropolitan Archbishop. A fund, which they call the "Mensa," shall be established for the support of the Curia, from the offerings of the people and a suitable portion of the goods which shall come to the new Prelature, according to the norm of canon 1500 of the Code of Canon Law. It is to be the care of the sacred Juigalpa Prelate to build at least a small seminary, to receive boys who are called to the priesthood; this shall be done according to the common laws and the laws of the Sacred Congregation for Seminaries and Universities. Furthermore, when the young men have grown, those who have been the best shall be sent to the Pontifical College Pio Latino-Americano, which is in the City, so that they may be properly instructed in philosophy and sacred theology. As for the clergy, We decree that, as soon as these Our Letters have been put into effect, priests shall be appointed to that Church.

[*Latin ed. p. 822*]

Acts of the Apostolic See - Official Commentary 822, concerning those within whose territory a legitimate benefice or domicile is held; and the remaining clerics and students of the Seminary shall be enrolled in the place where they legitimately reside. However, with regard to governance, administration, the election of a Capitular Vicar in the vacancy of the See, and other matters of this kind, the norms of Canon Law shall be observed entirely. Furthermore, the Most Reverend Brother, Saint Portalupi, whom we mentioned, or whoever holds the same office at that time, shall execute what we have commanded. He may, however, delegate another person of his choosing, provided that he is a man constituted in ecclesiastical dignity. Once the matter is completed, he will order the documents to be drawn up and will promptly send them to the Sacred Congregation of the Consistory. We intend these Letters to be effective now and in the future; in such a way that those for whom these pertain will religiously observe what has been decreed by them, and thus they will obtain their force. No

Translated by churchlatin.ai, a product of Boyne Archives

prescriptions of any kind whatsoever shall be able to be contrary to the effectiveness of these Letters, since by these Letters we derogate from all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are signed by a public notary, shall be held to be entirely valid, just as if they were presented. Let anyone who, in general, disregards or in any way rejects Our decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the fortress of Gandulf, near Rome, on the twenty-first day of the month of July, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate. JAMES A. Cardinal COPELLO, S.R.E., Chancellor. CHARLES Cardinal CONFALONIERI, S. Congregation of the Consistory, Secretary. Francis Tinello, Apostolic Chancery, Regent.

68 Plumbi In Ap. Cane, tab., vol. CXI, n. I4. Bernardus De Iosephus Rossi, Felicis, Proton. Proton. Apost. Apost.

[*Latin ed. p. 823*]

Apostolic Letter, John XXIII, 23rd of August, 1823, No. 823, concerning the Dioceses of Barra, and the Dioceses of Spelaeópolis (near Bom Jesus da Lapa) and Juazeiro.

After detaching certain territories from the Dioceses of Barra, Bonfim, and Caetité, new Dioceses are founded, to be called "Spelaeópolis (near Bom Jesus da Lapa)" and "Juazeiro."

JOHN, Bishop, Servant of the Servants of God, for the perpetual memory of these things, to the Church, which the Son of God established on earth so that men might be sanctified through faith and the sacraments, and directed towards eternal blessedness, fosters the community of Christians as a most loving mother, and provides for them in every way.

This, indeed, also happens when, through more suitable ecclesiastical divisions, a greater number of sacred ministers can be appointed.

Therefore, We, who possess the supreme power in the Church, have decided, at the request of the venerable Brother Armando Lombardi, Archbishop with the title of Caesarea Philippi, and Apostolic Nuncio in that Republic, who, after hearing the requests of the Ordinaries of the Ecclesiastical Province of São Salvador, petitioned the Apostolic See that two episcopal sees be established from certain territories detached from the Dioceses of Barra, Bologna, and Caetité.

Having therefore obtained the consent of all those who have, or claim to have, any right or authority in this matter, by Our supreme authority We

Translated by churchlatin.ai, a product of Boyne Archives

decree and order the following:

From the Diocese of Barra, the entire territory is separated, consisting of the municipalities, as they are currently defined by civil law, namely: Carinhanha, Cocos, Coribe, Correntina, Paratinga, Santa Maria da Vitória, Santana, and the territory of the municipality of Bom Jesus da Lapa, which belongs to that same Diocese; and from the Diocese of Caetité, another part of the territory of the same municipality, called Bom Jesus da Lapa, is separated. From these territories, the Diocese of Spelaeópolis (near Bom Jesus da Lapa) is established, to be bounded by the same limits and municipalities that We have mentioned, except for the part of the municipality of Carinhanha located on the right bank of the river São Francisco, which We permanently assign to the Diocese of Caetité.

The episcopal see of this Diocese shall be located in the city of Bom Jesus da Lapa, and the existing church there, dedicated to the Blessed Virgin Mary of Mount Carmel, shall be considered the cathedral.

[*Latin ed. p. 824*]

824 Acta Apostolicae Sedis - An Official Commentary, to which we grant all rights and insignia according to common law and its competence. To the Bishop, in addition to bestowing due honors and privileges, we also impose duties and obligations proper to his office. The episcopal table shall be constituted from the revenues of the Curia, offerings freely given by the faithful, a portion of the goods which, according to canon 1500 of the Code of Canon Law, will accrue to the *novae* Church after the division of the diocese, and finally, half of the offerings made by the faithful in the temple commonly called "Bom Iesus da Lapa," after the needs of the sanctuary have been provided for. To the Pontifical Administrator in the Brazilian Republic, it shall be his duty, after consulting with the Bishop of Specaeopolis from Bom Iesus, to establish by a special decree the amount of funds required to complete the endowment of the episcopal table of Specaeopolis from Bom Iesus. Furthermore, we separate the territory of the municipality of Barra from the diocese, including the municipalities currently defined by civil law, which are commonly called Casa Nova, Juazeiro, Pilao Arcado, Remanso, Sento Sé; and we separate the territory of the municipality of Curaca from the diocese of Bonfim. From all of these, we establish the diocese of Juazeiro, which shall have the same boundaries and shall include the municipalities from which it is formed. Its episcopal see shall be in the city of "Juazeiro," and the episcopal cathedra shall be in the curial temple dedicated to God in honor of the Blessed Virgin Mary, which the people call "Nossa Senhora das Grotas," which we elevate to the rank of a cathedral church, with the due rights and privileges. To the Bishop, in addition to the due rights, we impose appropriate obligations, which are proper to all Bishops. The episcopal table shall be constituted from the revenues of the Curia, offerings freely given by the faithful, a portion of the

Translated by churchlatin.ai, a product of Boyne Archives

goods which will accrue to the Juazeiro diocese according to canon 1500 of the Code of Canon Law, and finally, half of the portion of the goods derived from the land, commonly called "Nossa Senhora das Grotas," located in the city of Juazeiro. The *novae* suffragan dioceses which we establish shall be subject to the Metropolitan Archbishop of the Archdiocese of S. Salvador in Brazil, and their Bishops shall be subject to the metropolitan jurisdiction of that same Archdiocese. Furthermore, we decree that, according to the norms to be established in letters to follow, Colleges of Canons shall be established; and until that is done, the diocesan Consultors shall be appointed in each Church by the Bishop, who shall assist him with counsel and aid. Furthermore, that at least a seminary be established for the reception and training of boys called to the priesthood, according to the specific ecclesiastical norms and the particular laws of the Sacred Congregation for Seminaries and Universities. And when they have reached the age of adolescence, the most outstanding among them, whether for intellectual excellence or for virtues of the soul, shall be sent to Rome, to the Pontifical College of Piam Brasilianum, to be instructed in philosophical and theological disciplines. With regard to the administration of the dioceses, the election of Vicars Capitular, and other similar matters, the norms of canon law shall be observed in all respects. Furthermore, concerning the clergy, we command that...

[*Latin ed. p. 825*]

Following these Letters, and after they have been duly executed, the aforementioned priests shall be considered to be assigned to that Church, within whose territory they hold their office or benefice; and the other clerics shall be assigned to that place where they reside with a legitimate domicile. Furthermore, all acts and documents pertaining to new dioceses and their priests shall be promptly sent to their respective curias, in order to establish a properly maintained archive. Moreover, the execution of these Our decrees will be overseen by the venerable Brother Armandus of Lombardy, whom We have designated for this purpose, or by someone whom He may delegate, after having been duly authorized to do so. If, however, at the time when these Our Letters are duly executed, another person should be presiding over the Apostolic Nunciature in the Brazilian Republic, that person shall carry out these mandates. Once everything has been duly completed, the documents shall be drawn up, and true copies thereof shall be sent to the Sacred Congregation of the Consistory as soon as possible. We will and desire that these Letters be effective now and in the future; in such a way that those to whom the matters decreed herein pertain shall observe them religiously, and thus obtain their full effect. No prescriptions of any kind shall be able to be contrary to the efficacy of these Letters, since through these Letters We repeal all others. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to

Translated by churchlatin.ai, a product of Boyne Archives

what We have decreed, We command that such action be declared entirely null and void. Furthermore, it shall not be permitted to anyone to alter or corrupt these documents expressing Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person holding a position of ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if the original documents were presented. Whoever shall in any way disregard or despise these Our decrees in general, let him know that he shall incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the castle of Gandulfi, near Rome, on the second and twentieth day of the month of July, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate.

IACOBUS A. Card. COPELLO S. B. E.

Chancellor

CAROLUS Card. CONFALONIERI S.

Congregation of the Consistory, Secretary

Francis Tinello

Acting Apostolic Chancellor

Reference: Bullarium Apostolicum, vol. CXI, n. 7. 53 - Acta, vol. V, n. 14. — 12-10-1963. Bernardus De Iosephus Rossi, Felicis, Protonotary.

[*Latin ed. p. 826*]

826 Acta Apostolicae Sedis - Official Commentary IX

CONCERNING LOURENÇO MARQUES (INHAMBANIANA)

Having detached certain territories from the archdiocese of Lourenço Marques, a new diocese is established, named "Inhambane."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the perpetual memory of this event, We consider it fitting that the reasons for establishing dioceses be arranged according to the circumstances of the times, so that the Christian truth may be more effectively spread among men, and that they may receive a more abundant supply of heavenly goods.

Therefore, when the venerable Brother Maximilian of Furstenberg, Archbishop with the title of Paltus and Apostolic Nuncio in Lusitania, requested from this See of Peter, in accordance with the Conventions concluded between the Roman See and the Republic of Portugal on the seventh day of

Translated by churchlatin.ai, a product of Boyne Archives

May in the year 1940 and ratified on the first of June of the same year, that the archdiocese of Lourenço Marques, with its extensive territories, be constituted as a new diocese, We gladly accepted his request.

Wherefore, with the consent of those who have some right in this matter, or who believe themselves to have such a right, We, with Our supreme authority, decree and order the following:

We separate from the archdiocese of Lourenço Marques the entire territory commonly known as Inhambane, which We constitute as a new diocese, to be called Inhambane, with the boundaries and territory as defined.

The See of Inhambane and its current Prelate shall enjoy all the rights to which other Churches throughout the world and their Pastors are subject; they shall also be subject to the same obligations, among which it is fitting to mention that the new Church and its Bishop shall be subject to the metropolitan jurisdiction of the Archbishop of Lourenço Marques.

The Bishop shall establish his residence in the city of Inhambane, and the episcopal cathedral shall be the parish church there, dedicated to the Most Holy Virgin Immaculate, which shall be considered the cathedral, with all its rights and privileges, until a more suitable one is built.

He shall also establish a community of canons, according to the decrees contained in other of Our Letters; however, until this is done, We grant him the faculty to choose diocesan consultants, whose counsel and assistance he shall use.

The expenses of the new diocese, namely the episcopal table, the Curia, and other expenses, shall be met from revenues and from contributions spontaneously offered by the faithful; to these shall be added the grants given by the civil government, and that part of the assets which, according to the law, will accrue to it from the archdiocese of Lourenço Marques.

With regard to the administration, the election of Vicars Capitular in the event of a vacancy, and other similar matters, the norms of canon law shall be observed in all respects.

Furthermore, We command that, with the establishment of the Church of Inhambane, priests...

[*Latin ed. p. 827*]

The acts of Pope John XXIII, 827, concerning the Church: Those who are considered to belong to the Church are those who legitimately reside within its territory; seminarians, however, who originate from the territory of the region known as Inhambane, shall be added to the new diocese. It shall be the duty of the Bishop of Inhambane, as soon as it is possible, to establish at least a small seminary for the reception of boys called to the priesthood; this shall be done according to the common law and in accordance with the laws established by the Sacred Congregation for Seminaries and Universities. Finally, all documents and records pertaining to

Translated by churchlatin.ai, a product of Boyne Archives

the diocese and its priests shall be promptly sent to the Curia, to be kept religiously in the archives. Furthermore, the execution of these Our decrees shall be overseen by the Most Reverend Father Maximilian of Furstenberg, whom We have mentioned, or by someone whom He may delegate, with the necessary powers for this purpose. If, at the time when these Our letters, sealed with the leaden seal, are to be put into effect, another Nuncio presides in the Republic of Portugal, he shall carry out Our mandates. When everything has been duly completed, the documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Consistorial Congregation. We will and desire that these letters be effective now and in the future; in such a way that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, shall be able to oppose the effectiveness of these letters, since through these letters We annul all that is contrary to them. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely invalid and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Whoever in any way disregards or rejects these Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the third day of the month of August, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate.

JAMES A., Cardinal, COPELLO, 8.

R. E., Chancellor

CHARLES, Cardinal, CONFALONIERI, 8.

Congress of the Consistorial Congregation, from the Secretariat

Francis Tinello, Regent of the Apostolic Chancery

Francis H. Ferretti, Protonotary

Bernard De Felicis, Protonotary

Loco, 8 Plumbi

In Ap. Cane, tab., vol. CXI, n. 9.

Apost. Apost.

[*Latin ed. p. 828*]

828 Acta Apostolicae Sedis - Official Commentary X DUMKA. Having detached certain territories from the archdiocese of Calcutta, a new diocese is established from these territories and from the Apostolic Prefecture of Malda, to be called "Dumka." JOHN, BISHOP, SERVANT OF THE SER-

Translated by churchlatin.ai, a product of Boyne Archives

VANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The holy Mother Church rejoices whenever new groups of her children, with God's help, are added to her, and she hastens to offer them all the assistance with which the divine Savior has endowed her for promoting the Kingdom of God among the nations. Therefore, when the venerable Brother James Robert Knox, Archbishop with the title of Melitene and Apostolic Delegate in India, requested that a new diocese be established from the territories of the archdiocese of Calcutta and from the Apostolic Prefecture of Malda, with the intention that both the growth of the Catholic name and the works of Christian charity, which had already been begun there, especially by the members of the Society of Jesus, might be further increased, we readily agreed to this proposal. Therefore, exercising our supreme authority, and having heard the Superior General of the Society of Jesus and the Supreme Moderator of the Pontifical Institute for Foreign Missions, we ratify what the Sacred Congregation for the Propagation of the Faith has decided regarding this matter. Thus, from the archdiocese of Calcutta, we separate the district of Purnea and the Santal Paraganas (Bihar), with the exception of the part that belongs to the apostolic prefecture of Bhagalpur, and also the subdivisions of Islampur and Rampurhat (West Bengal), and from these, together with the districts of Malda and West Dinajpur (West Bengal), which hitherto constituted the apostolic prefecture of Malda, we establish a new diocese, to be called Dumka, named after the city of Dumka. Furthermore, we wish that this newly established Church and its Bishop be subject to the metropolitan See of Calcutta and its Archbishop; and with regard to its administration, we entrust it to the members of the Society of Jesus, who will spare no effort, as they have done until now, and with their usual diligence, knowledge, and dedication, will promote the prosperity of the newly established diocese. And with regard to the governance and administration of the Church, all things...

[*Latin ed. p. 829*]

The acts of Pope John XXIII, dated 829, shall be observed, as well as those statutes established by the Code of Canon Law, and whatever the Sacred Congregation for Propagating the Christian Faith may decree. The venerable Brother James Robert Knox, whom we have mentioned, or another man constituted in ecclesiastical dignity, shall see to it that those things which we have commanded are carried out, either by himself or through another. Whoever completes this task shall have the obligation to send to the Sacred Congregation for Propagating the Faith, as soon as possible, the documents pertaining to the matter, duly signed and sealed. We intend that these letters be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed through them, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to be contrary to the effectiveness of these

Translated by churchlatin.ai, a product of Boyne Archives

letters, since through these letters we abolish all others. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it shall not be permitted to anyone to tear or mutilate these documents of Our will; rather, copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely equivalent to these letters themselves, as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law, those which are imposed upon those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the eighth day of the month of August, in the year of Our Lord nineteen hundred and sixty-second, in the fourth year of Our pontificate.

JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman College.

GREGORY P. Cardinal AGAGIANIAN, Prefect of the Sacred Congregation for Propagating the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

Albert Caesar, Place 69 of Lead in the Apostolic Cane, table, volume CX, number 75.

Serafini, Federici, Protonotary Apostolic.

[*Latin ed. p. 830*]

Acts of the Apostolic See - Official Commentary 830 XI DARJEELINGENSIS. Certain territories are detached from the Churches of Calcutta and from Sikkim, and a new diocese is established, to be called "Darjeelingensis."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Just as a fruitful tree, and that which constantly increases in fire, grows and is adorned with the most beautiful branches, flowers, and fruits, so too does the holy Church, that is, the evangelical tree (cf. Mt. 13, 31-32), which the preaching of Christ and the labors of the Apostles brought forth, growing daily, almost, with new dioceses founded and peoples called to salvation, whose additions are adorned as if with the most verdant locks, until it reaches the measure of the fullness of Christ's age (cf. Eph. 4, 13), and the Son of God Himself is all in all (cf. 1 Cor. 12, 6).

Therefore, since the intention is to found a new diocese from the Churches of Calcutta and Sikkim, and We, considering this to be done well and prosperously, after having consulted Our venerable Brothers, the Most Reverend Cardinals who preside over the Sacred Congregation for the Propagation of the Faith, and having heard the venerable Brother James Robert Knox, Archbishop with the title of Melitene, and Apostolic

Translated by churchlatin.ai, a product of Boyne Archives

Delegate in India, and those Ordinaries who are concerned, We decree and command the following with Our authority.

From the Church of Calcutta, We separate that part of the civil district of Darjeeling which belongs to it; with this territory, together with the apostolic prefecture of Sikkim, the county, which they call Kalimpong (West Bengal), and the small State of Sikkim, We establish a new diocese, to be called Darjeelingensis, which will be subject to the metropolitan See of Calcutta as a suffragan, and will be administered by the secular clergy.

The seat of the new diocese will be located in the principal city, in which the Bishop will also place his cathedral, namely, in the church of the Blessed Virgin Mary Immaculate, which is located there.

Canonical vicars shall be appointed. However, until this is done, diocesan consultors shall assist the sacred Prelate with their counsel and aid.

Furthermore, a seminary shall be built, for the education of boys called to the priesthood: for these are the green hope of the Church and the future pastors of the dioceses.

[*Latin ed. p. 831*]

831 The Acts of Pope John XXIII contain Our Letters, which We desire to be delivered by the venerable Father James Robert Knox, or by one whom he may delegate, provided that the necessary powers have been duly conferred. Furthermore, copies of these documents should be extracted and sent promptly to the Sacred Congregation for the Propagation of the Faith. We will and order that these Letters be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed through them, and thus obtain their full force. No prescription of any kind whatsoever shall be able to impede the effectiveness of these Letters, since through these Letters We annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person holding a position of prominence in the Church, and which have been signed by a public notary, shall be considered entirely valid, just as if they were the original documents. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the eighth day of the month of August, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Franciscus Tinello, Apostolic Secretary. Albertus Caesar, Substitute.

Translated by churchlatin.ai, a product of Boyne Archives

© Plumbi In Ap. Cane, tab., vol. CX, n. 78. Serafini, Federici, Proton. Apost.

[*Latin ed. p. 832*]

Acta 832 of the Apostolic See – Official Commentary on the APOSTOLIC LETTER concerning the title and privileges granted to the Basilica Minor, the cathedral church of Posen. JOHN PP. XXIII. For the perpetual memory of the matter. – The cathedral church of Posen is deservedly considered a jewel, dedicated to the holy Apostles Peter and Paul, for it is commended not only by its antiquity and artistic works, but also by its piety above all else. It was begun to be built in the year 966, in a style of construction characteristic of ancient basilicas. This church, having been destroyed by the vicissitudes of time, was rebuilt in the middle of the 11th century, according to what is said to be the principles of Romanesque art. In its place, as the number of the faithful increased, a new temple, and a very large one, was built at the end of the 14th century, distinguished above all by its Gothic architecture. This, during a terrible war that ravaged the world, was sadly destroyed, but in recent years, with great skill and unwavering piety, it has been restored to its former splendor. This hall of God, which is adorned with two high and beautiful towers and fourteen chapels like a crown, is considered worthy of being the most magnificent of all the sacred buildings in Posen, due to its size and grandeur. For this reason, it attracts not only the devotion of the citizens, but also that of others, from afar. The chancel, or "presbytery," as they call it, inspires considerable admiration due to its singular elegance of Gothic art; but the chapels, mentioned above, are particularly noteworthy, as they are adorned with images and marble. Among these, the "Golden Chapel" is highly praised, constructed with elegant skill by an Italian artist; where the former kings of Poland, who have deservedly served the Church, are buried. However, this temple is not only abundant in ornaments made of stone, metal, or colors, but also in those that pertain to the spiritual life and the worship of God. The College of Canons, to whom the parish also belongs, is said to diligently perform their duties, so that the sacred rites are celebrated with the diligence and dignity demanded by the august religion and by the good of the faithful. The church is also richly furnished with relics of saints and precious furnishings. In the near future, a thousand years will be completed since Mesco I, prince of Poland, together with many of his people, received the Catholic faith; as a result of which, Posen, which was then the principal city of the Polish nation, became a center of Christian worship in that region. Furthermore, a thousand years will soon pass since

[*Latin ed. p. 833*]

The acts of Pope John XXIII, 833, state that the first episcopal see in Poland was established by Pope John XIII, Our Predecessor. Considering

Translated by churchlatin.ai, a product of Boyne Archives

all these matters, the Venerable Brother Anthony Baraniak, Archbishop of Posen, requested that we grant the title and rights of a Minor Basilica to the cathedral, which we have praised. In response to these requests, which were conveyed to Us by the Venerable Brother Angelo Dell'Acqua, Archbishop with the title of Chalcedon, and Substitute for the Office responsible for public affairs of the Church, We have gladly decided to comply. Therefore, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We elevate the cathedral church of Posen, dedicated to the Holy Apostles Peter and Paul, to the honor and dignity of a Minor Basilica, with all the rights and privileges that properly belong to churches bearing that title. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defined; and that they shall be declared void from now on and null, if anything to the contrary, regarding these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's ring, on the nineteenth day of the month of December, in the year 1962, the fifth year of Our pontificate. HAMLETUS I. Card. CICOGNANI, Prefect of Public Affairs of the Church. The church of the Holy Mary in Populet, in the archdiocese of Tarragona, is honored with the title and privileges of a Minor Basilica. POPE JOHN XXIII. For the perpetual memory of this event. The ancient seat of monastic life and the renowned monastery of Populet is located in Melita, which, belonging to the Sacred Order of Cîteaux, was founded in the middle of the tenth century, within the territory of the archdiocese of Tarragona. It has grown and flourished greatly through the generosity of kings, nobles, and the faithful, and has become renowned as a place where piety and virtue were cultivated. A notable feature of this monastery is the church, dedicated to the Virgin Mary, which dates back to the tenth century.

[*Latin ed. p. 834*]

834 Acta Apostolicae Sedis - Official Commentary. The twelfth and thirteenth chapels are constructed in that style which, combining the "Romanesque" with Gothic art, is commonly called Cistercian. This temple is indeed admirable not only for this manner of construction, but also for the vastness of its size, the sacred tower located in the middle of the transverse wing, the alabaster sculptures or those adorned with beautiful colors, and other works skillfully crafted. It is also worth noting that within the same temple is the royal pantheon of Aragon, namely, monuments of tombs most skillfully made. And it is not to be doubted that the sanctuary, excellently completed in the twelfth century according to

Translated by churchlatin.ai, a product of Boyne Archives

the "Romanesque" style, will be highly praised, where sacred furnishings of great value and no less beauty are preserved. However, since the monks were expelled from it in the past century, this distinguished church was greatly damaged; but these damages, with the Cistercian family restored in 1940, and with the help of the people of God, are now being repaired, so that the temple shines with new splendor. Inspired by all of this, our beloved son, Edmund M. Garreta, Abbot of this monastery of Populet, humbly requested that we grant the aforementioned temple the title and status of a Minor Basilica. These requests were most earnestly commended by our beloved son, Benjamin, Cardinal Priest of the Holy Roman Church of Arriba y Castro, Archbishop of Tarragona, with the support of the Venerable Brothers Bishops of the same archdiocese and the General Procurator of the Cistercian Order. Therefore, we, gladly complying with such requests, after consultation with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, and perpetually, we elevate the church of Saint Mary of Populet, which is located within the boundaries of the same archdiocese of Tarragona, to the honor and dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples of the same name. Notwithstanding any contrary provisions. These things we decree, establish, and ordain, that these present letters shall remain firm, valid, and effective forever; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of January, in the year 1963, in the fifth year of Our Pontificate. HAMLETUS I. Cardinal CICOGNANI, Prefect of Public Affairs of the Church.

[*Latin ed. p. 835*]

John PP. XXIII, 835 III. Saint Vincent Pallotti, Confessor, is chosen as the principal Patron of the Pontifical Missionary Union of the Clergy.

JOHN PP. XXIII. For the perpetual remembrance of this matter.

That the saving news of the Gospel may be carried everywhere, and that those peoples still enveloped in darkness may be led to the light of truth, the Holy Church diligently strives and establishes many works suitable for this purpose. Among these, the Pontifical Missionary Union of the Clergy is particularly noteworthy, which includes a large number of priests belonging to nearly fifty nations. Therefore, it seemed fitting to the heavenly powers to cover this pious association of men of the sacred order with heavenly patronage, so that each member may be more eager to devote themselves

Translated by churchlatin.ai, a product of Boyne Archives

to the propagation of the Christian name, and that even greater spiritual fruits may be gathered. This concerns Saint Vincent Pallotti, to whom we have recently decreed heavenly honors, and who has devoted the most astute care to the missionary cause, and who earnestly desires that brothers separated from communion with the Apostolic See may be brought back into the one fold of Christ. Therefore, prayers from our beloved son Gregory Peter, Presbyter of the Holy Roman Church, Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, have been brought to us, so that we may declare this most distinguished man, a shining example of priestly apostolic zeal, the principal Patron of the aforementioned association. These desires, reported by our Venerable Brother John Hamlet, Cardinal of the Holy Roman Church, Cicognani, with the title of the suburbicarian Church of Tusculum, and by the Reverend Father, a member of the public affairs of the Church, we have gladly decided to fulfill. Therefore, with certain knowledge and mature deliberation of Our Apostolic authority, by these letters, perpetually and forever, we establish and declare Saint Vincent Pallotti, Confessor, as the principal Patron before God of the Pontifical Missionary Union of the Clergy, with all the honors and liturgical privileges that rightly belong to the principal Patrons of such associations. Notwithstanding any contrary provisions.

We decree, establish, and ordain that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever.

Given at Rome, at Saint Peter's, under the Fisherman's ring, on the sixth day of the month of April, in the year 1963, in the fifth year of Our pontificate.

HAMLETUS I. Card. CICOGNANI, a member of the public affairs of the Church.

[*Latin ed. p. 836*]

Acts of the Apostolic See - Official Commentary 836 ACTS OF THE HOLY CONGREGATIONS SACRED CONSISTORIAL CONGREGATION Concerning the city of Zadar (Zara) - Ragusa: DECREE Concerning the change of boundaries of the island of Lastovo, which belongs to Dalmatia, which, from ancient times, belonged to the diocese of Ragusa, was assigned to the archiepiscopal Church of Zadar by the Bull "Pastorale Munus" of August 1, 1932. However, since, at the present time, the region of Dalmatia has received a new description of civil boundaries, the Most Reverend Father Paulus Butoraé, Bishop of Ragusa, petitioned the Apostolic See that the island of Lastovo, separated from the archdiocese of Zadar, be again

Translated by churchlatin.ai, a product of Boyne Archives

attached to the diocese of Ragusa. Furthermore, this Sacred Consistorial Congregation, by virtue of the special faculties granted to it by His Holiness, Our Lord John, by the Divine Providence, Pope XXIII, having carefully considered all circumstances and having received the favorable opinion of the Most Reverend Father Matthaei Garkovié, Archbishop of Zadar, deemed it fitting to approve this change of boundaries for the good of souls, and considered the offered prayers to be accepted. Therefore, by this present Consistorial Decree, which shall be valid as if Apostolic Letters sealed with the leaden seal had been issued, the island of Lastovo is separated from the archdiocese of Zadar and is permanently assigned to the diocese of Ragusa. For all matters pertaining to the execution of these matters, this Sacred Consistorial Congregation appoints the aforementioned Most Reverend Father Paulus Butoraé, granting him the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, to carry out the aforementioned purpose.

[*Latin ed. p. 837*]

The Sacred Consistorial Congregation, having been charged with this matter, is to send to the same Sacred Congregation, as soon as possible, the authentic copy of the executed act. All contrary things notwithstanding. Given in Romae, from the offices of the Sacred Consistorial Congregation, on the 8th of April, 1963. CAROLUS Card. CONFALONIERI, Secretary. L. S. Franciscus Carpino, Archbishop of Serdica, Assessor. II.

DECREE concerning the change of name of the "nullius" prefecture. By Apostolic Letters, dated the 30th of August, in the year 1944, the "nullius" prefecture of Rio Branco was established in the Republic of Brazil, bearing the name of the Federal Territory of the same Republic, commonly called "Rio Branco." Now, since said Federal Territory is presently called "Roraima" by civil law, the Most Reverend Monsignor Joseph Nepote-Fus, titular Bishop of Helos and Prefect of the "nullius" prefecture of Rio Branco, requested from the Apostolic See that the name of the "nullius" prefecture of Rio Branco be changed, in order to remove any ambiguities.

The Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Monsignor Armandus Lombardi, titular Archbishop of Caesariensis Philippi and Apostolic Nuncio in Brazil, and by virtue of the special faculties granted to it by His Holiness, Our Lord Pope John, by the Divine Providence, XXIII, decrees that the "nullius" prefecture of Rio Branco shall henceforth be upon the earth like A lion, the strongest of beasts, who hath no fear of any thing he meeteth, and that its Prefect, for the time being, shall also be called Roraimensis.

For all these matters to be carried out, the aforementioned Sacred Consistorial Congregation appoints the aforementioned Most Reverend Monsignor Armandus Lombardi, granting him the necessary and appropriate

Translated by churchlatin.ai, a product of Boyne Archives

faculties, and also delegating to him, in order to achieve the purpose in question, the power to entrust to any person holding an ecclesiastical office, the duty of sending to the same Sacred Consistorial Congregation, as soon as possible, the authentic copy of the executed act.

[*Latin ed. p. 838*]

838 Acta Apostolicae Sedis - Official Commentary: The present Decree, concerning the matters herein, shall be valid as if Apostolic Letters had been issued under the seal. Contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the 29th day of April in the year 1963. CAROLUS Card. CONFALONIERI, Secretary. L. S. Franciscus Carpino, Archbishop of Serdica, Assistant.

SACRED CONGREGATION FOR RITES

DECREE Concerning the obligatory collection "of the Holy Spirit" during the time of the Council.

In the Apostolic Exhortation addressed to all Bishops, issued by His Holiness Pope Paul VI on September 14, 1963, in order to invoke the light and assistance of the Holy Spirit for the happy outcome of the Second Vatican Council, His Holiness decreed: "that in all Masses, of the Latin rite, the obligatory collection of the Holy Spirit should be recited."

To remove all doubt concerning the execution of this august mandate, and also to take into account the prescriptions of the Code of Rubrics, this Sacred Congregation for Rites, by order of His Holiness, declares: that the obligatory prayer of the Holy Spirit must be recited in all Masses, during the sessions of the Vatican Council; nevertheless, the prescription of the Code of Rubrics, number 457, d, must be observed, which states: "On all liturgical days of the first and second class, in votive Masses of the first and second class, in Masses sung, and whenever the number of privileged commemorations prescribed for each liturgical day has been completed, it is forbidden."

Contrary provisions to the contrary notwithstanding.

From the Secretariat of the Sacred Congregation for Rites, on the 24th day of September, 1963.

ARCADIUS M. Card. LARRAONA, Prefect. L. S. Henricus Dante, Archbishop of Carpasia, Secretary.

[*Latin ed. p. 839*]

Diary of the Roman Curia 839. DIARY OF THE ROMAN CURIA. SECRETARY'S OFFICE. By order of the Secretary of State, the Most Holy Father John XXIII, of venerable memory, deigned to appoint: Domestic Prelates of His Holiness: January 15, 1960. Monsignor Overath, John

Translated by churchlatin.ai, a product of Boyne Archives

(Cologne). Monsignor Blumschein, Maximilian (Munich and Freising). Monsignor Friedrichs, Rinaldo (Münster). Monsignor Quiel, John (Münster). Monsignor Stehlin, Albert (Freiburg im Breisgau). February 18. Monsignor Stuke, John (Hildesheim). March 24. Monsignor Janssen, Joseph (Münster). May 27. Monsignor Klausen, Eugene (Cologne). June 9. Monsignor Kurz, John the Baptist (Regensburg). July 8. Monsignor Kalifelz, Joseph (Mainz). Monsignor Lenhart, Lewis (Mainz). July 15. Monsignor Rompel, George (Limburg). Monsignor Mitterbauer, Joseph (Passau). Monsignor Reisinger, John the Baptist (Passau). Monsignor Stockinger, Francis Xavier (Passau). Monsignor Wickl, Anthony Nicholas (Passau). October 27. Monsignor Jonas, Nicholas (Trier). Monsignor Paulus, Joseph (Trier). Monsignor Streeb, Joseph (Fulda). December 22. Monsignor Richter, Peter (Limburg). May 15, 1961. Monsignor Cortella, Conrad (Lugano). Monsignor Gabelli, Aurelius (Lugano). Monsignor Torriani, Alexander (Lugano). January 19, 1962. Monsignor Cave, Francis (Southwark). Monsignor Da Veiga, John Salvatore (Belgaum). Monsignor Menezes, Michael Ciriacus (Belgaum). August 4. Monsignor Day, Joseph Leo (Halifax). Monsignor McCarthy, John (Halifax). Monsignor Mulvihill, Claude James (Toronto).

[*Latin ed. p. 840*]

August 18, 1962. The Most Reverend Monsignor Deslauriers, Lewis (Saint-Jean de Québec).

The Most Reverend Monsignor Gauthier, Oscar (Saint-Jean de Québec).

The Most Reverend Monsignor Lafortune, Luigi (Saint-Jean de Québec).

August 25. The Most Reverend Monsignor Aganier, Hozael (Valleyfield).

The Most Reverend Monsignor Beauchamp, Luciano (Valleyfield).

September 1. The Most Reverend Monsignor Berg, Arnold (New Ulm).

November 10. The Most Reverend Monsignor Collins, Giuseppe (Peterborough).

The Most Reverend Monsignor O'Donoghue, Clayton (Peterborough).

August 24. The Most Reverend Monsignor Robledo García, Castore (Avila).

The Most Reverend Monsignor Guzmán, Giuseppe (Lucca).

The Most Reverend Monsignor Maltais, Ruggero (Sherbrooke).

The Most Reverend Monsignor Marchand, Gerard (Sherbrooke).

The Most Reverend Monsignor Pereira Diaz, Riccardo de Ossuna Batista, Giuseppe (Tenerife).

The Most Reverend Monsignor Hickey, Luigi (Toronto).

The Most Reverend Monsignor Lauzon, Marcello (Valleyfield).

August 30. The Most Reverend Monsignor Hull, Gerard (Saint George's).

Translated by churchlatin.ai, a product of Boyne Archives

December 8. The Most Reverend Monsignor Dono van, Maurizio (Columbus).

The Most Reverend Monsignor Estadt, Harry (Columbus).

The Most Reverend Monsignor Freund, Ambrogio (Columbus).

The Most Reverend Monsignor Kappes, William (Columbus).

The Most Reverend Monsignor O'Brian, William (Columbus).

The Most Reverend Monsignor Rodgers, Raphael (Columbus).

The Most Reverend Monsignor Rubeck, Uberto (Columbus).

The Most Reverend Monsignor Me Carthy, Giuseppe (Bridgeport).

The Most Reverend Monsignor Cleary, Donald (Rochester).

The Most Reverend Monsignor Keleher, Robert (Rochester).

The Most Reverend Monsignor Neary, John (Rochester).

The Most Reverend Monsignor Schneider, Albert (Rochester).

The Most Reverend Monsignor Simonetti, Alberto (Rochester).

The Most Reverend Monsignor Smith, Leone (Rochester).

August 15. The Most Reverend Monsignor Sánchez Muñoz, John Bernard (Bogotá).

August 20. The Most Reverend Monsignor Lloverás, Michele (Buenos Aires).

The Most Reverend Monsignor Rosselli, Anthony Zaccaria (Buenos Aires).

The Most Reverend Monsignor Speroni, Eusebio (Buenos Aires).

The Most Reverend Monsignor Litot, Edward (Gary).

The Most Reverend Monsignor Hoffarth, Isidore (Hamilton).

The Most Reverend Monsignor Kehoe, Francis (Hamilton).

The Most Reverend Monsignor Mascari, Charles (Hamilton).

The Most Reverend Monsignor Priester, Vincent (Hamilton).

The Most Reverend Monsignor Ryan, James Bartholomew (Hamilton).

The Most Reverend Monsignor Coghlan, Leone (Oakland).

The Most Reverend Monsignor Forristal, James (Oakland).

The Most Reverend Monsignor McCabe, Nial (Oakland).

The Most Reverend Monsignor Ryan, Philip (Oakland).

The Most Reverend Monsignor Tillman, Thaddeus (Oakland).

August 29. The Most Reverend Monsignor Dahille, David (Port Elizabeth).

The Most Reverend Monsignor Kenny, John (Port Elizabeth).

[*Latin ed. p. 841*]

November 15, 1963. Year and Volume LV (Series III, Volume V) - No. 15. ACTA APPOSTOLICAE SEDIS. OFFICIAL COMMENTARY. Direction:

Translated by churchlatin.ai, a product of Boyne Archives

Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana.

ACTS OF POPE PAUL VI. SECOND VATICAN ECUMENICAL COUNCIL.

On this, the 29th of September, in the year 1963, on the Sunday seventeen days after Pentecost, on the feast of Saint Michael the Archangel, the SECOND SESSION of the SECOND VATICAN ECUMENICAL COUNCIL began in the Basilica of Vatican, in the presence of the Supreme Pontiff, Paul PP. VI, who, after the Pontifical Mass celebrated according to the usual rite by the Most Reverend Cardinal, Dean of the Sacred College, pronounced the solemn profession of faith, and after obedience was rendered by the Fathers of the Council, and the profession of faith was repeated by them, addressed the entire assembly with this allocution.

THE SUPREME PONTIFF'S ALLOCUTION.

Greetings, most beloved brothers in Christ, whom We have called from every nation, so that the Holy and Catholic Church may present its hierarchical order. Greetings to you, who, invited by Us, have freely come here, to participate with Us in the second session of the Second Vatican Ecumenical Council, which We, with a joyful heart, begin today, under the protection of Saint Michael the Archangel, Defender of the Christian people.

Oh, how fittingly the fatal and noble name of the Church, that is, the assembly and convocation, applies to this most worthy gathering of brothers, to which men of the greatest wisdom have come from the regions of the east and west, from the southern and northern lands! Oh, how it seems that that word is now being fulfilled in a new way, which occurs to Our mind as We contemplate this spectacle: "For their voice hath gone forth into all the earth, and their words into the ends of the world." (Psalm 19:4).

[*Latin ed. p. 842*]

Acts of the Apostolic See - Official Commentary 842, the ends of the earth, its words! 1 O, how wonderfully the hidden mysteries of the Church shine forth, by which we proclaim it to be one and catholic! And from this spectacle, in which the universal Church is demonstrated, we are led to consider not only its apostolic origin, which we see depicted and celebrated here, but also the end of making saints, to which the most beloved Church of God strives. These are the proper marks of the Church, they shine forth; the countenance of the Bride of Christ is revealed; and all our hearts are inflamed with that sense, indeed known, but always mysterious, by which we perceive ourselves to be the mystical Body of Christ, and we experience, without example, the greatest joy, still unknown to profane men, which arises from that sentiment: 2 How good and pleasant it is for brethren to

Translated by churchlatin.ai, a product of Boyne Archives

dwell together in unity. Therefore, we believe it helpful to perceive and admit from the very beginning those things which flow from the divine and human event that is now taking place. For here we are again, as in another cenacle, which, though not of the largest size, is crowded with a multitude of people; here the Virgin Mary, the Mother of Christ, certainly stands with us; here, around Us, who, although succeeding the most holy Apostle Peter in these latter times and by our merits, yet possess the same authority and office as he, you, Venerable Brothers, have come together, who are yourselves apostles, and who derive your origin from the College of Apostles and are its true heirs; here, united in the same faith and the same charity, we will pour forth prayers; here, without doubt, we enjoy the heavenly gift of the Holy Spirit, present, inflaming, teaching, strengthening; here all languages of all nations will agree with each other, and a single message will be sent to the whole world; here the Church has arrived, having wandered for twenty centuries in these lands; here, as to a fountain, quenching all thirst and kindling anew every thirst, the apostolic company is renewed, gathered from the entire world; and from here, again embarking on a journey through the world and through time, it will strive towards the goal that lies beyond these lands and beyond this age. Greetings, Venerable Brothers: thus you are received by your least among us, a servant of servants of God, although burdened with the highest keys, entrusted to me by Jesus Christ, Peter; thus He gives thanks to you for the testimonies of obedience and faith that you offer to Him; thus He shows you in deed that He wishes to be with you, to pray, to speak, to deliberate, and to work. From the very beginning, another session.

[*Latin ed. p. 843*]

Acts of Pope Paul VI, 843, concerning the great Synod: We testify to the immortal God that in our heart there is neither a design for human dominion, nor a desire for our own power alone; but rather, there is the will and intention to fulfill the divine mandate, which We, Brothers, have established among you as your Supreme Pastor. That which is requested of us by you is that which brings us joy and constitutes a crown: the communion of the saints, your fidelity towards us, your mind united with ours, your efforts associated with ours. In return, We offer you those things which We are very happy to offer: namely, our veneration, our esteem, our trust, our charity. It was our intention to send you our Encyclical Letters first, as the traditional custom suggested; but whether it is possible to communicate those things in writing, which can be more easily treated in writing, through a most fortunate and unique opportunity – that is, through this Ecumenical Council – so that they may be communicated orally in your presence? Certainly, we cannot now expound everything that we are thinking, nor everything that is more easily treated in writing. But nevertheless, we believe that this address can be of service to this Council, or to our

Translated by churchlatin.ai, a product of Boyne Archives

pontifical office. Therefore, for the present, let our voice take the place of the Encyclical Letters, which, with God's help, we hope to give you after these busy days. In memory of John XXIII. Now, after having greeted you, we believe it is necessary for us to present ourselves to you. For we are recently engaged in the pontifical office which we are fulfilling, or rather, undertaking. As you know, on the twenty-first day of last June – on which day the feast of the Most Sacred Heart of Jesus happily fell – the College of Cardinals, to which we are pleased to offer again our obedience and veneration, having disregarded our weakness and human frailty, desired to elect us to the Roman episcopal see, and therefore to the Supreme Pontificate of the entire Church. When we reflect on this matter, we cannot help but represent to ourselves our Predecessor, of blessed and immortal memory, John XXIII, whom we loved very much. His name brings to mind, for us and for all those to whom it was given to behold him in this very seat which we now hold, the sweet image of a priest.

[*Latin ed. p. 844*]

Acts of the Apostolic See - Official Commentary 844. For, on the eleventh day of the month of October of the preceding year, the first session of this Second Vatican Ecumenical Council began, and a prayer was offered, which, with regard to our present age, seemed a prophetic foretelling of the spirit that would guide it. That prayer remains in our memory and in our conscience, reminding us that the Council continues; and it will surely serve to free our minds from all doubt and from all weariness, should any such things have burdened us in this difficult undertaking. O, most venerable Pope John! May thanks be given to you, and praise be rendered to you, for having, as if guided by divine inspiration, ordered this Council to be convened, so that you might open new paths for the Church, and at the same time, draw forth those new and abundant waters of the grace of Christ, which were still hidden, into the lands. You, without any earthly incentive, without any compelling particular circumstances, but as if divining the plans of the celestial Divinity, and looking into the obscure and bitter necessities of our age, you deemed it necessary to restore the thread of the First Vatican Council. And in doing so, you also achieved this, that you might spontaneously dispel that distrust which some had unjustly harbored from that Council, as if the supreme power granted to the Roman Pontiff by Christ Jesus, and recognized by that same Council, were sufficient to govern the Church, without the aid of the Ecumenical Councils. Furthermore, Brothers, successors of the Apostles, you did not merely assemble them to revive studies and to restore laws that had been interrupted, but also so that they might feel themselves united with the Supreme Pontiff as one body, and might receive strength and guidance from him, so that the sacred deposit of Christian doctrine might be guarded and promoted with greater effectiveness. However, with this noble purpose of the Coun-

Translated by churchlatin.ai, a product of Boyne Archives

cil, you also joined that which is called pastoral, and which seems more urgent and salutary than ever. Indeed, you stated: "Our task is not, as if it were the primary and ultimate goal, to investigate and discuss certain matters of doctrine, as the times may require, but rather to..." Moreover, in those things from which the ecclesiastical magisterium is constituted, you affirmed the opinion that Christian doctrine is not merely a truth to be investigated by reason, illuminated by faith, but also a word, a life, and an operation; and that it is not only the authority of the Church that...

[*Latin ed. p. 845*]

Acts of Pope Paul VI, 845. It behooves us to consider how best to refute the errors that have corrupted it, but also to proclaim those truths which it renders fruitful. Therefore, since the office of the Church's teaching authority is neither merely observational nor solely negative, it is necessary that it demonstrate more and more the power and virtue of the doctrine of Christ, who said: "The words that I have spoken to you are spirit and life." Therefore, let us not forget the principles imparted by you, most wise Father of this Council, and which it is pleasing to recall: namely, that it is not our task merely to safeguard this precious treasure of the Catholic faith, as if we were concerned only with antiquity; but rather, let us eagerly and without fear pursue the work that our age demands. Wherefore: continuing with the teaching, which the Church has practiced for almost twenty centuries... those reasons and explanations will be presented which, given its primarily pastoral nature, are more appropriate. Nor shall we neglect that matter of great importance which concerns the unity of all who believe in Christ and who belong to the Church, which you, John, have indicated as a paternal home open to all; so that the second session of the Ecumenical Council, established and begun by you, may faithfully follow the path you have opened, and that the goals which you have chosen with the most ardent desires may, with God's help, be attained. What are the beginning, the way, and the end of this Council? Therefore, Venerable Brothers, let us begin our journey. But this very plan leads our mind to another consideration, one of such grave importance and of such excellence that it compels us to communicate it to you, even though this entire assembly has become more certain about it, and is illuminated as if by its light. Indeed, Venerable Brothers, where shall our journey begin? Furthermore, what path shall we follow if we pay more attention to the divine laws to which we must conform, rather than to the reasons just explained? Finally, what end shall be set for our journey? This end, although, while we live on this earth, it must be adapted to the times and circumstances of this mortal life, must nevertheless always look to "It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you are spirit and life." [Acts of the Holy See,

Translated by churchlatin.ai, a product of Boyne Archives

LIV, 1962, pp. 791-792].

[*Latin ed. p. 846*]

Acts of the Apostolic See - Official Commentary 846, the ultimate goal to which we must arrive after this earthly pilgrimage. These three questions, although easily understood, are of the greatest importance, and they have but one answer, which we believe should be repeated by us ourselves at this very solemn hour and proclaimed to the entire world: namely, that Christ is our beginning, that Christ is our guide and our way, that Christ is our hope and our ultimate end. May this Ecumenical Council clearly perceive that bond, one and many, firm and inspiring, mysterious and manifest, close and most sweet, by which we are united with Jesus Christ, by which this living and holy Church, that is, we ourselves, are joined to Christ, from whom we proceed, through whom we live, and to whom we tend. May this present assembly of ours shine with no other light than Christ, who is the light of the world; may our minds seek no other truth than the words of the Lord, who is our only Master; may we strive for nothing else than to obey His commandments with perfect fidelity; may we be sustained by no other confidence than that which strengthens our weakness, as He Himself says: "And behold, I am with you all days, even unto the consummation of the world." 8 May it be granted to us, at this great hour, to raise our voice to our Lord Jesus Christ in a manner worthy of Him! Here we use the words of the Sacred Liturgy: "You, Christ, alone we know – you, with a pure and simple mind – we beseech you, weeping and singing, – attend to our senses!" 9 As we pronounce these words, before our eyes, filled with wonder and trepidation, Jesus Himself seems to appear, and that in such magnificent majesty as the Pantocrator shines in your basilicas, Venerable Brothers of the Eastern Churches, and also in the Western ones. We ourselves seem to be assuming the person of our Predecessor, Honorius III, as he is depicted in the apse of the Basilica of Saint Paul outside the walls, with splendid mosaic work, adoring Christ. That Pope, small in stature and with a body almost emaciated, kneeling, kisses the feet of Christ, who, with immense majesty, presiding over the multitude gathered in the basilica, that is, the Church, like a master endowed with royal dignity, and praying for them. Truly, this spectacle seems to be presented to us, not now through an image on the wall described with lines and colors, 4 Matthew 28:20. 5 Hymn for Matins, on Thursday.

[*Latin ed. p. 847*]

The Acts of Pope Paul VI, section 847, state that, indeed, in this very assembly of ours, which acknowledges Christ as the principle and source from which the work of human redemption and the Church flow; which likewise acknowledges the Church as the earthly and likewise the mystical breath and continuation of the same Christ; thus, as it were, the eyes of

Translated by churchlatin.ai, a product of Boyne Archives

our minds are pierced by that vision of the Apocalypse, which the Apostle John describes with these words: "And he showed me a river of the water of life, bright as crystal, proceeding from the throne of God and of the Lamb." It seems entirely fitting to us that this Council should begin with such an image, or rather, with this mystical celebration. For this celebration proclaims our Lord Jesus Christ to be the Word made flesh, the Son of God and the Son of Man, the Redeemer of the world, that is, the hope of the human race and its one and supreme Master, Shepherd, Bread of life, our Priest and our Sacrifice, the only Mediator between God and men, the Savior of the earth, the King who is to come in glory. Furthermore, this same celebration declares that we are called by Christ, and that we are His disciples, apostles, witnesses, ministers, ambassadors; and that, together with the other faithful, we are living members of that immense and single mystical Body, which He Himself forms for Himself through the ages, by means of faith and the sacraments; we call it the Church, which is a spiritual and visible society, fraternal and hierarchical, now temporal, but destined to endure eternally. Venerable Brothers, if we consider with attentive minds what is of the utmost importance, namely, that Christ is our Creator and our Head, not to be seen with the eyes, but to be understood as true, and that we receive everything from Him, so that we become one with Him: "Christ is all," as we read in Saint Augustine, and by which the entire doctrine concerning the Church is permeated, then, without doubt, the principal aims of this Council will become more clearly apparent. These aims, for the sake of brevity and clarity, we reduce to four headings: the understanding, or, if it pleases you, the awareness of the Church, its renewal, the restoration of unity among all Christians, and the Church's dialogue with the men of our age. The understanding of the Church must be more fully defined. First of all, there is no doubt that the Church desires, indeed, is compelled by necessity and duty, to finally give a full understanding of itself. And to us all it is clearly known the beautiful images with which, in Revelation 22:1,

[*Latin ed. p. 848*]

Acta Apostolicae Sedis - Official Commentary 848. By sacred documents, the nature of the Church is described; for it is called in various places the building of Christ, the house of God, the temple, and the tabernacle of God, and also its people, the flock, the vineyard, the field, the city, and finally, the Bride of Christ and its mystical Body. For the sake of clarity, these most beautiful images caused the Church, moved by their consideration, to recognize itself as a society established on earth, visible, endowed with a sacred hierarchy, and also inwardly animated by a mysterious power. Through the illustrious Encyclical Letters of Our Predecessor, Pius XI, with which the Mystical Body was initiated, partly the Church's desire to impart a complete doctrine about itself was fulfilled; and partly, it was more

Translated by churchlatin.ai, a product of Boyne Archives

strongly urged to give its own proper and sufficiently complete definition. The first Vatican Ecumenical Council had already proposed this kind of argument, which, for the consideration of which, learned men, both within and outside the boundaries of the Catholic Church, were moved by various external causes, such as: the growth of social life, by which the civil culture of this time is distinguished; increased commerce among men; the necessity of judging various Christian professions according to the true and unique notion contained in divine revelation; and the like. It is not surprising that, almost exactly two thousand years after the religion of Christ was founded, and after so many advancements made by the Catholic Church throughout the world, and by other religious communities that bear the name of Christ and are called the Church, we say, it is not surprising that the true, supreme, and complete notion of the Church, as founded by Christ and begun to be built by the Apostles, still requires a more accurate explanation. For the Church is a mystery, that is, a secret thing which is deeply permeated by the presence of God, and therefore it is of such a nature that it always admits new and higher explorations of itself. The human mind progresses by thinking and discovering its own nature. From the truths which it perceives through experience, it ascends to conceptions by reason and in a more conspicuous and elevated way. From other truths, it infers others dialectically; and while considering something multiple and endowed with certainty, it considers one or another aspect of it, so that the industry of the investigating mind is explained, of which human history tells. It seems to us that the time has now come when the truth about the Church of Christ must be explored, digested, and expressed more and more, perhaps not through those solemn pronouncements which are definitions of dogma.

[*Latin ed. p. 849*]

The acts of Pope Paul VI, section 849, speak of certain things, but rather, they refer to declarations by which the Church, with a clearer and more weighty teaching, declares what it thinks of itself. The conscience of the Church becomes clearer as it adheres with the firmest obedience to the words and sentiments of Christ, as it embraces the proven precepts of the Sacred Tradition with reverent memory, and as it follows the inner light of the Holy Spirit, which seems to seek from the Church now that it may strive with all its strength to be recognized by men as it truly is. We believe it to be auspicious that the Spirit of Truth may bring a brighter light to the sacred order of the Church teaching in this Ecumenical Council, and may present a more evident doctrine concerning the nature of that same Church; and that, as it were, the Bride of Christ may seek her own image in Itself, and, moved by the most ardent love, may strive to reveal her own form, that is to say, her beauty, which It desires to shine forth in Its Church. For this reason, the principal argument that will be presented in this second session of the Ecumenical Council will concern the Church itself. There-

Translated by churchlatin.ai, a product of Boyne Archives

fore, its intimate nature will be thoroughly investigated, so that, as far as human language allows, its definition may be presented, so that the true and primary constitution of the Church may be more clearly understood, and its manifold and salvific mission may be more clearly revealed. From this, theological doctrine may receive magnificent explanations, perfectly worthy of careful consideration by even those brothers who are separated; and these explanations, as we ardently hope, will demonstrate an easier path for achieving unity of opinion. Among the various and diverse questions that are discussed in the Council, those that concern you, as Bishops of the Church of God, take precedence. We do not doubt that we can assert that we await such a discussion with great hope and sincere confidence. For, with due regard to the dogmatic declarations of the First Vatican Ecumenical Council concerning the Roman Pontiff, the doctrine of the Episcopate, of its duties, and of its relationship with Peter, will be more thoroughly investigated. From this, reasons will be presented to us, by which, with regard to doctrine and practical application, we may avail ourselves in the exercise of our apostolic office. This universal office, although endowed by Christ with fullness and just power, as you know, may nevertheless add greater strength of assistance and support to itself, if the beloved and venerable brothers in the Episcopate,

[*Latin ed. p. 850*]

The Acts of the Apostolic See – Official Commentary. In order that, through opportune means and methods, We may provide a more effective and helpful service, and that those burdened with this task may be more aware of their responsibilities. After such doctrine has been declared, another section will follow, which will pertain to the composition of the visible Body and the mystical Christ, that is, the Church militant and pilgrim on earth, namely, priests, religious, members of the faithful, and also those brothers separated from us, who are also called to fully adhere to it. No one should overlook the importance and significance of this theological work of the Council, from which the Church can draw awareness of itself, of its virtue, its light, its joy, and its holiness. May God fulfill these our hopes!

Renewal of the Catholic Church. These hopes also pertain to another primary cause for the convocation of the Council: namely, the permeability of the renewal of the holy Church, as they call it. In our opinion, such renewal must proceed from an awareness of the bond by which the Church is united with Christ. It desires, as We have said, that the Church seek its image in Christ. If, after this contemplation, it perceives any shadows, any defects in its appearance, in its bridal garments, what must it do spontaneously and diligently? As is evident, its task is nothing other than to renew itself, to correct itself, to bring itself into conformity with its divine archetype, to which it is bound by its primary office. We recall the words of Jesus Christ,

Translated by churchlatin.ai, a product of Boyne Archives

which He uttered in the priestly prayer, when His supreme suffering and death were imminent: "And for them do I sanctify myself, that they also may be sanctified in truth."

The Second Vatican Ecumenical Council – as We believe – should demonstrate and embrace this certain way of life, which Christ willed. Only then, when the work of inner holiness has been perfectly accomplished, will the Church be able to show its face to the entire world, basing its words on these: "He who sees Me, sees Christ"; as the divine Redeemer said of Himself: "Jesus saith to him: Have I been so long a time with you and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou: Shew us the Father?"

For this reason, the Ecumenical Council must be regarded as a new spring, which will awaken immense forces and virtues in the hearts of men, as if hidden within the bosom of the Church. For it is the purpose of the Council, as is clearly evident, to...

[*Latin ed. p. 851*]

Acta Pauli Pp. VI 851: so that both the interior resources of the Church and the norms by which its canonical institutions and ritual forms are ordered may return to their former vigor. Indeed, this universal Council strives for that very thing, that the Church may increase in that blessed perfection and sanctity, which can only be attributed to the imitation of Jesus Christ and the mystical union with Him through the Holy Spirit. Certainly, the Council looks towards a more flourishing renewal of the Church. However, it must be taken care that, from what we affirm and hope for, no one should think that We concede that the Catholic Church in these times can be accused of having violated the mind of its Founder in matters of great importance. On the contrary, having more clearly explored its fidelity to Christ in matters of the utmost importance, it is filled with joy and reverence, and it takes up with eagerness the study of correcting the flaws that are due to human weakness. Therefore, the renewal to which the Council looks must not be intended to subvert the present life of the Church, nor to sever its traditions, in those things which are most excellent and venerable, but rather to honor these very traditions, having cast off fleeting and faulty forms, and to make them sincere and fruitful. Did not Jesus Himself say to His disciples: "I am the true vine, and My Father is the husbandman." (John 15:1) And: "Every branch in Me that doth not bear fruit, He shall take away; and every branch that beareth fruit, He shall purge it, that it may bring forth more fruit." (John 15:2) These words of the Gospel are quite sufficient to show the principal aspects of that perfection which the Church now desires and seeks. The head of this perfection touches both its interior and exterior vitality; for the Church must respond to the living Christ with a living Church. If faith and charity are the principles of this life, it is clear that nothing should be omitted

Translated by churchlatin.ai, a product of Boyne Archives

which may contribute to the joyful strengthening of faith, and to provide new nourishment, and to make Christian instruction and education more effective, in order to achieve these things. We say that nothing should be omitted, neither greater effort nor more devoted worship of the divine truth, which are, indeed, to be held as the foundations of this renewal. Then, the discipline of charity will obtain a noble place. We must strive for a Church of charity, if we wish that it may have the power to renew itself completely, and – which is a very difficult and arduous thing – to restore the entire world. Furthermore, charity, as is well known, is the queen and, as it were, the root of all the other Christian virtues; that is, humility, poverty, piety, the will to surrender oneself, fortitude in professing the truth, and justice. (Is. 11:3)

[*Latin ed. p. 852*]

Acta Apostolicae Sedis - Official Commentary 852 concerning the investigation of love, or of other forces, which a new man exerts in acting. On this matter, the task of the Ecumenical Council extends to the widest fields: one of these, certainly the most important and flourishing with charity, is the sacred Liturgy. Since much has been discussed about this in the first session, we hope that it will now be brought to a most happy conclusion. The Fathers will also devote their attention to other fields with the same zeal and diligence; although it is to be feared that, due to the constraints of time, not all questions may be explored as thoroughly as required, so that the investigation of some matters may be postponed to a future session. The restoration of unity among all Christians is the third cause for this Ecumenical Council, given to us by Our Predecessor John XXIII, and is certainly to be considered of the greatest importance in the order of spiritual things: we say "cause" because it pertains to "other Christians," that is, to those whom, although they believe in Christ, we cannot—oh, the joy that has been taken from us!—count among those who are joined with us by the bond of perfect unity in Christ. This unity, which they ought to share by their very baptism, can be offered to them by the one Catholic Church, and is desired by them according to their nature and disposition. Indeed, the events that are taking place in recent times within Christian communities separated from us, and the ever-increasing growth they are experiencing, clearly demonstrate two things: that the Church of Christ is one, and that it ought to be one; and that this profound and admirable unity cannot be achieved except through one faith, through the participation in the same Sacraments, through a suitable coherence of a single ecclesiastical government, although other discourses, sacred rites, and customs received from the ancients, local privileges, investigations of spiritual matters, legitimate institutions, and norms of life, which one may choose, may be admitted elsewhere. What will the Council do concerning these generous groups of brothers separated from us, and concerning possible varieties within unity? The matter is quite clear. For

Translated by churchlatin.ai, a product of Boyne Archives

this very reason, this convocation of the Council is unique. It strives for full and universal oecumenicity: at least in intentions, in prayers offered to God, in preparation. Today, hope shines; tomorrow, perhaps, things will be different. For while the Council calls, counts, and gathers the sheep within the fold of Christ, those who rightfully and fully constitute it, it meanwhile opens the doors, raises its voice, and tremblingly awaits all the sheep of Christ who are one.

[*Latin ed. p. 853*]

The Acts of Pope Paul VI, page 853, state that the ovine flock is still not contained within the enclosures. Therefore, it is the purpose of this Council to call, to await, to hope that in the future, more may participate in true ecumenism with a fraternal spirit. With all due reverence, we now address the delegates of Christian communities separated from the Catholic Church, who have been sent here to represent their respective communities as "observers." We offer them our heartfelt greetings. We thank them for having come here. Through them, we send a message, an interpreter of our paternal and fraternal love, to the venerable Christian communities which they represent. Our voice trembles, our heart palpitates, because just as their present proximity brings us unspeakable comfort and the sweetest hope, so too does their long separation deeply afflict our soul. If any fault is to be admitted on our part for this separation, we humbly beg forgiveness from God, and we also beg forgiveness from these brothers, if they believe they have suffered injustice from us. As for us, we are ready to forgive the injuries inflicted upon the Catholic Church, and to relinquish the sorrow that has been caused by long-standing disagreements and separations. May the Heavenly Father graciously accept this declaration of ours, and may He restore true and fraternal peace to us all.

There remain, as we well know, serious and complex questions that must be examined, discussed, and resolved. We certainly desire that this be done promptly, urged as we are by the love of Christ; however, we are convinced that many conditions are required in order that such matters may be settled and resolved; and these conditions have not yet been met to allow for progress. Nevertheless, we are not reluctant to await, with a serene spirit, the opportune time when perfect reconciliation will finally occur. In the meantime, we wish to reaffirm certain important principles to those observers who are present here, principles upon which we believe the restoration of ecclesiastical unity with separated brethren must be based, so that they may convey them to their respective Christian communities; and also, so that our voice may reach other venerable Christian communities, separated from us, who, despite our invitations to attend this Council, albeit without any reciprocal obligation, have declined to do so. Although, we

Translated by churchlatin.ai, a product of Boyne Archives

believe, they have valid reasons...

[*Latin ed. p. 854*]

The Acts of the Apostolic See – Official Commentary 854 already contain certain things, but we believe that these can be declared here in a salutary manner. The words with which we address them are entirely peaceful and sincere. There are no hidden snares in them, nor any concealed worldly ambitions. We, as is fitting, adhere most openly and firmly to our faith, which we clearly believe to be divine. Nevertheless, we are certain that it is by no means an impediment to achieving the desired agreement between us and the Brothers separated from us; for it concerns divine truth, which is the principle of unity, not of division and separation. Furthermore, we do not wish our faith to be the cause for which we would come to an agreement with them. Then, with due reverence, we pursue the religious heritage received from antiquity, common to all, which the separated Brothers have preserved and, in part, have cultivated well. We gladly approve of those who strive to honorably place the German treasures of truth and of spiritual life in their proper light and honor, with the intention that the reasons which exist between us and them may be improved. We are confident that they too, moved by the same will, will desire to learn more about our doctrine and to understand how it rationally proceeds from the deposit of divine Revelation, and that they will also seek to acquire a more thorough knowledge of our history and of our religious life. Moreover, it is fitting to say, with regard to the matter, that we, being aware of the serious difficulties that still hinder the desired unity, humbly place our trust in God. Therefore, we will continue to offer prayers, and we will strive with all our might to give a clearer testimony of true Christian life and fraternal charity. And if the outcome does not correspond to our hope and expectation, let us remember these words of Christ, full of comfort: "He said to them: The things that are impossible with men are possible with God." Finally, the Church, in relation to the people of our age, has the purpose of reaching out to the human associations of our age, as if by a bridge. Indeed, it is a remarkable thing! For the Church, while, with the help of the Holy Spirit, constantly renewing its inner strength, distinguishes itself and is separated from the profane society in which it is surrounded, it appears as a leaven of life and instruction.

[*Latin ed. p. 855*]

The Acts of Pope Paul VI, paragraph 855, reveals and confirms the salvific mission entrusted to this human assembly, which is, above all, its principal duty, namely to announce the Gospel to the human race, in all its conditions, with eager zeal, according to the received mandate. Furthermore, you yourselves, Venerable Brothers, having experienced this marvel, know it. For, beginning with the first session and inflamed by

Translated by churchlatin.ai, a product of Boyne Archives

the auspicious words of John XXIII, you immediately opened the doors of this assembly hall, so to speak, and forthwith sent forth the message of salvation, fraternity, and hope to all people with a loud voice. A truly singular, yet admirable, event! It seemed as though the gift of prophecy, so to speak, had been bestowed upon the Church, and just as Saint Peter, on the day of Pentecost, was moved to speak without delay and to offer a prayer to the people, so too you immediately desired not to speak of your own affairs, but of those things that concerned the human family; you did not wish to converse among yourselves, but to turn to the people. From this, Venerable Brothers, it is clear that a particular characteristic of this Council is charity, and a most profound and fervent charity, a charity that thinks more of the well-being of others than of its own, a charity that we call universal, the charity of Christ! And indeed, this charity elevates our spirit. For, when we see the lives of men, as they are now, before our eyes, it naturally happens that we are affected more by fear than by consolation, more by sorrow than by joy, and more by the need to ward off danger and to condemn errors than by trust and friendship. We must consider the facts themselves, in no way concealing the wound that has been inflicted upon this very universal Synod for many reasons. How blind are we, if we do not see that there are many places in this assembly that are empty? Where are our brothers from those nations where war has been declared against the Church? And in what condition is religion there? When we consider these things, they seem even more serious; and if we focus our minds on what we know, all the more so on what we do not know, concerning the sacred hierarchy, concerning religious men and women, and concerning the great multitude of our children, who, because of their unwavering fidelity to Christ and the Church, are subjected to fears, vexations, sorrows, and oppressions. With what sadness are we afflicted, and how deeply do we grieve, when we see that in some territories, religious freedom, like other fundamental human rights, is being suppressed by certain principles.

[*Latin ed. p. 856*]

Acts of the Apostolic See - Official Commentary 856 and related matters, which do not tolerate opinions differing from their own regarding political matters, the origins of peoples, or any kind of religion. We lament, moreover, that so many are still subjected to injuries in some places, those who wish to profess their religion honestly and freely. However, in deploring these evils, it seems more fitting to offer a sincere and humane exhortance to those to whom the blame for this sad situation is attributable; so that they may finally cease to harbor an unfounded aversion to the Catholic religion. For the adherents of the Catholic religion are to be considered not as enemies or traitors, but rather as honest and industrious citizens of the nation to which they belong. And to those Catholics who are oppressed because of their faith, we offer our heartfelt greetings, and we implore God, through

Translated by churchlatin.ai, a product of Boyne Archives

our prayers, to grant them special consolations. Nor is this all that causes us sorrow. As we contemplate the condition of the human race, we are deeply grieved by many other calamities to which it is subject; especially by atheism, which pervades a part of human society, disrupting the order of things that pertains to the cultivation of the mind, to morals, and to social life, so that the correct notion of this order is gradually abandoned among men. Indeed, as the light becomes brighter that arises from the knowledge of natural things, alas, the knowledge of God, and therefore the true knowledge of man, becomes increasingly obscured. Therefore, while the arts are making remarkable progress in perfecting instruments for human use, the human mind is increasingly occupied by solitude, sadness, and despair. More things must be said by us concerning the many and sad conditions of the people of our age; but we cannot speak of them today. Now, as we have just said, our heart is filled with charity, just as the Church is in the Council assembled. We follow this our age and its various and conflicting aspects with the greatest benevolence, and we are also deeply concerned to bring to the people of our time the message of love, salvation, and hope that Christ brought to the world: "For God sent not his Son into the world, to judge the world: but that the world may be saved by him." Let the world know that it is constantly observed by the Church, which is sincerely attached to it, and is moved by a sincere purpose not to dominate it, but to serve it, not to despise it, but to enhance its dignity, not to condemn it, but to offer it consolation and salvation. John 3:17.

[*Latin ed. p. 857*]

From this Council, from which a prospect is revealed encompassing the entire orb of the earth, the Church, with a particular concern for certain groups of people, directs the gaze of her mind. Indeed, she contemplates the poor, the needy, the sorrowful, those who are oppressed by hunger and pain, those who are cast into chains; that is, she looks with a special regard upon that part of the human race which suffers and weeps, knowing that these people rightfully belong to her according to the Gospel; therefore, she rejoices to apply to them the words of the Lord: "Come to me, all ye that labor, and are heavy laden, and I will refresh you." Moreover, the Church directs her gaze upon learned men, those devoted to the study of literature, the investigation of the natural world, and the best arts; she holds these also in the highest honor, and with fervent zeal seeks to receive their experiences, to confirm their talents, to safeguard their freedom, and to open the way for their troubled and agitated minds to enter the heavenly regions of the divine word and divine grace. She looks upon artisans, considering the dignity of their persons and their work; their legitimate aspirations; the necessity by which they are still so greatly afflicted, so that their social conditions may be improved, and their spiritual life may flourish; and finally, the task that can be entrusted to them, to be accomplished with a righteous

Translated by churchlatin.ai, a product of Boyne Archives

and Christian spirit: we mean the task of creating a new order of things, in which men may be free and recognize themselves as brothers. The Church, Mother and Teacher, is present with them. She looks upon the leaders of nations. For the serious warnings with which she often must call them to account, today the Church addresses these words of encouragement and hope to them: "Be of good cheer, rulers of nations! You can provide for your peoples today many of the goods that human life requires, namely, bread, education, order, dignity, the proper freedom and harmony of citizens, provided that you know what a man is; and this, Christian wisdom alone can fully teach you. Acting with united counsel, according to the norm of justice and love, you can give peace, the greatest good of all, which all so eagerly desire, and which the Church so diligently defends and promotes; and thus, you can create a single citizenship from every family of nations. May God be with you!" The Catholic Church also looks further, beyond the boundaries of the Christian family; for how can she limit her love to certain boundaries, when she must imitate the love of God the Father, who distributes all his goods to all, and who loved the world so much that he gave his only-begotten Son for its salvation, as it is written in John 3:16. Compare Matthew 5:45, 55. ACTA, vol. V, n. 15. — November 15, 1963.

[*Latin ed. p. 858*]

Acts of the Apostolic See - Official Commentary - 858 daret? 18 Furthermore, the Christian camp directs its gaze towards other religions, which preserve the sense and notion of God, the one, creator, provident, supreme, and transcending all things; which practice the worship of God through acts of sincere piety; and from which are derived precepts of morals and of social life. In these religions, the Catholic Church certainly perceives, and not without sorrow, deficiencies, defects, and errors; nevertheless, it cannot refrain from turning its mind towards them also, so that it may more certainly judge what is true, good, and human to be found within them; and also, so that it may urge that, in this present age, the sense of religion and the worship of God be maintained in men – which civil necessity and duty demand – standing in the forefront, as those which most effectively defend the rights of God in men. Finally, the Church looks towards those vast fields of human endeavor: where, indeed, the young ages of youth flourish, inflamed with the desire to live and excel; where newer nations claim their rights, freedom, and civil institutions; where countless people suffer from loneliness, even though they live amidst the tumult of human society, which cannot offer them a salutary word. Towards these individual and universal entities, the Church directs its voice, full of hope, and desires and offers light, truth, life, and salvation to all, because God wills that all men be saved and come to the knowledge of the truth. Venerable Brothers, the task of ministering to salvation, which has been entrusted to us, is great and weighty. In order that we may sustain it more worthily, we are now

Translated by churchlatin.ai, a product of Boyne Archives

gathered together in this solemn assembly. May the concord of our hearts, firm and fraternal, guide and strengthen us. May communion with the heavenly Church be favorable to us; may the Saints of Heaven be present, who are particularly venerated in various dioceses and in religious families; may the Angels and all the Saints be present, and especially Saints Peter and Paul, Saint John the Baptist, and, in a most special way, Saint Joseph, who has been declared the patron of this Council. May the most blessed Virgin Mary, whom we invoke with fervent prayers, be present with us, offering maternal and powerful help; Christ.

[*Latin ed. p. 859*]

The Acts of Pope Paul VI, page 859, shall preside; and let all things be done for the glory of God, for the honor of the Most Holy Trinity, whose blessing we dare to bestow upon you all, in the name of the Father, and of the Son, and of the Holy Spirit. We extend our heartfelt greetings also to the Christians of the Eastern tradition, in the Greek language, which was the language of the first ecumenical councils, of the great Fathers and Doctors of the Church: Basil the Great, Gregory of Nyssa, Gregory the Theologian, John Chrysostom, Cyril of Alexandria, John of Damascus, and so many others, who illuminated the entire world and remain the glory of Christian thought. Brothers of the holy Churches of the East, let us pray and work for the glory of God and for the expansion of His kingdom in faith and love. We also greet the Christians of the Slavic peoples and express to them our desire to pray and work for the glory of God and for the expansion of His kingdom in faith and love.

A GRATULATORY MESSAGE To His Eminence, Father Francis, Cardinal Bracci, celebrating sixty years since the beginning of his priesthood. We have learned that you are celebrating sixty years since you were raised to the rank of the sacred priesthood. We cannot allow the memory of this happy event to pass by in silence, but we wish to offer you all our greetings and good wishes. We gladly do this, so that you may receive religious joy, joined with a grateful spirit, by which, reflecting on the space of life that has passed, you may give thanks to the munificent Giver of gifts. We add to these greetings our best wishes, recalling the diligent and fruitful work that you have long performed in the Roman Curia, as Promoter of Justice and later as Auditor of the Sacred Roman Rota, and especially as Prefect of the Discipline of the Sacred Council of Sacraments. For these well-performed duties and labors, and so that your proven virtue may be rewarded, our blessed predecessor, John XXIII, honored you with the Sacred Roman Purple. We ask for heavenly help and consolations for you through prayers, so that you may be sustained by the Most High.

[*Latin ed. p. 860*]

Acts of the Apostolic See - Official Commentary 860: May you long enjoy

Translated by churchlatin.ai, a product of Boyne Archives

good health, diligent activity, and serene wisdom. "May he be mindful of all thy sacrifices: and may thy whole burntoffering be made fat." - 1. Indeed, from the depths of our heart, we impart to you, our beloved Son, and to all those present for this sacred anniversary, our Apostolic Blessing. From the Vatican, on the third day of July, in the year 1963, the first of Our Pontificate. PAULUS PP. V.

I. ADDRESSES to students of the art of medicine, who attended gatherings in Rome concerning general surgery and surgery of the heart and blood vessels.

* Gentlemen, we are very grateful to all of you for this visit; we are even somewhat flattered that such qualified individuals, such renowned scholars in the field of surgery, have come to see us and to offer us the tribute of their presence and their words. As you have just said, Professor, with words so courteous and precise, these are the participants in two highly scientific Congresses that we now have the pleasure and honor of receiving, namely the XXth International Congress of Surgery and the Congress of the Society of Cardiovascular Surgery. Although we do not have specific competence in the discipline that engages your studies, and in the art in which you are masters, we have, as everyone does, sufficient knowledge of your scientific progress and of your extraordinary skill as surgeons, to express to you all the admiration that your profession deserves, a profession so difficult, so delicate, so provident. And we make ourselves the interpreter of so many sick people, Ps. 19, 3-4.

* September 20, 1963. 1.

[*Latin ed. p. 861*]

Acta Pauli Pp. VI 861: We pray that you may be healed and that you may succeed in restoring health. You are benefactors of the human race, when the exercise of your profession is in accordance with the higher and permanent laws of morality; you deserve to be praised and thanked for so many pains alleviated, for so many diseases conquered, for so many condemned souls snatched from suffering and death. Our expression of praise and gratitude is full of sincerity and enthusiasm, Gentlemen Surgeons; be assured of this! But, if you will allow us, this is not all that we wish to say to you on this extraordinary occasion. It seems to us to be obvious: why, Gentlemen, do you come to see the Pope, who does not belong to your specialty? What has he to do with your work and with your profession? We do not wish to believe that your visit to the Vatican is motivated by a mere tourist curiosity: so much solemnity would not be necessary to satisfy it, and it would not be surrounded by signs that manifest an intention other than that which guides visitors in museums. If our spiritual discernment does not deceive us, it is a secret awareness of the superior value of your studies, and especially of your efforts against the physical evils that afflict humanity, that leads you here. There is something, of which perhaps sev-

Translated by churchlatin.ai, a product of Boyne Archives

eral of you may not be able to give an adequate definition, something in your science and in your art that deserves to be brought before Our person, because of what it represents and because of the mission it carries out. Your activity, although engaged in the well-being of the body, is worthy of being presented at the threshold of the kingdom of the spirit. Well then, let the offering be brought; it deserves to rise to the level of spiritual values; it can be transformed into a religious act. The theme is profound and touches upon the mystery. This is not the time to explore it. But let us be permitted to respond to your gesture of kindness, not only with profane words, as those we have just pronounced, but with a word that rises from the depths of our own knowledge, from our knowledge of human life taught to us by our faith, that is, by divine wisdom. And that word is this: the human body, the flesh of man, of which you explore all the physical and biological secrets, is sacred. Yes, the Divine is there.

[*Latin ed. p. 862*]

Acta Apostolicae Sedis - Commentarium Officiale 862: *Cave!* Human life is imbued with the thought of God. Man is His image. Moreover: when grace sanctifies man, his body is not merely the instrument and organ of the soul, but also the mysterious temple of the Holy Spirit. God dwells there. This means that a new conception of human flesh is opening before our eyes; a conception that does not entirely disturb the vision of physical and biological reality; on the contrary, it illuminates it. It fills it with a new attraction, an attraction that surpasses sensible and aesthetic attraction, which are nonetheless so real and so powerful, and often so harmful and fatal; an attraction – what shall we say? – mystical; a new attraction that neither pleasure nor beauty suggest, but an attraction that the love of Christ inspires, the charity of the Good Samaritan who "saw him, and had compassion on him." Would you be offended, gentlemen, if We dared to call you the Good Samaritans of the modern world? If We grant you the sentiments of the higher humanism of the Gospel? If We wish that you ennoble, even sublimate, your devotion to the poor human flesh through this religious spirituality that Christ opens to us and offers to us? And if it is this magnificent conception of your activity that inspired your coming to the humble Vicar of Christ on earth, would you not allow Him to give, with all His heart, His Apostolic Blessing to you all, to your studies, and to your profession? II. Phthisiologie, which concerned the seventeenth International Congress regarding the means of combating the scourge of phthisis. * Gentlemen, your presence fills Us with gratitude and admiration. The courtesy with which you wished, during your seventeenth International Congress on tuberculosis, to pay Us a visit, the truly impressive number of participants in the Congress, the number of countries represented, the importance of the problems addressed in your meetings, and above all, the impact that your studies and your activity have on the therapy of one of the

Translated by churchlatin.ai, a product of Boyne Archives

most widespread diseases, and therefore on society, are all reasons that make Us very sensitive to this. * Given on the 27th day of September in the year 1963.

[*Latin ed. p. 863*]

The Acts of Pope Paul VI, page 863, mention this meeting, which obliges Us to offer you the most cordial and devoted welcome. It is not within Our competence to pronounce judgment on the various themes that have captured your attention during the sessions and "symposia" of the Conference that you are holding. However, We are sufficiently informed about the magnitude and severity of the phenomenon of tuberculosis to feel authorized, indeed obligated, to offer you Our warmest congratulations. We desire that this expression of sentiment be not only the voice of Our own moved and grateful spirit, but also the interpreter of the gratitude and satisfaction of the countless sick whom you have cared for and whom you are now assisting, of their families, and of society as a whole. We know very well that this terrible disease has not been completely vanquished, and that its ravages continue to afflict a vast number of human beings. But We also know two things to which the tribute of Our congratulations is addressed, namely, firstly, that tuberculosis no longer possesses the virulence of former times; its mortality rate has been greatly reduced, and it no longer represents the fatal specter that filled all who were afflicted with it with despair. It has yielded to the multiple treatments by which you have besieged it, especially by antibiotic remedies. This is a magnificent victory! All of humanity owes you its praise and gratitude. And secondly, We know that, although tuberculosis remains one of the greatest scourges of human health, you intend to continue your admirable work, to combat it through all forms of modern hygiene, prophylaxis, therapy, and healthcare assistance. You are not weary in the relentless struggle that you have undertaken, and you are determined to exert every possible effort to restrain the devastating power of this disease, and to protect future generations and developing peoples. Great mission, great merit! Another reason for Our satisfaction, another reason that opens Our mind to the highest consideration for the courageous and benevolent army that you are! Everyone surely shares these sentiments. We would like to add a note that is special to Us. Allow Us to express it in the form of a question, which does not require a lengthy response, but which would like, discreetly, to reach the depths of your souls. The question is this: is it love that motivates you to undertake your...

[*Latin ed. p. 864*]

Acta Apostolicae Sedis - Commentarium Officiale 864: Quid est ad pugnandum contra hanc tristam morbum? Amorem, dicemus, non solum scientiae ipsius, vel professionis ad quam officium vestrum vos tenet, sed amorem etiam, et praesertim, infirmorum vestrorum, virorum

Translated by churchlatin.ai, a product of Boyne Archives

et feminarum, puerorum et iuvenum, qui sine auxilio vestro perirent; amorem, dicamus apertissime, proximi vestri. Volumus credere quod ita sit. Magnus idealismus laborem vestrum sustinet; fortasse hoc idealismus electionem specialitatis medicae vestrae inspiravit; desiderium esse utiles aliis, bonum facere miseros et eos qui patiuntur, consolatio et spes dare eis qui, sine vobis, eam non habebunt. Et igitur: scitote, Domini, quod operis fecistis quod transcendit praesentem aevum, meritum enim consecuti estis, quod in hac vita suam adeo meritorum praemium non invenit, sed in vita futura habebit, ubi Christus, Princeps humanitatis aeternae et Patiens in omnibus patientibus humanitatis temporalis, nos exspectat. Hoc est in perspectiva religiosa et supernaturali quod operis vestri magnificenti contemplamur; et audemus credere quod vosmet ipsi desideraretis a labiis nostris, a corde nostro, talem recognitionem accipere. Quod si ita est, liceat nobis operi vestro approbationem calidissimam tribuere. Hoc est opus dignum verae civilisationis. Hoc est bellum ad quod omnes se adjungere debent. Hoc est programma quod solidariam omnium ordinum et in modo concreto et generoso meretur. Ut homines vos intellegerent, et ut Deus vos protegat! Sympathiam nostram, aestimationem nostram, encouragement nostrum vobis promittuntur, et assensum optimo et devotissimo animi nostri vobis testatur per benedictionem paternanam nostram. III Diurnariis scriptoribus publice missis, ut suos civis de rebus actis in Oecumenica Synodo certiorem faciunt. * Carissimi Domini, valde gaudemus vos hoc mane videre, et valde placuit nobis vos in domo nostra accipere, postquam secunda sessio Concilii Oecumenici aperta est. Fiat ergo... * Die 1 Octobris mensis anno 1963.

[*Latin ed. p. 865*]

Acta Pauli PP. VI, 865, welcome to the Vatican, which, for many of you, – and We are pleased to note this, – is beginning to become familiar. Indeed, audiences follow one another for the Pope, but He cannot conceal the particular joy He feels in conversing for a moment with journalists and reporters from radio and television. And We are happy to have this opportunity to congratulate you on the interest you are showing in this great event of the modern world, which is the ecumenical Council, and to express Our gratitude to the directors of newspapers and radio stations who have sent so many reporters to Rome to report on these conciliar sessions, and We are pleased to recognize their professional quality and competence. We have already had the opportunity to say how highly We regard journalists, and how keenly We are aware of the very important role they play in the modern world, with that formidable power they hold over public opinion. It is a privileged position, and you know that the honor of your profession demands objectivity in your reporting and a constant concern for the truth. It is this concern that will guide you in the reports you will have to give of this new conciliar session. A difficult task, We understand well, for this im-

Translated by churchlatin.ai, a product of Boyne Archives

posing Assembly, in some respects, resembles collective human gatherings, whereas in reality it is quite different. Indeed, one may be tempted to seek out familiar "patterns" there: nationalism, tendencies, parties, and also various historical and geographical differences, such as the East and the West. If the gaze dwells on these appearances, or if it delights in emphasizing them, the reality is altered, perhaps even distorted. For the bishops are all seeking to avoid giving substance to these divisions, but rather to be guided by the objective divine truth they profess and by the fraternal charity that animates them. The discussion is certainly varied and free within the conciliar assembly, but although it is undoubtedly marked by the backgrounds of the bishops, it is not determined by closed minds and prejudices. Therefore, We are very happy that intelligent people like you have this extraordinary opportunity to observe the "phenomenon of the Church" in its human face, certainly, but also in its characteristic features, which give much to reflect upon: its unity, willed, loved, and spontaneous; its catholicity and universality, so varied and expressive, reflecting every race and every civilization; its apostolic continuity, so striking through the successive generations that connect it to the Apostles of Christ; its spirituality and its...

[*Latin ed. p. 866*]

Acta Apostolicae Sedis - Commentarium Officiale 866. The religious sanctity, distinct from all the interests that ordinarily motivate men. Yes, the Church, as it presents itself to your gaze, cannot fail to make you reflect, and – this is its apologetic strength – to lead you to Him from whom it derives its very life: Christ, the invisible Head of the Church assembled in Council. The Council is certainly an event that primarily concerns the Catholic Church. But you know, dear gentlemen, better than anyone, how much this event has resonated in the Christian world, how all believers, and all men of good will, have united in spirit and heart with this great hope, of which our unforgettable predecessor, Pope John XXIII, has left us the precious legacy. It is largely up to you to ensure that the entire world, listening and awaiting, receives the information it needs to understand the course of this great assembly. And We wish to thank you for the effort you have made and will continue to make, so that all men of good will may be touched by this message that the Council wishes to convey to them: Glory to God in the highest, and peace on earth to men of good will! We are certainly not unaware of the weighty obligations that are yours: obtaining information from reliable sources, providing faithful commentary, presenting objective information, and offering balanced reflection, often within very short timeframes and sometimes under difficult working conditions. Be assured in any case that the organization of the Council will do its best to meet your needs. And you know that you will always find the best welcome and the most complete availability at the Council's Press Secretariat, whose direction We have wished to entrust to a

Translated by churchlatin.ai, a product of Boyne Archives

bishop, Our venerable brother, Monsignor Martin O'Connor. It is and will be your honor to be and to remain faithful to the demands of your high mission, despite the difficulties. In this way, you will have truly earned the gratitude of men, and the Lord, We have no doubt, will bless you. As for His humble Vicar on earth, happy to have met you and to have been able to share with you – perhaps too briefly – these few thoughts, He wishes to assure you of His great interest in your work, of His deep esteem for your persons, and of His prayers for your intentions. Yes, dear gentlemen, may the Lord help you and bless you!

[*Latin ed. p. 867*]

Acta Pauli PP. VI, 867, IV. Delegatis e plurimis nationibus, ceterisque qui interfuerunt Conventui habito a Sodalitate v. d. "Association pour l'étude du problème mondial des Réfugiés."

"Domini, gaudeo accipere hic sodales huius associationis, quae, in loco praeclaro, laborat ad solvendum unum ex maximis problematibus humanis temporis nostri: 'Association pour l'étude du problème mondial des Réfugiés'."

"Congressus vester annuus adest fini, et volumus interpretari praesentiam vestram hic ut actum honoris erga Ecclesiam, et ut recognitionem interest activi, quem Ecclesia fert ad ea quae sunt objecta propriis vestris curis."

"Num opus est vobis dicere, quod ubi sunt homines qui patiuntur, Ecclesia vult esse praesens? Heredis praeceptorum misericordiae a divino Fundatore suo, potuitne illa manere indifferens ad spectaculum huius immensis multitudinis hominum, victimarum bellorum vel perturbationum socialium, quae ad esse privatae patriae, et saepe, praeterea, omni modo subsistendi?"

"Ecclesia ergo, cum sollicitudine matrina, inclinavit se ad dolorem problematis refugiorum. Sufficiat meminisse innumerabiles interventiones et declarationes Nostri Praedecessoris, Pii XI, durante et post secundum bellum mundanum, creationem et actionem Caritas nationalium, quae in sua sphera et sub auspiciis Caritas internationalis agunt, participationem Sanctae Sedis ad recentem Annus Mundialis Refugiorum, et praesentiam eius, ut membrum, intra Committatum exsecutivum Programmatis Commissarii Superioris Nationum Unitarum pro Refugiis."

"Sciatis ergo, Domini, quod hic invenietis corda parata ad vos accipiendum, ad opera vestra aestimanda, ad ea hortanda, et ad ea benedicenda. Nam non est nimis omnium conatus conjuncti omnium hominum bonae voluntatis ad finem adducendum hoc obsessivum et valde dolorem problematum."

"Annus transit, novae generationes succedunt, et ubique in mundo, homines et familiae continuo debent relinquere terram nativam et

Translated by churchlatin.ai, a product of Boyne Archives

traditiones saeculares."

"Die 3 Octobris mensis, anno 1963."

[*Latin ed. p. 868*]

Acta Apostolicae Sedis - Commentarium Officiale 868: N'est-ce pas là, pour les âmes bien nées, un appel permanent à s'unir dans une compétition pacifique pour aider ces nombreux réfugiés à retrouver une existence sereine et la possibilité de mener une vie d'homme et de citoyen, dans la dignité et la liberté recouvrées?

L'Église, vous le savez, Messieurs, est avec vous de tout cœur dans cette œuvre de justice et de charité, pour laquelle vous n'épargnez ni vos peines ni vos travaux. Aussi, en formant le vœu que le Seigneur vous assiste dans votre tâche immense, son humble Vicaire vous accorde-t-il bien volontiers, comme gage de Sa paternelle bienveillance pour tous les réfugiés et ceux qui s'emploient à résoudre leurs douloureux problèmes, une toute spéciale Bénédiction Apostolique.

* Aux membres de diverses nations qui ont assisté à l'assemblée à Rome concernant l'art de la médecine, v. d. « aérospatiale ».

Messieurs, Nous sommes heureux d'accueillir votre visite. Votre présence Nous témoigne des intentions — de dévotion, de gentillesse, de piété — auxquelles Nous ne pouvons pas ne pas être très sensible et dont Nous vous sommes très reconnaissants. Nous Nous sentons obligé de vous exprimer, à Notre tour, Nos sentiments les plus sincères d'estime et d'admiration, et Nos vœux les plus vifs pour l'heureuse réussite de votre Congrès.

À vrai dire, Nous ne pouvons pas vous cacher combien la considération de ce qui fait l'objet de ce Congrès Nous remplit d'émerveillement et de curiosité, en même temps qu'un certain embarras, à cause de sa spécialité, qui ne permet pas à tous ceux qui n'y sont pas initiés d'en parler convenablement. La science, à un moment donné, c'est-à-dire lorsqu'elle dépasse les frontières de l'expérience commune, devient un secret, dont le sens profond et caché n'est découvert et connu que par les savants consacrés à son exploration patiente et assidue ; les profanes, tels que Nous le sommes, restent au dehors et ne doivent pas oser souffler mot en des domaines réservés exclusivement aux compétents.

C'est pour cela que Nous serions tenté de Nous taire et que Nous préférerions vous écouter et vous entendre Nous dire quelque chose sur la médecine aéronautique qui s'est maintenant développée en médecine aérospatiale.

* Le 5 octobre, de l'année 1963.

[*Latin ed. p. 869*]

This will give you an idea of the high regard We have for your studies,

Translated by churchlatin.ai, a product of Boyne Archives

and how much We understand the value of your scientific and medical endeavors. It suffices, without presuming to delve too deeply, to observe that We, too, from Our own perspective, regard with extreme interest that which occupies your attention and your medical art: the progress of aeronautics and the bold and triumphant beginnings of space exploration. Everything that pertains to the advancement of man draws Our attention. And if progress expresses the genius of man, it finds in Us approval and favor. And if the genius of man is supported by the development of natural virtues, elevated to a high degree, and joined to a complex and communal organization, We feel obligated to render it homage and to offer it, as much as possible, Our support and Our assistance. Therefore, this is a new opportunity that you, Gentlemen, offer Us, to affirm the attitude of the Church towards the characteristic manifestations of our time, those of science and technology, those of the instruments created by the talent of modern man, instruments which mark the dominion of man over nature, over space, and over time, and which today seem to open to him the conquest of an unlimited domain, the universe. This attitude – as your presence acknowledges and Our words confirm – is one of admiration, favor, and concern. Yes, even of concern. Let this be known to you, Gentlemen, that the Church is not entirely foreign to the sphere of your activity, insofar as that activity is human, that is, insofar as it considers the life of man in its highest and most essential aspects. The Church, We mean the wisdom of which it is the guardian and mistress, can adopt the classic maxim of the ancients: *Homo sum, et nihil humani a me alienum puto*, "I am a man, and I consider nothing human to be alien to me." There is something, on which Christian wisdom has its say, in any field, if that field concerns man, his life, his soul, his destiny. In this regard, behold, the meeting, which your presence favors, is no longer purely external and occasional, but it highlights a fundamental aspect of human progress, to which We alluded earlier; an aspect that you, Gentlemen, defenders of the physical health of man, and We, guardians of his spiritual health, can all together consider and almost celebrate, even in the face of the modern dominion of aeronautics and space activity, namely, the primacy of man. One cannot ignore this.

[*Latin ed. p. 870*]

Acta Apostolicae Sedis - Official Commentary 870: Consideration of the subjective aspect of progress: Man, even in relation to his most powerful instruments, and even in comparison with the universe that opens before his view, remains in the foremost place. We recall the words of Christ: "What doth it profit a man, if he gain the whole world, and suffer loss of his own soul?" (Marcus 8:36). Man is, for Us and for you, gentlemen, in the sensible world, the supreme value. And We love to think so: just as your concern for the physical health of man – exposed to the risks and experiences of flights in the atmosphere and in space – is not considered a hindrance to his

Translated by churchlatin.ai, a product of Boyne Archives

conquering spirit, but as an aid; so too, the Church's concern for the moral and spiritual salvation of man must not be considered an obstacle, but as a protection, a guarantee, an aid for the attainment of his ultimate goals. And just as it is pleasing to Us to rejoice in your efforts to safeguard the health of man and to ensure his physical and psychological efficiency, so you will appreciate the maternal solicitude of the Church, so that the wonderful progress of which man is the author and beneficiary in this extraordinary period of his history, may not turn to his detriment, but to his true good. It is with these sentiments, gentlemen, that, thanking you for your kind visit, We invoke upon you, upon your families, and upon the happy results of your work, the abundance of divine blessings.

VI To the Most Excellent Man, Aden Ahdulla Osman, President of the Republic of Somalia.

* Signor Presidente, In offering You our respectful welcome, at this moment when You afford Us the joy of this meeting, Our thoughts and Our affection turn with particular benevolence towards the beloved population of the Republic of Somalia, of whom You represent so worthily the qualities, the ancient traditions, the high aspirations. And in welcoming You to Our presence, We have the consolation of offering a sincere and cordial greeting to You and to Your compatriots, whom We hold in Our hearts with Our particular wishes for true prosperity. (Luke 9:25). * October 7th, in the year 1963.

[*Latin ed. p. 871*]

From the Acts of Pope Paul VI, page 871, we especially offer our prayers, that the Almighty Creator and Heavenly Father may pour forth upon them the fullness of His gifts. We have not had the honor of visiting Somalia; but our recent journey through the enchanting and majestic continent of Africa was sufficient to make us acquainted with the spirit of those valiant people, to allow us to appreciate fully the sincerity of their outstanding human qualities, the admirable progress they have made in various sectors of social life, the promising fervor of their upward movement towards an increasingly just civil coexistence, in mutual respect, in freedom, and in peace. For this direct knowledge of the populations of Africa, and of their native virtues, it is dear to us to express to you, Mr. President, and to all your compatriots, the sentiments of our esteem, our approval, and our encouragement. May Somalia – which has always distinguished itself among the nations of Africa for the industriousness of its inhabitants – attain every abundance of temporal and spiritual goods. This is our most fervent wish, not separated from prayer for its flourishing, happy, and constant development, aided by heavenly blessings. And it is only natural that our affectionate greetings should also extend to, and especially to, the zealous and faithful Catholic community of Somalia, to the priests and religious who dedicate themselves there to the care of souls, to works of charity

Translated by churchlatin.ai, a product of Boyne Archives

and culture, fostered in the name of Christ and the Church. We are certain that these, our beloved children, desire to be the honor of their country. And we also sincerely hope that the activities they carry out, especially in schools, hospitals, and the numerous charitable institutions, will always be surrounded by benevolence and respect by the civil authorities. The presence of Catholics in all states should be an element of constructive collaboration and loyal obedience to the constituted authority; it should be an element that brings certain progress in order and in love. And we assure you that, just as every joyful news from our children fills us with sincere emotion, so we believe that those attentions with which they are favored by you are also shown to us. While we once again express our paternal sentiments for the constant affirmation in the world of the noble Somali nation, we are eager to wish you, Mr. President, those consolations that your heart desires, united with the warmest wishes for your highest office, that it may be accompanied by every possible success.

[*Latin ed. p. 872*]

Acts of the Apostolic See - Official Commentary 872 VII. Held in the Liberian Basilica, on the feast of the Motherhood of the Blessed Virgin Mary, in the year following the beginning of the Second Vatican Ecumenical Council. * To our venerable brothers and beloved children, we shall say only why we are gathered here today. It has been devoutly suggested to us by the venerable conciliar Fathers of Germania – and this is said to their praise and in their gratitude – that it would be a most excellent undertaking if we were to commemorate the anniversary of the opening of the Second Vatican Ecumenical Council, which, as we all remember, took place last year on this very date, under the auspices of our lamented predecessor, John XXIII, of blessed memory, and was chosen not without particular reference to the feast of the divine motherhood of the Most Holy Mary, celebrated today in the Latin Church, in memory of that Council of Ephesus, which fifteen centuries ago, and precisely in the year 431, proclaimed the personal unity of Christ, as the only-begotten Word of God made man, and consequently, the due attribution to Mary, Mother of Christ according to the human nature, of the title both of Mother of God. Therefore, it is the annual recurrence of our Council, the coincidence of its beginning with the age-old anniversary of the Council of Ephesus, which guides our steps and kindles our hearts with pious fervor. It was a Roman Pope, Sixtus III, who wished this to be celebrated here with the magnificent and still radiant and fascinating mosaic decoration of this basilica, not unjustly called the greater one; here, therefore, the special cult rendered to Mary invites us, to whom faithful Rome, and experienced in her powerful and maternal goodness, has wished to pay the grateful and glorious title of her savior: *Salus populi Romani*. And here, we ourselves wish to offer to Mary, with our humble presence, with our devout prayer, the tribute of our Council,

Translated by churchlatin.ai, a product of Boyne Archives

at the very moment when, having resumed its work in this present second session, it is about to pronounce, in the grand vision of the Church, the most sweet and most holy name of the Madonna, the Mother of Jesus Christ, and therefore Mother of God and Mother of us. We shall say nothing of her now, although this our act of profound and filial piety almost makes us feel her hidden presence, and with * On October 11th of the year 1963.

[*Latin ed. p. 873*]

The Acts of Pope Paul VI, page 873, express the desire to proclaim, in succession, arranging them like a litany, in song, and causing them to ascend like steps, His praises. May Mary read these praises in our hearts and hear them in the prayers that we have all now recited. Rather, we shall speak of ourselves, that is, of the rite that we are celebrating, and of the twofold meaning that it intends to assume: a meaning of honor and worship, a meaning of prayer and trust. And, fortunately, these two intentions are so familiar in our Catholic religious formation that we do not need to expend words to make them alive and unanimous in our hearts; a simple enunciation suffices. We intend to render honor to the Most Holy Mary. The honor that is due to her, in accordance with the excellence of her being and her mission; a singular honor, a superior honor, an honor that she feels she can never be equal to that which the Lord Himself has rendered to her, and which the divine plan, even resting upon her, deserves; an honor that she herself foretold, when she prophesied that all generations would call her blessed; an honor that does not forget her humility as a creature, as she is and proclaims herself to be, and therefore does not ignore the immeasurable abyss of divine transcendence, upon which only adoration builds a bridge, but which is enthusiastic and ecstatic in admiring how God Himself willed to cross that immeasurable abyss, to become man, and, in humanity, she alone, the elect, to overshadow with her Spirit, and to make her alone His gateway into our world and our history. We shall say with St. Ephrem, the Eastern Marian poet of the fourth century: "Blessed are you, O Mary, because the Holy Spirit dwelt in you, of whom David sang. Blessed are you, who were worthy to receive the greeting of the Father through the Archangel Gabriel. Blessed are you, who were as the vehicle (of Christ), and He sustained your knees, He bore your arms."

Then our praise becomes prayer. O Mary, see the Church, see the most responsible members of the mystical body of Christ gathered around You, to recognize You and to celebrate You as her mystical Mother. Bless, O Mary, this great assembly of the hierarchical Church, which is also a generator of Christian brothers of Christ, the firstborn of the redeemed humanity. May this Church, which is yours and hers, in defining itself, recognize You as its mother and daughter and sister, its most excellent model, its glory, its

Translated by churchlatin.ai, a product of Boyne Archives

joy, and its hope.

[*Latin ed. p. 874*]

Acts of the Apostolic See - Official Commentary 874. Now we ask you: that we may be made worthy to honor you, for who you are, and for what you do, in the marvelous and loving economy of salvation. Grant us to praise you, most holy Virgin, Mary. Look upon us, your children; look upon us, brothers and disciples and apostles and continuers of Jesus; make us aware of our vocation and our mission, make us not unworthy to assume, in our priesthood, in our words, in the offering of our lives for the faithful entrusted to us, the representation, the embodiment of Christ. You, O full of grace, make the Priesthood, which honors you, also holy and immaculate. O Mary, we pray for our Christian brothers still separated from our Catholic family. See how a glorious multitude of them faithfully and lovingly celebrate your cult; see how, in other multitudes, so determined to call themselves and to be Christians, the memory and the cult of you, O most pious one, are now dawning; call with us all these your children to the same unity under your maternal and heavenly protection. See, O Mary, the entire human race, this modern world in which the divine plan called us to live and work; it is a world that turns its back on the light of Christ; and then it fears and groans at the terrible shadows that it creates for itself by doing so. Your sweet, most human voice, O beautiful among the virgins, O most worthy among mothers, O blessed among all women, invites it to turn its gaze towards the life that is the light of men, towards you who are the lamp that bears Christ, the only and supreme light of the world; and implore for the world the true knowledge of its own existence; implore for the world the joy of living as a creation of God, and therefore the desire and the ability to converse, praying, with its Creator, in whom it reflects the mysterious and blessed image; implore for the world the ability to value everything as a gift of God, and therefore the virtue to act with kindness and to use such gifts with wisdom and with providence. Implore peace for the world. Make men brothers among themselves, who are so divided; guide us to a more ordered and harmonious society. For the suffering – and there are so many and new ones today, in these present misfortunes – obtain comfort; for the deceased, eternal rest. Show yourself to be a mother. Make us see that you are our mother. This is our prayer: O merciful one, O pious one, O sweet Virgin Mary. Amen.

[*Latin ed. p. 875*]

Acts of Pope Paul VI, 875, VIII. To the members of the Pontifical Academy of Sciences, who attended the meeting held during the week, the following question was proposed: "The role of econometric analysis in the formulation of development plans and the study of economic fluctuations." * Gentlemen, We do not intend to give you a discourse. It is not that We

Translated by churchlatin.ai, a product of Boyne Archives

would not have many things to say to you: this meeting with the Pontifical Academy of Sciences indeed awakens in Our soul all sorts of themes, questions, and sentiments, which deserve that We express them. But this is not the time. In these days, absorbed by the Council and the problems it raises, We lack time. Therefore, it will be only a brief greeting that We address to you, a greeting full of cordiality for the people whom We have the great honor of meeting, full of deference for the institution that We have the happy opportunity to receive. As you have just said, Mr. President, a long-standing esteem and a sincere friendship bind Us to your Academy. It is pleasing to Us to renew acquaintance with it today and to greet first in your person, Mr. President, the worthy successor of the lamented and unforgettable Father Gemelli. It is a joy for Us to find the Academy, in the fullness of its members, dedicated to faithfully continuing its traditional activities. And on this subject, We feel it Our duty to confirm to the former members Our devoted sentiments, and to wish a joyful welcome to those of the new members whom We have not yet had the pleasure of greeting as members of this illustrious society. We also wish to express Our gratitude to the personalities who accepted the invitation of Our Academy and came to participate in this week of studies, bringing with them the valuable contribution of their scholarly work and the pleasing affirmation of their presence. We thus confirm to those who belong to the Pontifical Academy of Sciences and to those who participate in its work or honor it with their sympathy, Our high esteem for this institution, and, consequently, the resolution that animates Us to grant it Our support. * October 13, 1963.

[*Latin ed. p. 876*]

The Acts of the Apostolic See - Official Commentary 876, and the honor, are capable of ensuring its stability and promoting its development. It is solemn, in Our eyes, the responsibility that comes to Us from the Pope, the founder of your Academy; profound is the esteem that We feel for those who are its members and promoters; acute is in Us the awareness of the importance and the needs of high scientific culture in our time; living and acting in Our soul, is the sentiment of duty, of interest, and, in a certain sense, of necessity, for the Catholic Church, to maintain the most sincere relations with the contemporary scientific world. Finally, We say that We feel stimulated by the certainty that Our religion not only does and does not oppose any real objection to the study of natural truths, but that it can, without going beyond the limits of its own sphere, nor exceeding those of the domain of science itself, help scientific research, honor its results, and favor their best use for the good of humanity. The religion that We are happy to profess is, in fact, the supreme science of life: it is therefore the highest and most beneficial teacher in all fields where life manifests itself. It may seem absent when, not only does it permit, but it commands the scholar to obey only the laws of truth; but upon closer examination, it will

Translated by churchlatin.ai, a product of Boyne Archives

still be close to him to encourage him in his difficult exploration, assuring him that truth exists, that it is intelligible, that it is magnificent, that it is divine; and to remind him, at every step, that thought is an instrument apt for the conquest of truth, and that it must be used with such respect for its own laws that one constantly feels the reference to a responsibility that engages and transcends him. This is to say to you, Gentlemen, with what seriousness and with what favor We consider this institution in which We are pleased to see a representation of the scientific world, to which We send, on this occasion, and through the authorized interpreters that you are, Our respectful greetings and Our encouragement. This greeting can be symbolized by the "Pius XI" gold medal, which We are pleased to award to Professor Aage Bohr, — son of a nation whose distinguished merits We appreciate, Denmark —, a scholar celebrated for his studies on the structure of the nucleus and on the theoretical analysis of the movements of atomic nuclei. May the awarding of this prize be a mark of admiration and encouragement, both for the worthy person of this young professor, and for the noble company.

[*Latin ed. p. 877*]

The Acts of Pope Paul VI, page 877, now represent a veritable army of scholars engaged in the modern and wondrous exploration of the physical microcosm. May this award, bestowed from our sacred hands, be a warm invitation, an evangelical call to all those in positions of responsibility: may they never allow science, or rather, its numerous practical applications – especially nuclear science and its formidable potential uses – to become a peril, a nightmare, an instrument of destruction for human life. Already, another of our wise predecessors, Pope Pius XI, as early as 1943, and again in 1948, warned, before this very Academy, against the terrible and threatening possibility that atomic energy could prove fatal to humanity. And recently, Pope John XXIII, of blessed memory, in his now-famous Encyclical *Pacem in terris*, expressed the desire for the prohibition of atomic weapons. We wish to echo their paternal cry and, with all men of good will and wisdom throughout the world, desire that such a threat to the salvation and peace of humanity be averted. Within your peaceful assembly, thanks be to God, you are far removed from such dark prospects. You speak of "the role of econometric analysis in the formulation of development plans and the study of economic fluctuations." This is the theme of your week of studies, a theme that seeks to bring together the modern results of a new branch of science, econometrics, and to present them to economic policy, in order to assist it in formulating plans for greater security and development, which can bring so much benefit and peace to the peoples. We do not wish to address this theme further, nor to add any comments to it. But we are pleased that such eminent individuals have come to present it before this Academy, and we thank them for this significant contribution they are thus

Translated by churchlatin.ai, a product of Boyne Archives

making to the progress of science and to the good reputation of this very Academy. We wish to express our congratulations to you for the choice, the manner of treatment, and the aims of a theme so rich for scientific research and so fruitful in practical applications. We are also certain that these studies in econometrics, integrated with other knowledge of human phenomena, including in the economic sphere, will truly be of great utility for the orderly progress of human civilization. And, greeting you paternally, we implore the protection of God upon you and your work, and we bestow upon you all our Apostolic Blessing.

[*Latin ed. p. 878*]

Acta Apostolicae Sedis - Commentarium Officiale 878 IX Reverendissimis Observatoribus Legatis, ad Œcumenicam Synodum missis ab Ecclesiis ab Apostolica Sede seiunctis.

* Domine, Carissimi Cardinale, Domini,

Profundissime commovemur a verbis nobilibus quae recitavimus: verbis venerabilis Cardinalis praesidis "Secretariatus pro Unitate Christianorum," qui vos nobis praesentavit; et etiam verbis dignissimi interpretes sententiarum vestrarum omnium, Domini, quae talem resonantiam in corde nostro inveniunt. Hoc colloquium hodiernum est renovatio, in atmosfera intima, illius quae nobis, diebus paenulis, offertabatur in contextu plus officiali et maiestatico Concilii. Sed, numquid realitas, magna realitas, eadem non est? Est quod vos hic estis, Domini, carissimi fratres in Jesu Christo, a nobis invitati, ad participandum in hoc evento magni momenti, quod est Concilium Œcumenicum. Approximari, convenire, salutari, cognoscere, loqui: quid simplicius, naturale, humanius? Certo. Sed hic, plus etiam est: audire alter alterum; orare pro altero; et, post tantos annos separationum, post tantas dolorosas polemicas, iterum incipere amare alter alterum: hoc est quod hoc colloquium memorabile et plenum spei facit. Dubium est quin vos hic repetere debeamus ea quae vobis in Basilica Sancti Petri dicebamus, die inaugurationis secundae sessionis Concilii; sed hic, in bibliotheca nostra, ubi privata audientia accipio, hoc faciemus modo familiari et amico. Hoc eventum valore symbolico dare possumus: hoc est, desiderium nostrum vos accipere, non solum ad limina domus nostrae, sed in intima cordis nostri. Sinceritas verborum et sententiarum nostrarum nos permitit, nos etiam obstringit, ad hanc novam apertiorem cordis nostri, in lingua simplissima, quae, melius quam solennitas Latinae, aliquid ex intima animae nostrae erga vos exprimere potest. Ergo, iterum dicimus: gratias pro accipienda invitatione nostra, gratias pro adventu vestro; gratias pro praesentia vestra in sessionibus Concilii.

* Die 17 Octobris mensis anno 1963.

[*Latin ed. p. 879*]

Acts of Pope Paul VI, 879, Council. Be assured of Our respect, Our es-

Translated by churchlatin.ai, a product of Boyne Archives

teem, and Our desire to establish with you, in Our Lord, the best possible relations. Our attitude conceals no trap, yields to no intention of concealing the difficulties of a complete and definitive agreement; it fears neither the delicacy of the discussion, nor the suffering of waiting. Good faith and charity are the foundations that We offer to your presence here; the esteem that We have for your persons, and for the Christian institutions and values that you represent, makes it easy for Us to engage in a great dialogue with you, the duration of which no one can determine today, given the doctrinal divergences that have not yet been resolved; and the trust in Our Lord Jesus Christ, to whom we are all bound by faith and baptism, fills our hearts with a sweet and powerful hope. This is not all. Perhaps it is necessary to add another observation, which may further illuminate our state of mind before the joy that Your amiable visit brings Us, filled as it is with the memory that you have just evoked: that of Our lamented and venerated Predecessor, Pope John XXIII. This observation is as follows: to what side does our thought instinctively turn, when it comes to giving an accurate meaning to the meeting – at the highest level and with the greatest responsibility, as you see – between the Catholic Church and the other Christian confessions? The thought would be tempted to turn to the past. It would be to become entangled in the labyrinths of history and, undoubtedly, to reopen wounds that are not yet completely healed. We dared, in Our discourse of September 29th, to appeal above all to Christian forgiveness; reciprocal, if possible. *Veniam damus, petimus vicissim.* Our minds need this tranquility if they are to begin friendly relations, serene conversations. First, because it is Christian: "When therefore you offer your gift at the altar, if you remember that your brother has something against you, leave your gift there before the altar, and go and be reconciled with your brother; then come and offer your gift." Secondly, it is the best method for us: to look not to the past, but to the present, and above all to the future. Others may and must pursue studies of the history of the past; We prefer now to fix our attention, not on what has been, but on what...

[*Latin ed. p. 880*]

Acta Apostolicae Sedis - Commentarium Officiale 880, quod fieri debet. Ad novitatem tendimus, quae gignenda est, ad somnium, quod adimplendum est. Permittatur nobis ut locutiones Sancti Pauli adhibeamus: "Oblitum praeteriti, curro ad finem, omni virtute intentus, ad praemium quod Deus nobis 3 vocat accipiendum in Christo Iesu." Spes est dux noster, oratio fortitudo nostra, caritas methodus nostra, ad servitium veritatis divinae, quae est fides et salutatio nostra. Veritatem divinam, quam semper conamini approfondire, ut melius eam possideatis et in ea plene vivatis. "Quaerere ut inveniatur, et invenire ut iterum quaeratur": haec sententia S. Augustini, quam, Domine Professor, placuit vobis citare, omnes nos tangit: verus Christianus immobilitatem non cognoscit. Et de hoc, aperuistis no-

Translated by churchlatin.ai, a product of Boyne Archives

bis perspectives, quas non negligemus. Haec argumenta, quae vocatis ex desiderio, theologiae "concreta et historica", "centrata in historia salutis", libenter adscribimus et suggestio vobis videtur omnino digna investigationis et approfondimenti. Ecclesia Catholica institutiones habet, quae nihil impediretur ad specializandum pluries in hoc genere investigationum, etiamsi novam institutionem crearet ad hunc finem, si circumstantiae id suggerissent. Permittite nobis, carissimi, antequam vos relinquamus, ut animadverteremus verba interpretis vestri: "Simul sumus in via." Hoc est dicere: non advenimus. Sicut vos, carissimi, dixi, nos non exspectamus solutiones miraculosae et immediate. Fructus quos exspectamus longissime maturare debent, per studium et orationem; et reconciliationes apparentes vel improvisatae, quae difficultates celarent potius quam solverent, progressum nostrum retardarent, longe ab adiuvando. Pro nobis, sicut vigilans de quo Isaias locutus est: — "Quid de nocte?" "Quid de nocte?" 4 — vigilamus, quaerentes discernere, et gaudemus, cum signa praecepta lucis aurorae, quae in corde noctis apparent, notare: dicimus, indicia progressus veri in dialogo, passus in prope adiuventem eos qui eodem 3 PMI vescuntur. 3, 13-14. 4 Is. 21, 11.

[*Latin ed. p. 881*]

Acta Pauli Pp. VI 881: The Gospel and those present hear resonating deep within their souls the same joyful call of Saint Paul to the Ephesians: "One Lord, one faith, one baptism, one God and Father of all, who is above all, through all, and in all." 5 It is this God of mercy, the Father of Our Lord Jesus Christ in whom we believe, that We wish to invoke, gentlemen, as We take our leave of you. To Him we entrust our desires, our expectations, our hopes; of Him We implore for you all peace and joy, graces and blessings. And you will allow Us to greet you with the very words of the great Apostle from whom We have wished to take the name: "The grace of our Lord Jesus Christ be with you! I love you all in Christ Jesus. Amen." 6

MESSAGE BROADCAST BY THE SUPREME PONTIFF, given on the one hundred and seventy-fifth anniversary of the founding of the Catholic Athenaeum, known as "Georgetown University," in the United States of America.

* To the Reverend and esteemed Alumni, Fathers, Students, Beloved Members of the Faculty, and University of Georgetown. Each year, the feast of the North American Martyrs provides reason for profound spiritual joy. The lives of those Holy Jesuits, offered to God and crowned with martyrdom, were not spent in vain. For, wherever in your great continent they planted the infant Church, there is today, for all to see, the resulting golden harvest; and We thank God for it. This year, beloved Sons, this feast brings another cause for joy, since it marks the beginning of the celebrations to commemorate the one hundred and seventy-fifth Anniversary of the Founding of Georgetown University in Washington, D.C. We felicitate you

Translated by churchlatin.ai, a product of Boyne Archives

on this memorable occasion. 5 c The history of your Eph. 4, 4-6. 1 Cor. 16, 23-24. * On September 26th of the year 1963, using the newly invented television device, known as ”Telstar.”

[*Latin ed. p. 883*]

Acta Pauli PP. VI, 883, NUNTII RADIOPHONICI I, ad Civites Canadienses Nationis, ob celebratos dies de technica ratione ad vocem imaginesque per eléctricas undas diffundendas.

”Filii Canadae, volumus libenter occasionem quae nobis tam amice offertur ut, per radios, omnes filios magnae nationis canadensis salutemus. Desiderium nostrum hoc est: ut omnes civites Canadae qui vocem nostram audiunt, perpendant sympathiam et estimam quam pro terra vestra immensa et magnifica, et pro omnibus qui felicitatem in ea habitant, habemus. Iam olim gaudemus visitare Canadam: numquam obliviscemur impressionem quam haec pulchra terra, tam dives et grandis, in animam nostram reliquit; numquam obliviscemur emotionem quae in corde nostro suscitata est a benignitate civium vestrorum. Visitavimus aliquas ex urbibus vestris, quae valde modernae sunt, et admiravimus prosperitatem, ordinem et industriam populi vestri; etiam in agris vestris moram fecimus, gaudendo quod potuimus cognoscere propius certos aspectus vitae rusticae, et praesertim vitam familialem vestram, quae tam plena est traditionibus. Ut Deus protegat hoc patrimonium sacrum sententiarum sanarum et morum dignorum! Ceterum, quod nobis maxime ad cor est, est status vitae religiosae vestrae, in qua thesauros fidei, pietatis et honestitatis invenimus, quae hodie magnificent conservantur et evolvuntur in formis novis et modernis, in dominiis spiritualitatis, culturae, artium et vitae socialis. De hoc, non possumus tacere satisfactionem nostram et encouragement. Et etiam spem nostram: Christianismus Canadiensis videtur nobis ornatus magna vocatione: vocatione expansionis novae et magnificae. Haec est vocatio quae radicatur in traditionibus mirabilibus: cogitemus, exempli gratia, martyres Canadienses; cogitemus venerabilem...”

Die 22 Septembris mensis, anno Domini 1963.

[*Latin ed. p. 884*]

Acta Apostolicae Sedis - Commentarium Officiale 884 François de Montmorency-Laval. Hoc est vocatio quae se manifestat tam in scholis popularibus quam in magnis Universitatibus et Institutis culturae, quibus Canada tam ricca est; vocatio quae floreat in admirabilibus sanctuariis quae dignae sunt ut celebres sint in toto orbe terrarum. Hoc est vocatio quae se ostendit in splendore missionario qui longe ferat nomen Canadae, ut synonymum fidei et civilisationis. Hoc est vocatio quae inspiratur et dirigitur a magistris summae virtutis et magnae fervoris, quos veneramur et qui nobis valde cari sunt. Patria magna, patria iuvenis, patria Christiana: talis es, Canada. Te admiramus, te salutamus, te hortamur ut in Evangelio

Translated by churchlatin.ai, a product of Boyne Archives

Christi lucem et vim invenias necessarias ad sequendum vocationem tuam humanam, et ad expendendam missionem tuam spiritualem, in praesenti sicut in futuro. Scito quod ab Roma te observat, te alloquitur, te hortatur, te amat et te benedicit successor Sancti Petri: humilissimus successor qui hodie Paulus VI appellatur. In occasione huius diei, dedicata modernis instrumentis communicationis, quae ut instrumentum praetiosissimum ad propagandum Regnum Dei, et ad auctam intellectum et caritatem inter populos servire possunt, hoc cordiale salutem paternale ad carissimos filios et filias nostros lingua Anglica loquentes in Canada mittimus. Omnibus filiis nostris Canadis qui vocem nostram audiunt, promittimus curam nostram, affectum nostrum et amorem nostrum; et, in signum copiosarum gratiae caelestium, libenter Benedictionem Apostolicam nostram conferimus. II Datum a Beatissimo Patre, a moderatoribus Stationis Radiophonicae Lausannensis rogato, ob initium v. d. « La semaine mondiale de la radio ». * Fili carissimi. Gaudeo quod ad amabilem invitationem RadioLausanne respondere possum, et ad vos alloqui in occasione « hebdomadis mundi radio ». * Die 8 Octobris mensis anno 1963.

[*Latin ed. p. 885*]

Our thoughts first turn to the sons of the noble Swiss people, whose virtues of hospitality and welcome We have appreciated for so many years, and We love to recall so many pleasant memories and friendly faces of this nation, whose vocation is to be at the heart of Europe, as a bond among peoples. The harmony of the landscapes, the civility of the inhabitants, and their zeal for work, which has known how to utilize the resources given by nature to make this beautiful country a truly welcoming and restful home: We retain a faithful and always grateful memory of this. And how can We not emphasize, dear sons, the noble example that you give through your peaceful coexistence between communities of different expression, certainly, but united by a common love of freedom and the same democratic ideal: respect for your traditions and your free institutions, orderly progress in satisfying the just demands of citizens, a sense of fraternity towards other peoples, and aid given to those who are on the path of development. It is very pleasing to Us to emphasize this through Radio Lausanne, within the framework of World Radio Week. For audio-visual techniques can do so much to bring all men of good will closer together, by allowing them to know and appreciate each other better. This is Our wish: that modern means of communication may help this true progress of better fraternity among men, of which the Encyclical *Pacem in terris* of Our unforgettable predecessor outlined the inspiring program. Let each of you strive to make your environment of life ever more perfect and more Christian. In this way, you will contribute, in truth, justice, charity, and freedom, to building a peaceful world. It is with this intention that We invoke the help of the Almighty, and that We give, first to you, dear sons

Translated by churchlatin.ai, a product of Boyne Archives

of Switzerland, and then also to all those in the world who are listening to Our words, a large Apostolic Blessing.

[*Latin ed. p. 886*]

Acta Apostolicae Sedis - Commentarium Officiale 886 III Christifidelibus Foederatarum Mexici Civitatum, antequam Summus Pontifex exstruendi in Urbe Collegii Mexicani auspicalem lapidem fausta precatione lustraret. * Venerabiles Fratres et amantissimi omnes Mexicani: Hodie primam lapidem Collegii Mexicani in Roma ponimus et benedicta est. Nos circumdari videmus corona Episcoporum – pene totam Nationem – qui venerunt ad suam lucem et responsabilitatem ad munera Concilii Œcumenici adhibere; In his momentis, gratia prodigii technologiae, inter caros filios nostros Mexici nos sentimus: in talibus circumstantiis, quomodo non anima nostra gaudio vibrabit? Dies huius, duodecimum Octobris, qui memorabilem momentum in historia Continenti Americano evocat et lucem radiantem eius Catholiciismi indicat, nobis occasionem praebet ut hunc salutem nostram, simul cum Mexicorum, ad alias nationes Americae extendamus, ut affectum nostrum singularum testemur, ut honorem et admirationem tribuamus quae nos merentur, ut spem dicamus quam Ecclesia in illis sperat. Per annos nostri ministerii in hac sede Apostolica, et iam in primis mensibus ministerii pontificalis, quam facile nobis fuit cognoscere magnum amorem, vivum, vehementem aliquando, sed semper effusivum et sincerum, populi Mexicani erga Vicarium Christi! Scito ergo quod vox vestra semper in corde nostro gratiam vivam invenit. Illa sculptura Virginis de Guadalupe, cum Indio Ioanne Diego et Episcopo Zumárraga, quae thronum suum in summo hortorum Vaticani stat, videtur nobis visionem constantem vestri nuntii adhesionis offerre, et videtur nobis antenna potens esse ad ferre ex labiis nostris ad Reginam Mexicorum et Imperatricem Americarum orationem affectuam et assiduum pro omnibus vobis. Nunc, gloriam patriomonio vestro spirituali, et firmitati fidei vestrae et fidei vestrae ad Christum et ad eius * Die 12 Octobris mensis anno 1968.

[*Latin ed. p. 887*]

Acts of Pope Paul VI, 6th of July, 1887, Rome: We desire to proclaim the edifying nature of your Marian devotion, so intensely lived and so enthusiastically expressed. And we shall do so; yes, we desire to do so, assuring you how much your Christian testimony consoles Us, and encouraging you to persevere in it and to invigorate it with renewed energies. What a promise of evangelical workers it holds, this College, ready to harvest the ripe crop! The undertaking is arduous; We wholeheartedly bless it, for the memory of the personal intervention that Providence granted Us, as Archbishop of Milan, is still vivid and fresh. Its realization will require new efforts from the Mexican dioceses, to which it offers encouragement, and from which it deserves the generous and fraternal aid of Catholics

Translated by churchlatin.ai, a product of Boyne Archives

from other countries. For Our part, We take this opportunity to express the sincere recognition with which this Apostolic See has seen and sees the selfless cooperation with which, in particular, the Episcopates of Spain, the United States, and Germany, along with their respective peoples, have favored the work of the Mexican Seminaries. As We bless the cornerstone of this center for priestly formation, let Our thoughts already turn to the preachers of the word of God who, coming from this cenacle, will bring the Gospel to men hungry for truth; to the spiritual guides who will know how to give strength, vigor, and relevance to the religious practice inherited from their elders; to the defenders and friends of the poor; to all the holy and wise priests who, tempered here near the tomb of Peter, will contribute with their fervor to multiplying ecclesiastical and religious vocations in your country, and who will know how to raise up the legions of souls consecrated that thirsty fields await with impatience and demand urgently. We allow Ourselves to say to you also a word of exhortation, which We also make the constant object of Our prayer: persevere in the sincere and open confession of the Catholic faith; preserve, despite any difficulty, the integrity of marriage and the Christian family; always inspire your actions with feelings of justice and charity, aware that with the application of the evangelical message, you also render a high service to the national community. A very cordial greeting to you, dear Son and Venerable Brothers, to your clergy, to the religious and laity, to the beloved people of Mexico, and to all, Our most affectionate Apostolic Blessing.

[*Latin ed. p. 888*]

888 Acta Apostolicae Sedis - Official Commentary. TELEGRAPHIC MESSAGE To His Most Excellent Lordship, Joachim Muccin, Bishop of Feltre and Belluno, concerning certain towns in that region afflicted and overwhelmed by an immense flood.

"Deeply saddened by the news of the immense devastation that has struck your diocese due to a sudden landslide in the Va basin, which has caused the loss of countless human lives in Longarone and neighboring towns, Our soul gathers in heartfelt prayer, invoking eternal peace for the deceased, comfort and relief for the wounded and survivors so severely afflicted in their affections and in their most cherished possessions. As a pledge of Our paternal affection, which desires to share the sorrows and anxieties of Our beloved children, We send a special Apostolic Blessing. We also add Our personal offering to help meet the urgent needs of the families most affected."

PAULUS PP.

Translated by churchlatin.ai, a product of Boyne Archives

* October 10th, in the year 1963. VI.

[*Latin ed. p. 889*]

Sacred Congregational Acts 889. SACRED CONGREGATION CONSISTORY. PROVISIONS REGARDING CHURCHES. The Supreme Pontiff, John PP. XXIII, having received the decrees of the Sacred Congregation Consistory, has provided for the following Churches with new pastors, namely: on May 10, 1963. — He appointed the Most Reverend Father Gaston Mojaisky-Perrelli as the Prefect of the Cathedral Church of Nusca, formerly the titular Archbishop of Amidenum, retaining for him the archiepiscopal title in person. On May 30. — He appointed the Reverend Father Hamlet De Angelis, of the Congregation of Missionaries of the Most Sacred Heart of Jesus, as the Prefect of the newly established Cathedral Church of Viana. His Holiness Our Lord Paul, by Divine Providence PP. VI, by successive decrees of the Sacred Congregation Consistory, has provided for the following Churches with new pastors, namely: on June 25, 1963. — He appointed the Most Reverend Father Franciscus Fasola as the Prefect of the Metropolitan Church of Messina and the Archimandrite of the Most Holy Savior, formerly the Bishop of Calatayeronense. On June 30. — He appointed the Most Reverend Father Renatus Luisi as the Prefect of the Cathedral Church of Lamezia Terme, formerly the Bishop of Bovino. On July 2. — He appointed the Reverend Father Thomas Vaquero as the Prefect of the Cathedral Church of St. John in Brazil, formerly a parish priest of the city commonly called "Mogi Mirim," in the archdiocese of Campinas. On July 30. — He appointed the Most Reverend Father Carmelus Canzonieri as the Prefect of the Cathedral Church of Caltagirone, formerly the titular Bishop of Caesarea in Mauritania. On August 20. — He appointed the Most Reverend Father Aloysius Carvajal, titular Bishop of Coptitanum, as Coadjutor with right of succession to the Most Reverend Father Nicanor Caroli Gavilanes Chamorro, Bishop of Porto Velho. On September 10. — He appointed the Reverend Father Joseph Stimpfle as the Prefect of the Cathedral Church of Augsburg in Vindelicia, formerly the pro-rector of the Major Seminary of that diocese. 57 - ACTA, vol. V, n. 15. — 15-11-1963.

[*Latin ed. p. 890*]

Acts of the Apostolic See – Official Commentary, September 17th. – To the Cathedral Church of Fossano, the Most Reverend Father John Dadone, formerly Archbishop of Santa Severina, to whom the archiepiscopal title is retained in person. September 25th. – To the Cathedral Church of Bergamo, the Most Reverend Father Clement Gaddì, formerly titular Archbishop of Darnitano, to whom the archiepiscopal title is retained in person. October 1st. – To the titular episcopal Church of Lisiadense, the Reverend Father Frederick Sargolini, Apostolic Protonotary "ad instar," General Vicar of the archdiocese of Camerinensis, whom he appointed as Auxiliary to the

Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Father Joseph D'Avack, Archbishop of the same archdiocese. October k. – To the titular archiepiscopal Church of Neptense, the Reverend Father Hyginus Cardinal, Archbishop of Urban, from the offices of the Secretariat of State. October 10th. – To the titular episcopal Church of Briana, the Reverend Father John James Ward, from the archdiocese of Angelorum in California, whom he appointed as Auxiliary to the Eminent Father James Francis, Cardinal of the Holy Roman Church, Archbishop of Angelorum in California. October lk. – To the Cathedral Church of Agrigento, the Reverend Father Joseph Petralia, Archbishop of Urban and Canon of the metropolitan Chapter of Panormitano.

SACRED CONGREGATION FOR RITES, TURIN.

Concerning the beatification and canonization of the Venerable Servant of God, Leonard Murialdo, priest and founder of the Pious Society of Saint Joseph.

ON THE MATTER OF WHETHER AND ABOUT WHICH MIRACLES THERE EXIST, IN THE CASE AND TO THE EXTENT OF WHAT IS IN QUESTION, TO PROVE THE VIRTUES OF THE VENERABLE SERVANT OF GOD, LEONARD MURIALDO, PRIEST AND FOUNDER OF THE PIOUS SOCIETY OF SAINT JOSEPH, BOTH THEOLOGICAL, namely faith, hope, and charity, AS WELL AS CARDINAL, namely prudence,

[*Latin ed. p. 891*]

The Sacred Congregation of Rites, with prudence, justice, fortitude, and temperance, and with the virtues appropriate to the heroic degree, solemnly decreed on April 26, 1961, by the Supreme Pontiff, Pope John XXIII, of blessed memory. Since the sacred canons also require miracles in order to grant the honors of the altar to the Servants of God, the diligent promoters of the cause selected two healings for this purpose, which, through the intercession of the Venerable Leonardo Murialdo, were said to have been obtained from God, and presented them to this sacred tribunal for examination. The first of these is as follows: Lady Chlothildis Fiamma, married to Anzovino, a woman devoted to her home in the city of Naples, had not complained of any ailment until the forty-fourth year of her age; at that time, in the month of November of the year 1928, she began to suffer from pains and ailments, which were followed by bloody vomiting, extreme weakness, and nausea from food. This afflicted woman, resembling a corpse, was lying in bed. The doctor, Accitus, discovered a very serious internal hemorrhage, caused by a rupture of the pregnant uterus, and made a fatal prognosis. She had already been administered the last sacraments of the Church and seemed to be about to die, when the image of the Venerable Leonardo was placed near the sick woman, and fervent prayers were offered to God, imploring the intercession of the

Translated by churchlatin.ai, a product of Boyne Archives

Venerable. The sick woman, having fallen into a peaceful sleep, opened her eyes and, a few hours later, was completely healed, and in the following days she resumed her usual activities; and there were no further traces of the disease. It is remarkable that this healing occurred contrary to the forces and laws of nature, and this was confirmed by the attending physician, by experts by profession, and by witnesses. The second of these miracles is the healing of Sister Maria Iulia Caminada, who was forty-nine years old, and who began to experience violent and constant pains in her right leg and foot in the month of March of the year 1923; a tumor then appeared in the following month. Phlebitis, as the doctor had determined, progressed daily, and was accompanied by a severe fever. Meanwhile, the sick woman began to offer novena prayers to obtain the patronage of the Venerable Leonardo. And behold, on June 30 of the same year, which was the last day of the novena, the sick woman fell into a very peaceful sleep, from which she awoke the following morning, and, for some unknown reason, she tried to get out of bed. Her attempt was successful! for she immediately regained her strength, and was able to walk quickly. This healing, as well as its persistence, occurred contrary to the order of nature, and this was affirmed by the attending physician, by experts by inspection, and by profession. Regarding the first healing in Naples, in the year 1932, and the second in Tauri-

[*Latin ed. p. 892*]

The Acts of the Apostolic See – Official Commentary, number 892, concerning matters treated by the Curia during the years 1923-1936, were endowed with apostolic authority, and their legal force is recognized by this Holy Congregation. Regarding two healings, after a favorable judgment from the Medical Consultation, a discussion took place, first in the preparatory Congregation held on April 23, 1963, in the buildings of Vatican, and subsequently, on September 24 of this year, in the general Congregation before His Most Holy Father Paul V, in which the Reverend Cardinal Clemens Micara, Bishop of Velletri, and Promoter of this Cause, proposed the following question for discussion: Whether and concerning which miracles it can be affirmed, in this case, that they occurred and to the effect of which they pertain. All those present, both the Reverend Cardinals, those entrusted with safeguarding the sacred rites, and the Official Prelates and Consultor Fathers, individually gave their affirmative vote. The Most Blessed Father, however, refrained from expressing his judgment in the usual manner, intending instead to offer humble prayers to God, so that in this matter of such importance, the light of heavenly wisdom might be obtained. Today, after the Holy Sacrifice of the Eucharist was religiously celebrated, He ordered the Reverend Cardinals Arcadius M. Larraona, Prefect of the Congregation for Divine Worship, and Clemens Micara, Promoter of this Cause, as well as the Reverend Father Ferdinand Antonelli, O.F.M., General

Translated by churchlatin.ai, a product of Boyne Archives

Promoter of the Faith, and myself, from the secretariat, to be summoned, and in their presence, He solemnly declared: That it is established that two miracles occurred, through the intercession of the Venerable Leonardo Murialdo, brought about by God, namely: the first, the instantaneous and perfect healing of a certain Lady Clothilde Fiamma from a pregnancy with a fractured tube, and with peritonitis, commonly called "shock," and of the sisters Mary and Julia; the second, the instantaneous and perfect healing of Caminada from a severe thrombophlebitis of the right leg. This Decree was ordered to be made public and recorded in the acts of the Congregation for Divine Worship. Given in Rome, on October 5, in the year of Our Lord 1963. ARCADIUS M. Cardinal LARRAONA, Prefect. L. © S. t. Henricus Dante, Archbishop of Carpasia, from the secretariat.

[*Latin ed. p. 893*]

The Sacred Congregation of Rites, 893 II, in ROMA, or VESTMONASTERIUM. Concerning the beatification and canonization of the Venerable Servant of God, Dominic of the Mother of God, a priest of the Congregation of Clerics Regular of the Most Holy Cross and Passion of Our Lord Jesus Christ. ON THE MATTER OF WHETHER AND ABOUT WHICH MIRACLES it is established that the Venerable Servant of God, Dominic of the Mother of God, a priest of the Congregation of the Passion of Our Lord Jesus Christ, exercised heroic virtues and other virtues, and that his companions and associates, Pope Pius XI, on the sixteenth day of May in the year 1937, solemnly decreed. Therefore, the way was prepared for the examination of miracles, which, with the Venerable Servant of God pleading, were reported to have been divinely wrought. Two marvelous healings were presented to this Sacred Forum by those promoting the cause, which, as true miracles, are legally recognized and, through the promulgation of this decree, are approved by the authority of the Supreme Pontiff. Here is a summary of them:

I. Damasus, formerly Nicholas Trani, a member of the Congregation of the Passion, a young man from Tarentum, seventeen years of age, afflicted with a uremic condition, on the eleventh of November in the year 1889, suffered from excruciating pain and a tumor in his right knee. Shortly thereafter, after receiving medical treatment, he appeared to be healed. However, he was struck again by the same illness, from which, according to the doctor, he could not be cured. The illness recurred almost constantly, until, on the tenth of February of the following year, he became extremely ill, and any movement was forbidden to him, so that the doctors made a reserved prognosis. Finally, on the morning of the eighth of March of the same year, while the tumor in his knee was at its worst and excruciating pains raged, the sick man, full of confidence, turned to the help of the Venerable Dominic, approaching the image of the Venerable one. Immediately, Damasus, after so many terrible and sleepless days and nights, was embraced

Translated by churchlatin.ai, a product of Boyne Archives

by a peaceful sleep; and, having awakened before noon, he felt himself healed, rose from his bed, without any support, and immediately was able to walk comfortably. In the evening of the same day, the doctor confirmed the complete healing, and proclaimed that a miracle had occurred, which was confirmed by other doctors and witnesses.

II. Hector Chianura, also from Tarentum, a family man and craftsman,

[*Latin ed. p. 894*]

Acta Apostolicae Sedis - Official Commentary, in its eightieth year, having passed thirty years, on December 14, 1954, while engaged in his daily work, he was suddenly seized by chest pain and constriction. Having been taken home by car, he assured his family that the doctor believed his condition was serious. After examinations using radiography, it was confirmed to be a spontaneous tubercular pneumothorax of originis. Hence, the doctors ordered the patient to be admitted to the hospital. However, if he was to die, he said with a serene spirit that he preferred to die at home, and he remained at home. The illness progressed daily, so that on December 24th, the patient was brought to the brink of death, with no hope of recovery. He had already turned to the intercession of the Venerable Dominic, and invoked him through novena prayers. And not in vain, for the Venerable favored him from Heaven: on the 26th of the same month, Hector reported that he had been healed and rose from his bed, and a few days later, at the beginning of the year 1955, he took up his duties as apparitor in Lyciam. This healing occurred contrary to the laws of nature, as attested by the attending physicians, experts, and sworn witnesses. Already, together with other legal investigations, the validity of the process concerning the first healing was approved on March 2, 1932, and then, on January 27, 1961, the validity of the apostolic process concerning the second healing was approved. Then, after the necessary preliminary steps had been taken, and after obtaining a dispensation from the preliminary examination, a preparatory meeting was held in the Vatican buildings, after a favorable opinion from the Medical Consultation of this Sacred Congregation, and the preparatory Congregation, with a happy outcome, on December 18, 1962, concerning both miracles. Finally, on September 24th, a general Congregation was held before the Supreme Pontiff Paul VI, in which the Reverend Cardinal Clemens Micara, Bishop of Veliternus and Promoter of the Cause, raised the question to be discussed: Concerning which miracles, and in what respects, does the case consist, and to what effect? And the Reverend Fathers Cardinals, who were present, the Official Prelates, and the Consultor Fathers, expressed their opinions. The Most Blessed Father postponed the publication of his decree, as is customary, urging repeated prayers to God, so that greater light might be given to him. Today, October 5, 1963, he summoned the Reverend Cardinals Clemens Micara, the Promoter of the Cause, and Arcadius M. Larraona, Prefect of the Congregation

Translated by churchlatin.ai, a product of Boyne Archives

of Sacred Rites, as well as the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, and myself, from the Secretariat. Then, with the most pious celebration of the Holy Mass...

[*Latin ed. p. 895*]

The Sacred Congregation of Rites, in session 895, with those present, solemnly declared: That there are two miracles, namely, through the intercession of the Venerable Dominic, by the Mother of God, firstly: the instantaneous healing of a relapse of acute bursitis in the left shoulder of a subject with dysmetabolism; and secondly: the complete healing of a tuberculous lesion of the apex of the right lung, caused by a fracture of the right humerus, accompanied by instantaneous pneumothorax of the right lung, in a confrater. This Decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 5th of October, in the year of Our Lord 1963. ARCADIUS M. Card. LARRAONA, Prefect. L. © S. f. Henry Dante, Archbishop of Carpasia, from the Secretariate III of Naples, for the Beatification and Canonization of the Venerable Servant of God, Vincent Romano, a secular priest, then pastor of Herculaneum, now of Torre Octavae, v. "Torre del Greco." CONCERNING THE QUESTION: As to whether and concerning which miracles it is established, in the case and for the purpose in question, that the footsteps of the Divine Pastor are present, many priests, in the nineteenth century, sought the glory of God and the salvation of souls. Among these, the Venerable Servant of God, Vincent Romano, is rightly numbered, who, as a zealous soldier of Christ, sought to lead the sheep entrusted to him to the most wholesome pastures. For almost forty years, he was the pastor of Torre Octavae, v. Torre del Greco, and proved to be a remarkable example of a secular cleric in the sacred and courageous care of souls. This fruitful method of acting brought him fame for holiness, both in life and after death, which God deigned to confirm with miracles. Among these, the most discerning have selected two healings which, being true miracles, are...

[*Latin ed. p. 896*]

Acts of the Apostolic See - Official Commentary, 896, containing notes which seem to converge towards the path of solemn beatification. The history of these events is briefly recounted here.

I. Maria, a Carmelite of Restucei, from the city of Turris Octavae, namely Torre del Greco, aged sixty years, who at that time enjoyed good health, in the month of December of the year 1891, noticed a swelling in her left breast, accompanied by pain, which soon became severe. Gradually, the swelling became enlarged, hard, and extended to the lower part of the armpit, where some inflammation and two ulcerated lesions were found. She consulted several doctors, all of whom diagnosed a malignant tumor. The eminent Doctor Di Salvi advised that a surgical operation be

Translated by churchlatin.ai, a product of Boyne Archives

performed in the Neapolitan hospital of Jesus and Mary; but there was no room for her in that hospital. Upon returning home, she invoked the patronage of the Venerable Servant of God Vincent of Rome, and, shortly after falling asleep one night, she found herself completely healed. The doctor, Doctor Joseph Dolce, called to examine her, confirmed the perfect healing.

II. Maria, a Carmelite of the Institute of the Most Sorrowful Mary, also from the city of Turris Octavae, namely Torre del Greco, who had enjoyed good health for over sixty years; on the 10th day of the month of July of the year 1940, she was afflicted with a serious illness in her throat, which worsened day by day, to the point that it was very difficult for her to swallow saliva or breathe. Doctor Franciscus Brancaccio, of the community, was called, and diagnosed an incurable carcinoma, prescribing no medication. Later, the expert Doctor Menniti was also consulted, who fully confirmed the diagnosis. Hence, the patronage of the Venerable Servant of God Vincent of Rome was implored, and novenas of prayers were begun. On Saturday, October 26th, Doctor John Spinetti, an expert from the Neapolitan hospital of Jesus and Mary, declared that Sister Maria Carmelite was in agony and near death due to the extreme severity of the illness. On the days of the 27th and 28th, her condition remained very serious; but on the morning of the 28th, she appeared completely healed, and this was confirmed by two expert doctors upon examination.

Regarding these two asserted miraculous healings, an apostolic process was initiated in the archiepiscopal Curia of Naples, in the years 1894-95 for Maria Carmelite of Restucei, and in the years 1941-42 for Sister Maria Carmelite of the Institute of the Most Sorrowful Mary, concerning whose validity action was taken on the respective days of March 28, 1898, and February 24, 1961. After a diligent examination, the medical sessions of the Congregation of Sacred Rites, having subjected these cases to their judgment on April 18, 1962, unanimously attributed both healings to supernatural causes.

[*Latin ed. p. 897*]

Having observed all that is required by law, and at the urgent request of the Reverend Father Salvatore Garofalo, the Urban Bishop, the legitimate promoter of the cause, a preparatory meeting of the Sacred Congregation for Rites was held on April 28th of this year, in the Apostolic Palace at the Vatican. Finally, on September 24th of this month, in a general meeting before His Holiness Pope Paul VI, the Reverend Paul Cardinal Giòbbe, the promoter of the cause, proposed the following question for discussion: Concerning which miracles does the evidence consist, and to what effect does it pertain in this case? All the Reverend Cardinals present, as well as the official prelates and theological consultants, pronounced a favorable opinion. The Most Blessed Father hesitated to express his own opinion,

Translated by churchlatin.ai, a product of Boyne Archives

and implored those present to pray to the Giver of Light in the meantime. On this day, having celebrated the Holy Mass, and accompanied by the Reverend Cardinals Arcadio Maria Larraona, Prefect of the Congregation for Rites, and Paul Giòbbe, the promoter of the cause, as well as the Reverend Father Ferdinand Antonelli, O.F.M., the General Promoter of the Faith, and myself, the undersigned, Secretary of the Congregation for Rites, he decreed: That there is evidence of a perfect and instantaneous healing, namely, of Mary, who suffered from a malignant sore on her left breast; of Vincent, a servant of God, who suffered from a carcinoma; of Carmelitidis Restucei, a religious of Rome, who suffered from a tumor in her tonsil; and of the sister Mary, a religious, to whom the intercession of Carmelitidis Cozzo, a venerable woman, was attributed. He ordered that this decree be made public and recorded in the acts of the Sacred Congregation for Rites. Given in Rome, on October 5th, in the year of Our Lord 1963. ARCADIUS M. CARD. LARRAONA, Prefect. L. © Sf Henricus Dante, Archbishop of Carpasia, Secretary.

[*Latin ed. p. 898*]

Acts of the Apostolic See - Official Commentary 898

ACTS OF THE SACRED PENITENTIARYRIBUNALS

APOSTOLIC (SECTION ON INDULGENCES)

Prayer for the happy outcome of the Second Vatican Ecumenical Council, composed by Pope Paul VI, granted with Indulgences.

To Your Majesty, O Lord God, we offer this sacrifice of praise; and, joined with Your devoted servant, our Pope Paul, in the obedience of our minds, we pray for Your immense piety, that You may regard the Second Vatican Ecumenical Council with a benevolent countenance and may enrich its outcome with the abundance of Your grace. Through Christ our Lord. Amen.

On October 3, 1963, the Most Holy Fathers, to the blessed men and women, grant, if they have fulfilled at least the following conditions for two days, once, either by reciting the Divine Office of the Ecumenical Council of Vatican, or by reciting the Little Office, the following Indulgences:

1. To acquire the Indulgence, it is necessary to recite the aforementioned Office devoutly.

2. To obtain the plenary Indulgence, it is necessary, in addition to the conditions mentioned above, to confess before the end of the aforementioned session, and to perform a work of piety, to which the aforementioned conditions do not present the least obstacle.

P. CENTO, Cardinal Penitentiary

Clerics, according to the regulations, are to recite the Office devotedly

Translated by churchlatin.ai, a product of Boyne Archives

with a contrite heart, and to recite the prayer in the sixth month, before each Office, as is prescribed.

Prov. Maior L. © S. I.

[*Latin ed. p. 899*]

The Roman Curia Diary, 899.

DIARIUM ROMANAE CURIAE

Monday, October 7, 1963, the Holy Father Paul VI received in a solemn audience His Excellency the Honorable AdenAbdullaOsman, President of the Somali Republic.

Saturday, October 26, 1963, the Holy Father Paul VI received in a solemn audience, for the presentation of Credentials, His Excellency Professor JoséAntonioMontalvo, Extraordinary and Plenipotentiary Ambassador of Colombia.

Tuesday, November 5, 1963, the Holy Father Paul VI received in a solemn audience, for the presentation of Credentials, His Excellency Dr. MohamadNazirIsaDatuk BasaNanBalimo, Extraordinary Envoy and Minister Plenipotentiary of Indonesia.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father Paul VI, happily reigning, deigned to appoint:

August 8, 1963. The Most Reverend and Venerable Monsignors Bracale Giuseppe and Vitale Salvatore, Clerical Prelates of the Reverend Apostolic Chamber.

September 9. The Most Eminent and Reverend Lords Cardinals Agagianian Gregory Peter, Lercaro Giacomo, Döpfner Giulio, and Suenens Leone Joseph, as "Delegates or Moderators of the Second Vatican Ecumenical Council."

The Most Eminent and Reverend Lord Cardinal Browne Michele, Protector of the "Congregation of Santo Domingo" (Granada).

October 25. The Most Eminent and Reverend Lord Cardinal Urbani Giovanni, Protector of the Daughters of Saint Joseph of Monsignor Calurlotto (Venice).

October 30. The Most Eminent and Reverend Lord Cardinal Larraona Arcadio M., Protector of the "Company of Maria, Our Lady" (Rome).

October 4. His Excellency, the Most Reverend Cardinal Igino, titular

Translated by churchlatin.ai, a product of Boyne Archives

Archbishop of Nepte, Apostolic Delegate in Great Britain.

[*Latin ed. p. 900*]

Acta 900 Apostolicae Sedis - Commentarium Officiale.

The Holy Father John XXIII, of venerable memory, deigned to appoint:

Apostolic Protonotaries, as if participating:

November 16, 1962.

Most Reverend Peter Kurz (Newark).

Most Reverend Luigi Auth (Newark).

Most Reverend John Clark (Newark).

Most Reverend James Looney (Newark).

Most Reverend Robert Fitzpatrick (Newark).

March 11, 1963.

Most Reverend Thomas F. E. Me Ñamara (Boston).

May 27.

By tickets from the Secretariat of State, the Holy Father Paul V I, reigning happily, deigned to confirm:

Extraordinary Secret Chamberlains of His Holiness, with sword and mantle:

1963.

Mr. Oscar Halecki (New York).

Count John Lagergren (Stockholm).

Mr. John Francesco Carmont (Saint Andrew and Edinburgh).

Count Paul Faina (Milan).

Mr. Renato Gauttieri, Noble of the Counts (Narni).

September 12.

Mr. Ferdinand D'Ardia Caracciolo, Prince of Cursi (Dublin).

Mr. Robert George Dawson de Orchil (Portsmouth).

September 19.

Mr. Robert Grant-Ferris (Clifton).

Count Eugene von und zu Hoensbroech (Cologne).

Mr. William G. R. Dreesmann (Rotterdam).

Baron Francesco van Voorst tot Voorst (Rotterdam).

Mr. Adolfo Wesmael (Namur).

Mr. Ignatius O'Shaughnessy (Saint Paul).

Count Christopher Bernard de Galen (Münster).

Count George Droste Vischering (Münster).

Baron Rudolph de Twickel (Münster).

Mr. Emanuel de Barros Saldanha, Viscount of Santarem (Lisbon).

Translated by churchlatin.ai, a product of Boyne Archives

Baron William Michiels van Kessenich (Roermond).
September 20.
Mr. Generoso Capece Minutolo, Duke of S. Valentino (Naples).
Baron Vincenzo Masciarelli (Naples).
September 30.
Marquis Mario De Giovanni (Naples).
Mr. Vincenzo Carroll (Philadelphia).
October 5.
Mr. Giuseppe Gallagher (Philadelphia).
Mr. Matthew McCloskey (Philadelphia).
Mr. John McShain (Philadelphia).
Mr. Hermann Charles Huffer (New York).
August 22.

[*Latin ed. p. 901*]

Diarium Romanae Curiae 901. Honorary Chamberlains of His Holiness, Supernumerary, with Sword and Cape: August 3, 1963.
September 12; 19; 20; 22; 26; 30; October 5; 11; 14.
The following gentlemen:
Sig. Becchi Franco (Boma).
Sig. Rinaldi Antonio (Roma).
Sig. Oavazzana Giuseppe (Tortona).
Sig. Gleijeses Mastelloni Renato (Napoli).
Sig. Rocco Nicola (Napoli).
Sig. Arntz Stefano ('s-Hertogenbosch).
Sig. Croon Guglielmo (Rotterdam).
Sig. Spoorenberg Pietro (Rotterdam).
Sig. Brenninkmeijer Leone (Haarlem).
Sig. Heijmeijer de Heemstede Enrico (Haarlem).
Sig. Pangborn Tommaso (Baltimore).
Sig. Herder-Dorneich Teófilo (Freiburg).
Sig. Sinués y Urbiola Giuseppe (Zaragoza).
Sig. Torre Giovanni (Roma).
Sig. Dotti Mario (Ferrara).
Sig. Giacomuzzi Luciano (Udine).
Sig. Fortini Nicola (Roma).
Sig. Belloni Coriolano (Roma).
Sig. Colombo Luigi (Milano).
Sig. Rico Climent de Diego y de Arandiga Alfredo (Valencia).

Translated by churchlatin.ai, a product of Boyne Archives

Sig. Gilani Beltie (Delhi).

Sig. Ostiguy Paolo E. (Montréal).

Sig. Semeria Arrigo (Orvieto).

Sig. Nogueira da Silva Antonio A. (Braga).

Sig. Baliva Fabrizio (Roma).

Sig. Galeotti Guido (Roma).

Sig. Cordella Giuseppe (Adria).

Sig. Bianchini Nazareno (Roma).

Sig. Bianchini Pietro (Roma).

Sig. Merolli Carlo (Roma).

With tickets from the Secretariat of State, the Most Holy Father, John XXIII, of venerable memory, deigned to appoint:

Apostolic Protonotary, as if participating: May 15, 1960.

Most Reverend Monsignor Cuenin Gabriele (Basel and Lugano).

Domestic Prelates of His Holiness:

March 24, 1961.

Most Reverend Monsignor Duft Giovanni (Sankt Gallen).

Most Reverend Monsignor Staerke Paolo (Sankt Gallen).

Most Reverend Monsignor Kunz Leo (Basel and Lugano).

June 19, 1963.

Most Reverend Monsignor Fiot Roberto (Tours).

Most Reverend Monsignor Saulquin Eugenio (Tours).

Most Reverend Monsignor Boyle Timoteo (Dromore).

February.

[*Latin ed. p. 902*]

902 Acta Apostolicae Sedis - Official Commentary, February 14, 1963. Most Reverend Otero Cáceres Eriberto (Coro). Most Reverend Pacheco Giulio Cesare (Coro). Most Reverend van Trigt Cosma Gerard (Haarlem). March 9, 30. Most Reverend Tola Felice (Civita Castellana). Most Reverend Reina Benedetto (Palermo). Most Reverend Coluzzi Guglielmo (Segni). April 22. Most Reverend Ottaviani Anthony (Norcia). April 27. Most Reverend Ferrara Luigi (Aversa). Most Reverend Sestili Aleandro (Camerino). Most Reverend Palatucci Ferdinando (Nusco). May 4. Most Reverend Luongo Vito (Muro Lucano). May 15. Most Reverend Spada Andrea (Bergamo). HONORS. By Apostolic Briefs, the Holy Father Paul VI, happily reigning, deigned to bestow: The Collar of the Order of Saint Pius: October 4, 1963. Upon His Excellency the Honorable Aden Abdulla Osman, President of the Somali Republic. The Grand Cross of the Order of Saint Pius: October 14, 1963. Upon His Excellency the Honorable Abdullahi Issa, Minister of Foreign Affairs of the Somali Republic. The Grand Cross of the

Translated by churchlatin.ai, a product of Boyne Archives

Order of Saint Gregory the Great, civil class: September 11, 1963. Upon His Excellency Dr. Globke Hans (Germany). Upon His Excellency Dr. Carstens Karl (Germany). Upon Mr. von Hase Karl-Günther (Germany). The Grand Cross of the Order of Saint Sylvester the Pope: July 12, 1963. Upon Mr. Jaeger Nicola (Milan). Upon Mr. Jansen Giuseppe (Germany). September 11. Upon Mr. von Holleben Ehrenfried (Germany). Upon His Excellency the Honorable Mazza Crescenzo (Italy). September 20. Upon His Excellency the Honorable Martino Edoardo (Italy). Upon His Excellency Mr. Mohamed Scek Dahir, Undersecretary at the Presidency of the Council of Ministers of Somalia. October 14. Upon His Excellency Mohamed Sceck Hassan, Ambassador of the Somali Republic.

[*Latin ed. p. 903*]

From the Roman Curial Diary 903, with Apostolic Brief: The Holy Father John XXIII, of venerable memory, deigned to bestow: The Grand Cross of the Order of Saint Sylvester: March 11, 1963. Upon His Excellency, Prince Frederick of Hohenzollern (Freiburg im Breisgau).

With tickets from the Secretariat of State, the Holy Father John XXIII, of venerable memory, deigned to bestow: Knighthood in the Order of Saint Sylvester: February 13, 1959. To Mr. William Wagner (Cologne). March 6th, to Mr. David Gathen (Aachen). March 13th, to Mr. Anthony Luigi Gartner (Freiburg im Breisgau). March 13th, to Mr. Anthony Wopperer (Freiburg im Breisgau). April 17th, to Mr. Alfonso Gerigk (Aachen). April 24th, to Mr. Goffredo Beyenburg (Cologne). To Mr. Bernard Tenckhoff (Limburg). May 29th, to Mr. Corrado Jovy (Cologne). June 5th, to Mr. Joseph Baumann (Berlin). June 26th, to Mr. Harry Rösler (Berlin). To Mr. Paul Skupin (Berlin). June 26th, to Mr. Joseph Decker (Cologne). July 31st, to Mr. Joseph Wolber (Cologne). July 31st, to Mr. Alfred Wolf (Aachen). October 16th, to Mr. Henry Windelschmidt (Cologne). October 23rd, to Mr. John Baptist Pösl (Regensburg). January 22, 1960. To Mr. Rudolph Schild (Aachen). March 18th, to Mr. Joseph Zöhrlaut (Freiburg im Breisgau). March 24th, to Mr. Uberto Mertin (Cologne). May 6th, to Mr. Joseph Arens (Cologne). To Mr. Albert Kistner (Freiburg im Breisgau). May 13th, to Mr. Francis Steber (Cologne). To Mr. Albert Köhler (Cologne). July 8th, to Mr. Charles Koefer (Aachen). July 15th, to Mr. Joseph Schreiner (Aachen). September 9th, to Mr. Alfonso Warlo (Limburg). October 27th, to Mr. Paul Dahm (Cologne). November 24th, to Mr. Francis Schulte-Broich (Münster). August 25, 1962. To Mr. Gerard Bélanger (Valleyfield). To Mr. Francis Cleyn (Valleyfield). To Mr. Roland Larivière (Valleyfield). To Mr. Filippo Malouin (Valleyfield). To Mr. Giorgio Andrea Meloche (Valleyfield). To Mr. Emilio Perron (Valleyfield). To Mr. Maurizio Perron (Valleyfield). To Mr. Adriano A. F. M.

Translated by churchlatin.ai, a product of Boyne Archives

Verbeek (Utrecht). October 20th.

[*Latin ed. p. 904*]

904 Acta Apostolicae Sedis - Official Commentary, November 10, 1962. To Mr. Francesco A. Vissers (Haarlem).

To Mr. Giovanni Pietro van Noorden ('s-Hertogenbosch). December 20.

To Mr. Antonio Uberto G. Swinkels (Roermond).

To Mr. Antonio van Rijswijk (Utrecht). December 29.

To Mr. Fiorenzo Portocarrero (Lima). January 30, 1963.

To Mr. Mario Toso (Venice). February 2.

To Mr. Bronas Glofcheski (Pembroke).

To Mr. Eugenio Langlois (Pembroke).

To Mr. Guglielmo McCarthy (Pembroke).

To Mr. Leonardo Quilty (Pembroke).

To Mr. Francesco Tierney (Pembroke). February 6.

To Mr. Luigi Cattaneo (Bergamo). February 9.

To Mr. Guglielmo S. van Bergenhenegouwen (Rotterdam).

To Mr. Lorenzo Giacomo van Jaarsveld (Rotterdam). February 16.

To Mr. Giovanni Del Piccolo (Gorizia).

To Mr. Giovanni Giacomo Schrijver (Rotterdam).

To Mr. Engelberto Cornelio Wassenaar (Rotterdam).

To Mr. Antonio Uberto Cornelio Verbaal (Utrecht).

To Mr. Antonio Wijsman (Utrecht). February 24.

To Mr. Fazio Ciocci (Nocera Umbra and Gualdo Tadino).

To Mr. Romualdo Fabbri (Ravenna).

To Mr. Ferdinando L. G. Feber (Rotterdam).

To Mr. Pietro A. A. G. Storimans (Rotterdam).

To Mr. Gerardo Gastone Remery ('s-Hertogenbosch).

To Mr. Luigi Maria Godefrooij (Utrecht). February 28.

To Mr. Celestino Capoferri (Bergamo). March 9.

To Mr. Michele Ercolano (Piacenza). March 17.

To Mr. Vincenzo Pasini (Policastro). March 30.

To Mr. Carlo Cellesi (Colle di Val d'Elsa).

To Mr. Mario Grechi (Rome). May 6.

To Mr. Ferdinando Monin (Vatican City).

NECROLOGY:

October 8, 9, 13, 15, 19, 21, 30, 1963.

Most Reverend Gioacchino Di Leo, Archbishop-Bishop of Mazara del Vallo.

Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Salvatore Siino, Titular Archbishop of Perge, Apostolic Nuncio to the Philippines.

Most Reverend Leo Richard Smith, Bishop of Ogdensburg.

Most Reverend Sebastiano Brihuega, Bishop of Mondovì.

Most Reverend Domenico Vendola, Titular Bishop of Eudossiade.

Most Reverend Ranulpho da Silva Farias, Archbishop of Maceió.

Most Reverend Aurelio Macedonio Guerrero, Titular Archbishop of Gabula.

Most Reverend Herman Joseph Meysing, Titular Archbishop of Derco.

Most Reverend Francisco Beckmann, Archbishop of Panamá.

[*Latin ed. p. 905*]

Year and Volume LV, November 28, 1963 (Series III, Volume V) - No. 16. ACTA APOS- TOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. Apostolic Letters. I. To the Venerable Servant of God, John Nepomucene Neumann, Bishop of Philadelphia, and to the Congregation of the Most Holy Redeemer, and to the Congregation of the Sisters of the Third Order of St. Francis of Philadelphia, the Founder thereof. Beatification Announced. PAULUS PP. VI. For the perpetual memory of this matter. — The sanctity of life is rightly held in the highest esteem and is the surest safeguard of the people; and we rejoice that the people of the United States of America, participants in this singular grace, which never ceases to flourish and shine in the Church, have, with solemn purpose, once again demonstrated this, as on the seventeenth day of the month of March of this year, one thousand nine hundred and sixty-three, Elizabeth Anna Bayley, a widow of New York, was rightly enrolled among the Blessed in Heaven by John PP. XXIII, our Predecessor; and today, to us, who, by the providence of God, have succeeded that most beloved Parent and Supreme Pontiff, it is given to bestow the same honors upon Bishop John Nepomucene Neumann of Philadelphia. This triumph is all the more commendable, because he illuminated the most distinguished order of sacred prelates with the splendor of his virtues; for, as St. Bernard says, "nothing in the Church is more precious, nothing more desirable than a good and useful pastor." (Epistle 249; P.L. 182, 449). 58 - ACTA, Volume V, No. 16. - 28-11-1963. 1 Praecla-

[*Latin ed. p. 906*]

The Acts of the Apostolic See - Official Commentary, page 906. This light, born in Northern America, arose in Prachatice, a town in Bohemia, on the twelfth day of March in the year one thousand eight hundred and eleven; and indeed, in a home which served as a seat of life lived according to Christian law: for there, the holy fear of the Lord, genuine piety, marital

Translated by churchlatin.ai, a product of Boyne Archives

fidelity, filial devotion, and charity towards the poor were joined together in a wondrous bond. The parents, Philip Neumann and Agnes Loebisch, supported their family with modest means, but were richer in spiritual virtues. They took care that their child be cleansed on that very day in the font of sacred baptism. In him shone a rare sweetness of character, a teachability of mind, and a desire to learn. This led to him making great progress in his studies and winning the devotion of his teachers and classmates. He already presented examples for others to follow, having attained a maturity greater than his years. He was particularly inclined to piety, fasting, and, although the Eucharistic Sacrifice was celebrated later, he was accustomed to serve at the altar, to adorn the house, and to imitate the priest who consecrated the divine Host, all for the sake of honest devotion. Having been called by God to his vocation, a vocation which his most pious mother fostered with great care, he petitioned to enter the seminary in Budweis, where he devoted himself entirely to the study of the humanities, and completed his curriculum with distinction. Not only did he master the subjects assigned to him, but he also eagerly grasped other sciences, such as astronomy and the art of painting. Avoiding the vanities of the age and leading a secluded life, he diligently practiced his religion, especially through constant prayer and frequent reception of the Sacraments of Penance and the Eucharist. This inner purity was shown forth as "a lamp shining in his body." Having completed his studies in the humanities and philosophy, he applied himself to the study of theology in the seminary of Budweis, in which he made great progress. But even as a young man, he aspired to higher things: having read the letters of Saint Paul and commentaries on missionary work, he felt himself strangely inspired and resolved to emigrate to the distant regions of America. Meanwhile, before he had yet received the priesthood, he diligently exercised himself in virtue and subjected himself to severe penances, just as a soldier prepares his mind and body for battle. To perfect his theological studies, he went to Prague, where he bravely resisted the errors that were then prevalent, enduring ridicule and reproach with steadfast constancy. However, it happened that the goal to which he so eagerly aspired, namely, the priesthood, was delayed due to the excessive number of men already ordained.

[*Latin ed. p. 907*]

The Acts of Pope Paul VI, number 907, forbade it. Faced with this unexpected obstacle, and having abandoned the most holy plan which the young man had undertaken, and desiring to gain souls for Christ, he left his homeland and his parents, without any delay. Poor in earthly possessions, but abundant in heavenly gifts, he traveled through Germany and France, and after boarding a ship in the British Channel, he arrived in New York in the year 1836. There, he was generously received by the Bishop of that city, and although he had not yet received the priesthood, he served as a priest in

Translated by churchlatin.ai, a product of Boyne Archives

the church of Saint Nicholas, which Catholics, using the German language, were accustomed to attend. There, he explained the sacred teachings in the temple and in the school, and he instructed those who were preparing to receive the Holy Eucharist for the first time, striving with all his might to kindle in the young people a love for the august Sacrament. Finally, on the twenty-fifth day of June of the same year, he achieved what he had so fervently desired: he received the priesthood, and the following day, overflowing with spiritual joy, he performed his first sacred duties. Subsequently, he was ordered to undertake a missionary assignment, especially among the German immigrants. After staying briefly in Buffalo and Buffalo, he arrived in the city of Williamsville, or, as it is commonly called, Williamsville, where, living in a humble home, he was entirely dedicated to the salvation of souls. A vast region in the western part of the State of New York, where the immense masses of water of the Niagara River plunge from the high cliffs with a great roar, was entrusted to John, a hunter of the sheep of Christ. From that city, which was like a stronghold of the apostolic work, he traveled through the surrounding areas, bringing light to those enveloped in darkness, comfort to the sorrowful, and salvation to those near death. It is difficult to say how many labors, hardships, and injuries he endured; yet, the long distances between villages, the difficult terrain, the harshness of the weather, the pestilent air of the swamps, the lack of food, and the envy of the detractors did not in any way break the spirit of this intrepid soldier of Christ. He, who desired to adhere completely to the Savior, began to seek a religious life. Thus it happened that, in the year 1840, he gave the name of Pittsburg to the Congregation of the Most Holy Redeemer, becoming the first novice of that Family in America. Shortly afterward, Wenceslaus, his brother, whom John had associated with him in the missionary work as a teacher, followed him, and he was accepted as a coadjutor in that Sodality, and thus was joined to him by a double bond of brotherhood. Striving to emulate the life of the Holy Fathers, the Servant of God gave excellent examples of virtue; he bravely overcame the tenacity of his purpose, the torments of his soul, and the fierce attacks of the enemy; he mastered his passions, despised himself, cheerfully bore the poverty in which the Congregation was then experiencing in America, and subjected himself to voluntary penances.

[*Latin ed. p. 908*]

908 Acta Apostolicae Sedis – He had been accustomed to diligently scrutinizing the official documents; he submitted himself to the Superiors, and meticulously observed the prescribed rules, spending nights in prayer. Thus, he proved to be a true disciple of Saint Alphonsus, truly worthy, who, after a period of trial, bound himself to the Lord through the vows. After having resided for some time in Baltimore, at the mandate of the Superiors, he accepted the direction of the house of his Congregation

Translated by churchlatin.ai, a product of Boyne Archives

in Pittsburgh. In this office, he again undertook pastoral labors with fervent zeal. Above all, he devoted his attention to the parochial schools for children, understanding well how the Christian education of those who were flourishing in youth could contribute to the building up of the Body of Christ, which is the Church. For this reason, he composed a book containing the essence of Catholic doctrine. Nor did he neglect the sacred missions, which are proposed to the Congregation of the Most Holy Redeemer as a particular end, but rather he promoted the study of religion, reformed depraved morals, and led the erring back to the right path. He also founded a house of the Religious Family in that city. He prudently governed his confreres, and, especially through the shining example of his virtues, confirmed them in the best practices. However, weakened by his labors, he fell seriously ill, reaching the very brink of life. For this reason, he was compelled to withdraw, and established his residence in Baltimore; where for two years he held the office of Moderator Provincial with considerable benefit; and then he was appointed Prefect of the Baltimore house, and simultaneously became the first parish priest there from the Liguorian Congregation. This man, adorned with such virtue, was urged to undertake even greater endeavors for the benefit of the Church. Indeed, at the will of the Roman Pontiff, he was promoted to the episcopal see of Philadelphia in the year one thousand eight hundred and fifty-two, although he humbly declined this honor. In this most important office, he proved to be such a shepherd as his previous reputation for holiness had foretold. He spared no effort to protect the sheep entrusted to him from harmful paths and to lead them to pastures of salvation, to instruct the faithful in the sacred teachings, and to lead them to participate in the mysteries of religion, and to ensure that priests performed their duties piously and diligently. Inspired by the fire of charity, he visited the sick, assisted those imprisoned, and consoled the afflicted. In order that the Catholic religion might grow ever greater, he attended to the magnificence of temples, he erected a cathedral church from its foundations, and he founded many sacred buildings in the region subject to his jurisdiction. He devoted much effort to the young clergy, establishing seminaries and preparing them properly for the priestly ministry. Giving the highest importance to the education of boys, as he had done before, he opened many schools.

[*Latin ed. p. 909*]

The Acts of Pope Paul VI, page 909, mention that he fostered societies that cared for children and established institutions where abandoned infants could be received. To promote this work of charity and apostolate, he founded the Congregation of the Sisters of Philadelphia of the Third Order of Saint Francis, which was later successfully spread throughout the United States. Therefore, he wisely and diligently governed his diocese, ”having

Translated by churchlatin.ai, a product of Boyne Archives

become a shepherd by disposition," and, as a jewel among the bishops of the United States of America, he frequently visited it for pastoral purposes, and, in order to establish sound discipline, he convened synods. In the year one thousand eight hundred and fifty-four, he traveled to Rome to participate in solemn ceremonies, and there, he declared that the Immaculate Conception of the Blessed Virgin Mary, as proclaimed by Pope Pius IX, our predecessor, was indeed true. Taking this opportunity, he returned to his homeland, where, to the incredible joy and applause of the people, he embraced his elderly father, and, standing before the tomb of his deceased mother, he offered devout prayers. A few days later, he bid farewell to his home, his relatives, and his fellow citizens, and returned to his residence. There, he decreed three days of supplications in honor of the Immaculate Mother of God, free from all stain, and he ordered that the adoration of the Most Holy Sacrament be performed for forty hours throughout the entire diocese. For eight years, this prelate, devoted to God, humble, removed from the noise of the world, courteous to all, and distinguished by his pastoral zeal, served the Church fruitfully; and he was engaged in the daily work of his ministry. On the fifth day of January, in the year one thousand eight hundred and sixty, as he was returning to his home in Philadelphia, after having attended to a matter with the civil ecclesiastical authorities, he collapsed on a street in the city and immediately breathed his last. When his body was brought to the episcopal residence, a new sign of virtue was discovered: a rough cilice, with which the Servant of God had scourged his flesh. Upon the announcement of his death, the entire city was deeply moved, and a multitude of people, who had deservedly honored their shepherd while he was alive, followed the funeral procession with common grief and love. The funeral was celebrated with great honor, and his reputation for holiness grew even greater, for indeed death does not obscure the glory of virtues, but rather, as if removing a veil, it makes them more radiant; and God seemed to confirm this reputation with miracles. For this reason, a cause was initiated for the granting of the honors of beatification to him; and after the ordinary proceedings, which they call "processes," a Commission for the introduction of the cause was established within the Sacred Congregation of Rites.

[*Latin ed. p. 910*]

910 Acta Apostolicae Sedis - The Official Commentary, concerning the institution thereof, signed on the fifteenth day of the month of December in the year one thousand eight hundred and ninety-six by Leo XIII, Our Predecessor of blessed memory. Subsequently, after Apostolic investigations were completed, the theological and cardinal virtues of the Venerable John Nepomucene Neumann were examined; and, after all matters had been considered, it was decreed by Our Predecessor, Pope Benedict XV, by a wide decree on the eleventh day of the month of December in the year

Translated by churchlatin.ai, a product of Boyne Archives

one thousand nine hundred and twenty-one, that he was worthy of being venerated as a hero. Then, the question of the miracles, which were said to have been wrought through his intercession, was examined, and all matters were diligently investigated in the aforementioned proceedings; and Pope John XXIII declared on the twenty-fifth day of the month of February in the year one thousand nine hundred and sixty-three that two of them were established. Therefore, only one thing remained to be determined, namely, whether the Servant of God was to be safely reckoned among the Blessed in Heaven. And this was indeed done. The Cardinals, entrusted with safeguarding the sacred rites, and the Official Prelates and Consultor Fathers affirmed that this could be done with all their votes. After these votes were cast, and with God invoked through prayers, Our Predecessor declared on the seventh day of the month of March of that year that the solemn Beatification of the Venerable Servant of God, John Nepomucene Neumann, could safely proceed. Since these things are so, We, fulfilling the wishes of the Catholic people of the United States of America, the Congregation of the Most Holy Redeemer, and the Sisters of the Third Order of Saint Francis of Philadelphia, by the force and authority of Our Apostolic Letters, grant that the Venerable Servant of God, John Nepomucene Neumann, Bishop, may henceforth be called by the name of Blessed, and that his body and the relics thereof, although not to be carried in solemn processions, may be publicly presented for the veneration of the Christian faithful, and that images of the same Blessed may be reproduced by means of printing. Furthermore, by the same authority, We grant that the Office of the Common Confessors of the Popes, with proper readings approved by Us, may be recited annually concerning him, and that a Mass of the same Office, with proper prayers also approved by Us, may be celebrated according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of the Mass may take place only in the diocese of Budweis, in which the Blessed was born, and in the archdiocese of Philadelphia, in which he breathed his last; and also in temples and chapels throughout the world in which the Congregation of the Most Holy Redeemer and the Congregation of the Sisters of the Third Order of Saint Francis of Philadelphia are located, by all Christian faithful who are obliged to recite the canonical hours, and, with regard to the Masses, by all.

[*Latin ed. p. 911*]

The Acts of Pope Paul VI, paragraph 911, concerning priests, to temples or chapels, in which the feast of the aforementioned Blessed [John Nepomucene Neumann] is celebrated, are to be observed. Finally, We decree that the solemnities of the Beatification of the Venerable John Nepomucene Neumann, with due observance of the aforementioned regulations, be celebrated in the temples or chapels, on days established by legitimate authority, within one year, after the same solemnities have been completed

Translated by churchlatin.ai, a product of Boyne Archives

in the Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, or Decrees concerning non-cult, or any other contrary provisions. We wish that, even in judicial disputes, the same full faith be given to copies of these Letters, whether printed or handwritten, provided they are signed by the hand of the Secretary of the Sacred Congregation for the Sacraments and are sealed with the seal of that same Congregation, as would be given to the signification of Our will, expressed in these presented Letters. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the thirteenth day of the month of October, the nineteenth Sunday after Pentecost, in the year 1963, in the first year of Our Pontificate.

HAMLETUS I.

The public Cardinal, CICOGNANI, concerning the affairs of the Church, honors the church dedicated to the Blessed Virgin Mary, assumed into Heaven, commonly called "Madonna del Monte" or "Conadomini," which is located in the city of Caltagirone, with the title and privileges of a Minor Basilica.

PAULUS PP. VI

For the perpetual memory of this event.

It is declared that the church of the Blessed Virgin Mary, assumed into Heaven, which is located on the mountain, commonly called by that name; to which appellation the name "Conadomini" is also added, if the image of the Virgin Mary, so named, is venerated there with due devotion, is the ornament and glory of the city of Caltagirone. This ancient church, and a principal seat of piety, enjoyed the honor of being called the "mother church" until the establishment of the Calatayerone diocese, and was adorned with various works of art. To this, a sacred tower, erected through the generosity of four families from that city, added a remarkable appearance. At the beginning of the 17th century, it was restored and enlarged, and was further enhanced with new decorations. However, in the year 1693...

[*Latin ed. p. 912*]

912 Acta Apostolicae Sedis - The official record reports that, with a great shaking and trembling of the earth, that which the piety of the citizens had diligently built and which the skill of the craftsmen had skillfully adorned, sadly collapsed. Following this calamity, the citizens of Calatayeronensis undertook to construct a new temple, with Francis Battaglia as the architect, of a type that is characteristic of the ancient basilicas. It is impossible not to admire the beauty of the roof, the columns, distinguished by their Doric elegance, the orders, the dome, conspicuous for its noble size, the sacred tower, which was indeed added later, but is distinguished by its

Translated by churchlatin.ai, a product of Boyne Archives

unique form. The altars, also made of marble with great skill, and the images rendered in colors, are approved by the consensus of all. However, the most precious work is deservedly considered to be the silver ark, covered with gold, in which the image of the Blessed Virgin Mary, which they call "Conadomini," is displayed. Indeed, this image, imported from Luca in the year 1225, as we have indicated above, completely captures the hearts of the citizens, and continues to attract them through the ages. A testament to this are the religious celebrations that are customarily held in her honor each year during the month of May, and other ceremonies instituted according to the special custom of the citizens. There is also a tablet, depicting a double image: one of the Mother of God holding the Divine Infant in her arms, and the other of Jesus Christ, our Lord, subjected to torments and bound to a column. And the Mother of God, cherished with pious devotion, was declared the heavenly patron of Calatayeronensis by the city senate in the year 1644, and this renowned seat of Marian worship was added to the Basilica of Saint Liberius in the city in the year 1742. Furthermore, the citizens are said to show great piety towards Christ the Lord, who was scourged and whipped for the sake of our salvation, and they offer prayers before the image of the Blessed Virgin Mary presented in the temple, saying, "The Lord of the harvest will send laborers into his harvest." After the fiftieth anniversary of the redemption of the image of the Blessed Virgin, to whom the name "Conadomini" was given, with a golden diadem, the Venerable Father Francis Fasola, the Bishop of Calatayeronensis, also signifying the wishes of the entire city and desiring to promote the growth of Marian devotion, requested that We grant that the temple, which We have praised, be endowed with the title and status of a Minor Basilica. These requests being gladly received, We, after consulting with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually consecrate the church of Calatayeronensis to God in honor of the Blessed Virgin Mary, assumed into Heaven, which is commonly called "Madonna del Monte" or "Conadomini," and We elevate it to the honor and dignity of a Minor Basilica, with all the rights and privileges that are properly attached to temples bearing that name.

[*Latin ed. p. 913*]

The Acts of Pope Paul VI, number 913, are requested. Notwithstanding any objections whatsoever. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall fully and completely produce and obtain their intended effects; and that they shall fully and completely apply to those to whom they pertain, now and in the future; and that they shall be duly judged and defined accordingly; and that they shall be declared null and void from this moment forward, if anything contrary to these provisions should be attempted by anyone, know-

Translated by churchlatin.ai, a product of Boyne Archives

ingly or unknowingly, with any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the 27th day of June, in the year 1963, in the first year of Our Pontificate.

HAMLETUS I.

Cardinal CICOGNANI.

Three titles and privileges of the Basilica Minor of the parish church of St. Andrew the Apostle in the city of "Viareggio" are conferred.

PAUL PP. VI

For the perpetual memory of this event.

That place which today is commonly called the "eye" of the Tyrrhenian coast, the city of "Viareggio," was formerly a bulwark against the incursions of barbarians, and a village inhabited by humble fishermen. In the preceding century, however, it grew so much in number of inhabitants that both the religious and civil authorities considered it necessary to establish a new parish there, so that the spiritual progress and well-being of the people could be better fostered. This new institution was entrusted to the care of a zealous community from the Order of the Servants of Mary, and at about the same time, the parish church, distinguished by its size and beauty, and decorated with the name of St. Andrew the Apostle, was built. It had three naves, separated by tall columns, an altar made of white Carrara marble, and was greatly embellished with paintings and other decorations on the walls. This place was, in fact, the principal seat of the zealous and fruitful labors of Anthony Mary Pucci, who served as a member of the church council for many years, and who not long ago was raised to the Order of Saints by our beloved predecessor, Pope John XXIII. To that man, a greater honor is due.

[*Latin ed. p. 914*]

914 Acta Apostolicae Sedis - Official Commentary: The apostolic zeal, which even now is expressed in the conduct of the faithful; also, the devotion to the Sorrowful Virgin, to whom all the sons of the Order strive to show their piety, diligently fulfilling their religious obligations. Consequently, the image of the Virgin, crowned by the authority of the Chapter of the Regular Canons, attracts so many crowds of worshippers that the church is considered a Marian sanctuary. However, when a most fierce war broke out between nations, this excellent seat of religion suffered injuries: at that time, the temple was seriously damaged when the apse was destroyed. Nevertheless, through the generosity of the civil authorities and the faithful people, it seems fitting that it should be enhanced with the special honor of being raised to the rank of a Minor Basilica. Therefore,

Translated by churchlatin.ai, a product of Boyne Archives

this petition, presented to this Apostolic See by the Superior General of the Order of the Servants of Mary, we have decided to grant with a benevolent spirit. And so, after considering the recommendation of the Ordinary of Lucensis, and after carefully weighing all things, with the advice of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and with the fullness of Apostolic power, by the authority of these letters, and forever, we elevate the parish church, which is dedicated to God in honor of the Apostle St. Andrew, located in the city of Viareggio, to the title and dignity of a Minor Basilica, with all the rights and privileges that properly belong to churches of the same name. All contrary things notwithstanding. These things we decree, we establish, we ordain, that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the 27th day of the month of June, in the year 1963, in the first year of Our pontificate. HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 915*]

Acts of Pope Paul VI, 915. ADDRESS given in the Vatican Basilica to the Christian faithful present, especially from the archdiocese of Philadelphia and other dioceses of the United States of America, on the day that the Venerable Servant of God, John Nepomucene Neumann, was enrolled among the Blessed in Heaven.

We cannot but add a word to this sacred ceremony, which brings us ineffable consolation. It is the first that divine Goodness grants us, almost to comfort the beginning of our apostolic service with the vision of a new citizen of the heavenly Jerusalem. This is one of the most comforting effects of the not brief and not easy examination of the causes of beatification and canonization: to remind the Church, which is a pilgrim and militant in the present world, of the Church which is blessed and triumphant, that is, the glorious epilogue of the Christian life, the certainty of our immortality and our destination to Paradise, the possibility of reaching that most blessed goal, and the way to reach it, that is, the way of imitating Christ and our present union with Him, so that it may be consummated in the fullness of His glory, who sits at the right hand of the Father.

Our gaze dares to lift up, as the Lord invites us to do in these present, difficult, and painful circumstances: "Lift up your heads, and raise your faces; for your salvation is at hand."

The ineffable comfort of the "communion of saints." The vision of the

Translated by churchlatin.ai, a product of Boyne Archives

brother, who, having departed from this very mortal scene of ours, has attained that blessedness of eternal salvation, for a moment attracts us, elevates us, and dazzles us; and then leads us to lower our gaze with this new and precious lesson in our hearts: we must follow the example of the Saints here below, if we wish to arrive at the glory of the Elect above. The Saints, the Blessed, become our masters, our models, our friends, our protectors. The veneration of those whom the Church declares worthy becomes a great, human, and persuasive pedagogy; the imitation of the divine Master demonstrates the indefinite variety of its possible forms; and our weakness is comforted by the strength of theirs.

*October 13, 1963. Luke 21:28.

[*Latin ed. p. 916*]

Acta Apostolicae Sedis - Official Commentary 916, a multitude and mystery, yet so concrete, of the "communion of saints." Thus, experiencing this blessed thing ourselves, made more vivid by the fact that it falls to our ministry to offer it to our soul and to the entire Church, we would be compelled to reconsider and describe the history of the Elect, which this very fortune now affords us. But we will not do so now, for neither strength nor time suffices for it. We limit ourselves to a few very brief comments, which refer not so much to the biography of our Blessed one, but rather to the first and most easily felt sentiments that the cult, decreed for him, awakens in our heart. First and foremost are sentiments of admiration. These, too, are part of the communion that the Church provides us with the citizens of heaven: *nostra autem conversatio in caelis est*. The world of the Saints is a world of wonders. The ancient hagiographers knew this better than we, who sought out the singular and miraculous aspects in the lives of the Saints, and wove their stories with narratives full of facts, often legendary, prodigious, and astonishing; perhaps too much; but they understood that the life of a Christian, who is truly animated by faith and grace, cannot but be wondrous. Modern hagiographers are more critical and prudent; but when they are wise, they too, and with greater persuasive power, discover the supernatural in the human. And even we, looking in summary at the life of this Blessed Bishop, John Nepomucene Neumann, must allow ourselves to be filled with a sense of due admiration. A Champion of Pastoral Charity. Admiration, of which we now mention only one reason: this Blessed Bishop moves and enchants us with his pastoral charity. It would seem that no form of life is less suited to creating wonder than the pastoral ministry: it is all woven from ordinary actions: where can we find in it the extraordinary aspect of holiness? It is all directed towards outward activity: where can we discover in it the inner richness proper to one who, as the Saint should be, is united to God? It is often without methodical order, without formal presentation, without surprising effects: where does it reveal the perfection that we know is the very essence of holiness? Yet,

Translated by churchlatin.ai, a product of Boyne Archives

wonder arises from the plain and objective observation of the epiphany of charity that this Pastor radiates around himself. Not *Philippians* 3:20.

[*Latin ed. p. 917*]

The Acts of Pope Paul VI, page 917, makes it difficult to establish a clear comparison between the Blessed Neumann and Saint Alphonsus Maria de' Liguori, of whom he was a son and disciple, as a member of the Congregation of the Most Holy Redeemer, founded by Saint Alphonsus himself, whose merits as a Pastor are known to us, along with the glory of the Doctor. It would not be difficult to discover the value of the pastoral ministry of our Blessed in its missionary expression: Neumann was a pioneer; he was, in a certain sense, a founder; he was one of that marvelous chain of Bishops who prepared the framework of the Catholic Hierarchy in the United States, and instilled within it those virtues of dedication, zeal, efficient practicality, and absolute fidelity, which still distinguish the venerable and exemplary American Episcopate. He was a promoter, a trainer, an educator; he personified the type of Pastor who embraces the natural and Christian virtues of a people: magnificent virtues, if we remember that they derive from splendid civil and spiritual traditions of this old Europe, and that, transplanted into the fertile soil of the new continent, they have given and continue to give a new and wonderful expression of themselves. He embraced them, as it were; and thus the Pastor becomes the most normal and most understandable man; but at the same time, the most elevated and most singular, because he lives those virtues so intensely and imbues them so deeply with Christian sense and grace that he transforms them from natural into supernatural, from profane into sacred, from commonplace into heroic, from popular into angelic: this is astounding, and this is the reason for the admiration due to the humble and sublime Bishop of Philadelphia, whom we have raised to the honor of the altars. We should still say much more to express our feeling of admiration; but we wish to hasten to mention other feelings related to the event we are celebrating. Another of our feelings is one of trust, of hope. Trust in the capacity of American Catholicism to reach the level of Christian perfection, of holiness. These are excellent feelings of trust and hope. This beatification is an excellent document that disabuses us of the erroneous opinion that American Catholicism is not oriented towards the singular and sublime expressions of holiness, but rather towards those common and popular expressions of ordinary Christian life, not dissimilar from the environmental customs of modern life. Behold: even America has its Saints! Yesterday it was the Blessed Seton, who ascended to the altars, guide and symbol of the wonderful host of chosen women, consecrated to Christ, who are like the...

[*Latin ed. p. 918*]

Acta Apostolicae Sedis - Commentarium Officiale 918: indefatigably

Translated by churchlatin.ai, a product of Boyne Archives

working, persuasive bees, intent on building the great hive of the American Church; today it is Bishop Neumann whom we venerate as Blessed, and who opens up a twofold vision for us: that of the numerous Americans, heroes of faith and charity, who are equally worthy of ascending to the altars. Our Secretary of State has written a book, entitled "Sanctity in America," which demonstrates this; and then that of a sanctity, no longer individual, but collective, no longer confined to individual cases but shared by numerous ranks of the faithful, not of one, but of many; a sanctity of the people. And is it truly possible that, today, in this our modern world, so profane and so tainted by incredulity and vice, a sanctity of the people can arise, and precisely in America? That sanctity of which Saint Peter spoke: "You are a chosen race, a royal priesthood, a holy nation, a people acquired" (1 Peter 2, 9)? Yes. This is our confidence, this is our hope! When we see certain manifestations of American Catholic life: the parishes, the schools, the universities, the hospitals, the missions; when we observe the spirit of faith and sacrifice that fuels these works; when we hear the profound and solid union that binds those Catholics to the Catholic Church; when we have before us Priests, Religious, and Bishops who reflect in themselves the examples of John Neumann, that confidence, that hope fills our soul! And then another wave of sentiments invades us: that of joy! Today is a day of great joy! Joy for the Church of Rome, happy to decree the honors of the Catholic cult to the new Blessed. Joy for the entire Catholic Church, which celebrates in the exemplary Bishop a new glory, a new hope! Joy for the religious family of the Most Holy Redeemer, which sees its tradition of sanctity expressed in him who was the first Redemptorist professed in the United States.

[*Latin ed. p. 919*]

ACTS OF POPE JOHN XXIII, 919. ACTS OF POPE JOHN XXIII. APOSTOLIC CONSTITUTIONS. I. OF THE ALASKAN (FAIRBANKS). The Apostolic Vicariate of Alaska is raised to the dignity of a diocese, to be called "of Fairbanks."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE, desiring that, having been raised to the height of the priestly dignity by divine counsel, we might have before our eyes and in our heart this one thing, namely, that we might provide for Christian communities spread throughout the world, so that they may have ever greater ability to serve the best and greatest God, for this reason, when it seemed good to the Sacred Congregation for the Propagation of the Faith, that the Apostolic Vicariate of Alaska, in the United States of North America, should be raised to the rank and dignity of a diocese: for this would bring great increase to the Christian religion, and would bring no small praise to the clergy of the Society of Jesus, to whom the same Vicariate has been entrusted, We, having considered the matter well, have decided, after offering prayers, to

Translated by churchlatin.ai, a product of Boyne Archives

proceed with due deliberation. Since these things are so, having received the petition of the venerable Father Giles Vagnozzi, Archbishop with the title of Myra, and Apostolic Delegate in those same States, by our supreme authority, We decree and ordain as follows. We reduce the Alaskan Apostolic Vicariate to the order of dioceses, which shall be called "of Fairbanks," without changing its boundaries. Furthermore, it shall be directly subject to the Holy See, as shall its Ordinary. A new See shall be entrusted to the Fathers of the Society of Jesus, whom We paternally exhort to, considering only the glory of God, omit nothing whatever in order to spread the Christian name among the nations as widely as possible: which they have done with the greatest zeal to this day. The city in which the head of this Church and the residence of the Bishop will be located is called Fairbanks.

[*Latin ed. p. 920*]

Acts of the Apostolic See - Official Commentary 920. The sacred Prelate shall place himself upon the chair of his dignity and authority, namely, in the temple of the Immaculate Conception, which, however, we remove from the honor of a cathedral church. We also deem it fitting that, in place of the Canons, diocesan Consultors be chosen, according to the norms of canon law, who, of course, will cease from their office, that constituted group. For the stability of the Church, we desire that the Seminary be at least somewhat expanded, so that boys of good character may be received, inspiring hope that, with God's help, they may aspire to the duties of the priesthood. Furthermore, these Letters shall be delivered by the venerable Prelate Giles Vagnozzi, either by himself or by a legate, having the necessary faculties for this purpose. Having accomplished this, he will order the same documents to be drawn up, and will promptly send true copies thereof to the Sacred Congregation for the Propagation of the Faith. We will and desire that these Letters be effective now and in the future; so that those things which have been decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man of standing in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were presented. Let anyone who shall despise or in any way disregard Our decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the eighth day of the month of August, in the year of Our Lord nineteen

Translated by churchlatin.ai, a product of Boyne Archives

hundred and sixty-two, in the fourth year of Our Pontificate. JAMES A. Cardinal Cope□□□, Secretary of R.E. GREGORY P. Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Albert Caesar, *Loco* £g Plumbi, *In Ap. Cane, tab., vol. CX, n. 84.* Serafini, Federici, Protonotary Apostolic.

[*Latin ed. p. 921*]

Acts of Pope John XXIII, 921, II. LAKE MOERI (KILWAENSIS). The Apostolic Prefecture of Lake Moeri is raised to the rank of a diocese, and is named "Kilwaensis."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter, having considered that the flocks of Christ in the Apostolic Prefecture of Lake Moeri, which are not acquired by gold nor compelled by arms, but are daily and happily increased by the constant work of the Order of the Friars Minor, it seemed opportune to the Sacred Congregation for the Propagation of the Christian Faith to bring them into the form of a diocese. And because, having heard beforehand what the venerable Brother Vedastus Mojaisky-Perrelli, Archbishop with the title of Amida, and Apostolic Delegate in the Congo and Ruanda-Urundi, thought about this matter, We, with our apostolic authority, willingly decree and order the following:

We raise the Apostolic Prefecture of Lake Moeri to the rank and dignity of a diocese, to be called "Kilwaensis," and We grant to the Bishop and to his Church the rights and honors, the burdens and obligations that are properly associated with other dioceses and their prelates. Furthermore, We decree that the new diocese shall be a suffragan of the Metropolitan See of Elisabethapoli. The Bishop shall establish his seat and residence in the city called Kilwa, and shall place the chair of his teaching in the principal church there. We permit that, in place of canons, diocesan counselors shall provide assistance to the Bishop by counsel and aid; and with regard to the administration, and also to the election of a Capitular Vicar in the event of a vacancy, all other matters shall observe the laws of canon law completely, and those norms which the Sacred Congregation for the Propagation of the Faith will give.

Moreover, We wish that as soon as Our Letters have been brought to a conclusion, all documents and acts that in any way pertain to the new diocese shall be sent to its Curia, and shall be kept there with due reverence. Furthermore, the venerable Brother Vedastus Mojaisky-Perrelli, whom We have mentioned, shall strive to carry out these Our Letters, either by himself or by another, provided that the person is of ecclesiastical dignity.

[*Latin ed. p. 922*]

Acts of the Apostolic See - Official Commentary 922, established. After the matter has been completed, the documents shall be extracted, and true

Translated by churchlatin.ai, a product of Boyne Archives

copies thereof shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. If, at that time, another person presides over the Apostolic Delegation in the Congo and Ruanda-Urundi, he shall follow these instructions. We wish these Letters to be effective now and in the future; in such a way that those things which are decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind shall be able to oppose the effectiveness of these Letters, since through these Letters we abolish all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall be held to be entirely valid, as if they were the original, if it should be shown. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the twenty-fourth day of the month of August, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman Ecclesiastical College. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery in place of S. Plumbi. In Ap. Cane, vol. LX, no. 98. Bernardus De Iosephus Rossi, Felicis, Protonotary Apostolic.

[*Latin ed. p. 923*]

Acta Ioannis PP. XXIII, 923, III, DAVIDENSIS (BUCCAE TAURINAE): Certain territories having been taken from the Davidensis diocese, a new territorial prelature is established, to be called "Bocas del Toro."

IOANNES, BISHOP, SERVUS SERVATORUM DEI, for the perpetual memory of this event: The establishment of a new Church has always been a matter of great importance, both with the Roman Pontiffs and with individual nations, since through it, spaces are opened up for the advancement of the Christian life, and fertile principles are laid down from which frequent works of faith and charity may arise in men. Therefore, since the venerable Brother Antonius Pinci, Archbishop with the title of Tarasa in Numidia and Apostolic Nuncio in the Republic of PanamÃ¡, requested that, after a portion of the territory of the Davidensis diocese be divided, a new ecclesiastical circumscription be established, We, after consultation with our venerable Brothers, the Cardinals who preside over the Sacred Congregation Consistorial, and after considering the opinion of the venerable Brother Thomas Albert Clavel Méndez, Bishop of David, We

Translated by churchlatin.ai, a product of Boyne Archives

decree and order the following, with Our authority: We separate the entire territory of the Davidess diocese, which is the civil province commonly known as Bocas del Toro, and from it We establish a "nullius" prelature, to be called Bocas del Toro. The seat of this Church will be in the city of Bocas del Toro, where the Prelate will place his cathedral, namely, in the church dedicated to the Blessed Virgin Mary of Mount Carmel, which We elevate to the dignity of a prelature, with the corresponding rights and honors. We decree that this Church shall be subject as a suffragan to the metropolitan See of PanamÃ¡; likewise, its Prelate shall be subject to the Archbishop. The Curia shall provide for its expenses, for the sustenance of the people, and for a suitable portion of goods, according to canon 1500. It is incumbent upon the sacred Prelate to build, as soon as possible, a house for the reception of boys who are called to the priesthood; and he shall do so according to the common laws and the decrees of the Sacred Congregation for Seminaries and Universities. Furthermore, when young men have reached the age of adolescence, the best among them shall be sent to Rome, to the Pontifical College of the North American Mission.

[*Latin ed. p. 924*]

924 Acta Apostolicae Sedis - The official records, so that they may be imbued with philosophy and sacred theology. With regard to priests and the clergy, we decree that those priests who are attached to the Church in whose territory they hold a legitimate benefice or ecclesiastical office, and other clerics and seminarians who reside in that territory, shall be subject to these regulations. Furthermore, with regard to the governance of the Church, and the election of a Capitular Vicar in the absence of the Bishop, the rights of the clergy and the people, and other similar matters, shall be entirely governed by the norms of canon law. Finally, all acts and documents which in any way relate to the new circumscription shall be sent to its prelatic curia, and shall be diligently preserved there. Moreover, what we have commanded shall be carried out by the venerable Father Anthony Pinci, as we have said, or by whoever at that time holds the same office as him. He may also delegate another person, whom he chooses, provided that he is a man constituted in ecclesiastical dignity. Furthermore, he will order that the same acts and documents be drawn up, and that they be promptly sent to the Sacred Congregation of the Consistory. We intend this Constitution to be effective now and in the future; in such a way that those things which are decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since we derogate from all such things by means of it. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical

Translated by churchlatin.ai, a product of Boyne Archives

dignity, and which are also signed by a public notary, shall have the same validity as if they were shown to be the original. Given in Rome, at St. Peter's, on the seventeenth day of the month of October, in the year of Our Lord nineteen hundred and sixty-two, in the fourth year of Our pontificate. JAMES A. Card. COPELLO, Secretary of R.E.

CHARLES Card. CONFALONIERI, Secretary of the Sacred Congregation of the Consistory.

FRANCIS Tinello, Regent of the Apostolic Chancery.

FRANCIS Caesar,

In Ap. Cane, vol. CXI, n. 91.

H. Ferretti, Federici, Protonotary Apostolic.

[*Latin ed. p. 925*]

Acta Ioannis PP. XXIII, 92'5, IV, S. MARTHAE - BARRANOABERMEIENSIS (OCANIENSIS). Certain territories are detached from the Diocese of S. Marthae and from the Apostolic Vicariate of Barrancabermeja, and a new diocese is established, named "Ocaniensis."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

Since, by the secret will of God, We have undertaken to govern the entire family of Christians, which We foster with paternal care, We desire nothing more than that "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Timothy 3:15) may flourish and grow abundantly among all the peoples of the world, and may increase securely; for it alone can properly illuminate men with the splendor of heavenly truth and provide for their eternal salvation.

Therefore, when the Most Reverend Brother Joseph Paupini, Archbishop with the title of Sebastopolitan and Apostolic Nuncio in the Republic of Colombia, after hearing the Most Reverend Brothers Norbert Forero and García, Bishop of S. Marthae, and Bernard Arango Henao, Bishop with the title of Belensem and Apostolic Vicar of Barrancabermeja, requested from this Apostolic See that, with certain territories detached, a new ecclesiastical circumscription be established in the regions, or "Departments," known as Santander and Magdalena, We deemed it fitting to accede to such requests.

Therefore, exercising Our supreme apostolic authority, and supplementing the consent of those who may have some right or claim concerning this matter, We decree and order the following:

We separate from the Diocese of S. Marthae the territories of the municipalities commonly known as Ocaña, La Playa, Ábrego, Bucarasica, Villa Caro, and González, as well as a portion of the territories of the municipalities commonly known as El Carmen, Convención, Teorama, San Calixto,

Translated by churchlatin.ai, a product of Boyne Archives

Hacarí, Rio de Oro, Aguachica, and Sardinata, which are within the boundaries of the Diocese of S. Marthae; and from the Apostolic Vicariate of Barrancabermeja, We separate the territories of the municipalities commonly known as Tamalameque, La Gloria, and Gamarra, as well as a portion of the territories of the municipalities commonly known as Aguachica and Rio de Oro, which are within the boundaries of the same Apostolic Vicariate; and from all of these, We establish a new diocese, the Ocaniensis.

[*Latin ed. p. 926*]

926 Acta Apostolicae Sedis - Official Commentary from the principal city, to be named, with the same boundaries and the territories that we have mentioned, all included. Therefore, the new diocese will encompass twenty-seven parishes, the names of which are: "S. Anne and S. Augustine, located in the city of Ocaña; Buenavista, El Carmen, Convención, Brotaré, Cartagenita, Teorama, San Calixto, Hacarí, La Playa, Aspasica, El Chineo, Ábrego, León XIII, Las Mercedes, La Victoria, Bucarasiea, Villa Caro, González, Rio de Oro, Los Angeles, Aguachica, Tamalameque, Pailitas, La Gloria, and Gamarra. The Ocaña diocese will be bordered as follows: to the north by the diocese of Saint Martha and the Apostolic Vicariate of Valledupar; to the south by the archdiocese of Nueva Pamplona (specifically: from the confluence of the rivers commonly known as San Xllberto and Cachira, where the boundary begins at what is called Quebrada La Raya; thence straight to the river Rio S. Pablo, until it flows into Quebrada La Peña; proceeding through the same Quebrada La Peña until it reaches the region called Alto dei Guichal, the boundary extending to the highest mountains up to the place commonly known as Alto de Jurisdicciones, and then to Peña de la Centella, finally reaching the boundaries of the civil municipality commonly known as Villa Caro) and the diocese of Bucaramanga; to the east by the Prefecture Nullius of Bertraniae in Catatumbo and the diocese of Cúcuta; and to the west by the Apostolic Vicariates of Barrancabermeja and Saint George's in Grenada. The seat of the new diocese will be in the city of Ocaña, and the episcopal cathedra will be located in the parish church there, dedicated to Saint Anne, the Mother of the Blessed Virgin Mary, which we elevate to the dignity of a cathedral. We grant this church and the Prelate appropriate rights, imposing upon the bishop the obligations proper to his office. We establish the Ocaña diocese as a suffragan of the metropolitan See of Nueva Pamplona, and we wish its bishop to be subject to the metropolitan jurisdiction of the Archbishop of Nueva Pamplona. The episcopal table, which is called the Curia, will be supported by revenues, by free offerings of the faithful, by grants given by the civil government, and by that portion of goods which, according to canon 1500 of the Code of Canon Law, will be allocated to it. It will be the greatest concern of the Bishop of Ocaña to establish a seminary as soon as possible, in accordance with the norms of common law and the special

Translated by churchlatin.ai, a product of Boyne Archives

laws of the Sacred Congregation for Seminaries and Universities. When the students of the same seminary have reached a certain age, those who have shown exceptional intelligence and piety will be sent to Rome, specifically to the Pontifical College of North America, to be instructed in philosophical and theological disciplines. A chapter of canons will be established, according to the norms to be issued in other documents; however, until it is formally established, diocesan consultants will be appointed to assist the Bishop with their counsel and help, but they will cease to hold office once the canons are constituted. For the governance and administration of the diocese, we appoint Vicars.

[*Latin ed. p. 927*]

The acts of Pope John XX, year 927, concerning a capitular decision, the filling of a vacant see, and other matters of this nature, we command that those things be observed which the Code of Canon Law establishes. Furthermore, we decree that, after these letters have been put into effect, priests of the Church shall be considered bound to the territory in which they hold a benefice or office; and other clerics and seminarians shall be bound to the place where they have a legitimate domicile. Moreover, we wish that documents and records, in any way pertaining to the new diocese, be sent to its Curia, to be religiously preserved in its archives. Finally, the execution of these mandates shall be overseen by the venerable Brother Joseph Paupini, whom we have appointed, with the power to delegate another, provided that he is endowed with ecclesiastical dignity. However, if at the time of execution there is an Apostolic Nuncio in the Republic of Colombia, he shall carry out these mandates. Whoever completes the task shall be responsible for drawing up a sincere account of what has been done, and for sending it promptly to the Sacred Congregation of the Consistory, signed and sealed. We wish these letters to be effective now and in the future, so that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their full force. The effectiveness of these letters shall not be hindered by any kind of contrary prescription, since through these letters we abolish all such things. Therefore, if anyone, endowed with authority, whether knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Let anyone who disregards or in any way rejects Our decrees know that he shall incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-sixth

Translated by churchlatin.ai, a product of Boyne Archives

day of the month of October, in the year of Our Lord nineteen hundred and sixty-second, in the fourth year of Our pontificate.

JAMES A. Card. COPELLO, Secretary of R.E.

CHARLES Card. CONFALONIERI, of the 8th Congregation of the Consistory, from the Secretariat.

Francis Tinello, Regent of the Apostolic Chancery.

Bernard De Felicis, Protonotary.

Federici, Protonotary Apostolic.

[Reference to a specific location and volume in the Apostolic Chancery archives.]

[*Latin ed. p. 928*]

928 Acta Apostolicae Sedis - Official Commentary V. BARRANCABERMEIENSIS. The Apostolic Vicariate of Barrancabermeja is raised to the rank of a diocese, without a change of name.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

The divine words of Christ, in which He said that a small grain of mustard seed would grow into a large tree, seem to apply to those ecclesiastical divisions which, through the constant labors of those who preach the Christian religion, have, with God's help, become fertile fields ready for the harvest.

And since this has certainly happened with the Apostolic Vicariate of Barrancabermeja, which was established on the twentieth day of the month of April in the year of Our Lord nineteen hundred and fifty, and which has seen a brief increase in the number of Catholics and in the religious congregations, and since we wish to declare this with solemn significance, We have decided to raise the same Vicariate to the rank of a diocese.

Therefore, after having heard our venerable Brothers, Cardinals of the Sacred Congregations responsible for extraordinary ecclesiastical affairs and for the propagation of the Christian faith, and after having heard the opinion of the venerable Brother Joseph Paupin, Archbishop with the title of Sebastopolitan in Abasgia and Apostolic Nuncio in the Republic of Colombia, and with the consent of those who have some right or claim in this matter, and having the fullest power over all churches, We raise the Apostolic Vicariate of Barrancabermeja to the dignity of a diocese, freeing it from the jurisdiction of the Sacred Congregation for the Propagation of the Faith.

Furthermore, after having heard the venerable Brothers Bernard Aran go Henao, Bishop with the title of Belensi, and Ordinary of the same Apostolic Vicariate, and others who were present, We decree that the following territories shall be permanently assigned to the new diocese:

Translated by churchlatin.ai, a product of Boyne Archives

Specifically: the entire territory separated from the diocese of Succursensi and S. Aegidii, belonging to the civil municipalities commonly known as Betulia and San Vicente; a part of the municipality called Simacota, within the limits that border the territory of the Apostolic Vicariate in question, including Quebrada la Mugrosa and the stream Opón, which is said to be wide; a part of the municipality called Velez, located within the limits of the same Vicariate, and the river Guayabo Blanco, which flows into the Opón.

[*Latin ed. p. 929*]

The acts of Pope John XXIII, 929, mention the regions of Cerro de Armas and Quebrada de Armas, and finally, the river Guayabito, in which there is a village called Cimitarra by the common people; a part of the municipality of Bolivar, located between the river El Guayabito, the boundaries of the Apostolic Vicariate which we mentioned, and the rivers Magdalena, Ermitaño, Hörta, and Carare, and includes the village of Zambito. The entire territory of the municipality of Puerto Boyacá belongs to the diocese of Tunja, including the villages commonly called Puerto Boyacá, Gutiérrez, Palagua, and Calderón. A part of the municipality of Remedios, which was separated from the diocese of San Rosa de Osos, is located between the rivers Ite and Magdalena, and includes the villages of Casabe, Yondo, and Arrinconada. A part of the municipality of Puerto Berrio, which was separated from the archdiocese of Medellin, is located between the rivers Alicanta, Nare, and Magdalena; it also includes the territory of the city of Puerto Berrio and the village of Virginias. Finally, a part of the municipality of Puerto Berrio, which was separated from the diocese of Sonson, extends along the rivers Nare, Samana Norte, Cocorna, and Magdalena, including the village commonly called Nare; a part of the municipality of San Luis, including the towns of Puerto Triunfo and Puerto Perales, is located along the rivers Verde and Magdalena; a part of the municipality of Cocorna, which is located between the Rio Verde de los Montes, from the confluence of the rivers Caldera and Melcocho, and the common boundaries of the municipalities of Sonsón and Cocorná, from Chuchilla del Tigre to the Rio Magdalena; and finally, a part of the municipality commonly called Argelia, including the village of San Miguel, is located within the course of the rivers San Lorenzo and Magdalena. The boundaries of this new diocese, to the north and between the north and east, border the dioceses of Ocaña and Bucaramanga; to the south, the archdiocese of Manizales and the dioceses of Zipaquirá and Facatativá; to the east, the dioceses of Sonsón and of Giles, and Tunja; and finally, to the west, the archdiocese of Medellin, the dioceses of San Rosa de Osos and Sonsón, and the Apostolic Vicariate of Saint George. We believe that the diocese of Barrancabermeja should have its episcopal seat in the city commonly called Barrancabermeja; the Bishop will have his cathedral in the temple there, dedicated to the

Translated by churchlatin.ai, a product of Boyne Archives

Most Sacred Heart of Our Lord Jesus Christ, which we elevate to the rank and dignity of a cathedral, granting it the honors, insignia, privileges, and rights that are customarily bestowed upon such sacred buildings and their prelates; furthermore, the Ordinary of this diocese will impose appropriate canonical obligations on the cathedral church as a suffragan church. As with the archdiocese of Neopampilon, the Bishop of Barrancabermeja will be subject to its Metropolitan. He will take care to establish a College of Canons, according to the norms established in other documents. In the meantime, he will choose diocesan consultants, who will, of course, cease from their current duties.

[*Latin ed. p. 930*]

930 Acta Apostolicae Sedis - Official Commentary on promulgated decrees. Furthermore, let him establish, as soon as possible, at least a seminary, in accordance with the special laws of common law and the Sacred Congregation for Seminaries and Universities. From this, he shall send the most outstanding young men, either in intellect or character, to Rome, to the Pontifical College in Latin America, where they will be instructed in philosophical and theological disciplines. The diocese of Barrancabermeja shall provide the episcopal table, which is said to be supported by temporal goods previously belonging to the Vicariate Apostolic of the same name, as well as the expenses of the curia, offerings freely given by the faithful, dowries to be provided by civil authority, and a portion of goods, which, according to canon 1500 of the Code of Canon Law, will be allocated to it. With regard to the governance and administration of the newly established diocese, including the Vicariate Capitular in the absence of a bishop, the election of a successor, and other matters of this nature, let everything be done in accordance with what the sacred canons prescribe. As soon as these Letters are put into effect, priests assigned to that diocese, whether holding a benefice or office within its territory, shall be subject to it; likewise, other priests, clerics, and seminarians residing within its legitimate boundaries shall be subject to it. Finally, all acts and documents pertaining in any way to the new diocese shall be sent from the curias of Medellin, Succursio, and St. Giles (Tunja), St. Rose of Osos, and Sonsón, to Barrancabermeja, to be kept religiously in the archives. Furthermore, the venerable Brother Joseph Paupini, whom we have mentioned, or another man constituted in ecclesiastical dignity, shall strive to carry out what we have commanded, either personally or through another. If, at the time of execution, another Apostolic Nuncio is acting in the Republic of Colombia, he shall carry out these mandates. Whoever completes the task shall have the obligation to send, as soon as possible, to the Sacred Congregation Consistorial, the documents pertaining to the completed business, duly signed and sealed. We intend these Letters to be effective now and in the future; in such a way that those to whom they pertain shall observe religiously what has been

Translated by churchlatin.ai, a product of Boyne Archives

decreed therein, and thus obtain their full effect. Nothing, of any kind, shall be able to oppose the effectiveness of these Letters, since through these Letters we abolish all that is contrary to them. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were presented, as these Letters themselves would have.

[*Latin ed. p. 931*]

The Acts of Pope John XXIII, 931: Whoever shall disregard or in any way condemn Our decrees throughout the world, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-seventh day of the month of October, in the year of Our Lord nineteen hundred and sixty-second, in the fourth year of Our pontificate. James, Cardinal, Secretary of State. Charles, Cardinal, Prefect of the Sacred Congregation for the Consistory. Francis Tinello, Regent of the Apostolic Chancery. Bernard De Felicis, Caesar Federici, Protonotaries Apostolic. In the Apostolic Archives, Cane, table, volume CXI, number 45.

To His Holiness, Pope John XXIII, for the perpetual memory of the event: Concerned for the cause and condition of the faithful Christians who live in that place, the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in Brazil, after consulting with Joseph Medeiros Delgado, the Most Holy Prelate of St. Louis in Marignano, requested that certain territories be separated from that archdiocese which we have just named, so that a new diocese might be established therein by Our authority. Having considered this matter carefully and agreeing with it, for we believe that great benefits and advantages will arise for the Christian people from this, and with the authority of Our Supreme Holiness and with the counsel of Our venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Consistory, we decree and order the following: We separate from the archdiocese of St. Louis in Marignano the following territories, namely the municipalities commonly called:

[*Latin ed. p. 932*]

932 Acta Apostolicae Sedis - Official Commentary. We establish a new diocese, to be called Viana, encompassing the areas of Cajapio, Sao Vicente Ferrer, Sâo Joâo Batista, Penalva, Matinha, Oajari, Monaco, Pindaré-Mirim, and Santa Luzia, as defined by civil law. The seat of this diocese will be in the city of Viana, where the Bishop will place his episcopal chair in the

Translated by churchlatin.ai, a product of Boyne Archives

church, namely the Basilica of the Most Holy Virgin, which the people call "Nossa Senhora da Conceiçâo." We place this new Church under the metropolitan see of St. Lewis in Maragnano as a suffragan; furthermore, its Bishop will be subject to the Archbishop of that archdiocese. Moreover, the Bishop shall establish a College of Canons according to the norms that will be provided in other documents. If this cannot be done at present, diocesan consultants shall be chosen, who will assist their Bishop with counsel and work. Similarly, he shall establish at least a small seminary to receive boys who are called by God to the priesthood, according to the rules of common law and the Sacred Congregation for Seminaries and Universities; and this is a serious obligation of his conscience. The following shall provide the means: revenues of the Curia, contributions from the faithful, and any assets of the archdiocese of St. Lewis in Maragnano, which will contribute a proportionate share to the new diocese, according to canon 1500 of the Code of Canon Law. As soon as the diocese of Viana is established by these documents, priests who reside legitimately within its territory, or who hold office there, as well as clerics in the same condition, shall remain subject to it as its proper clergy. Furthermore, those among them who are more promising shall be sent to Rome, to the Pontifical College of Piane in Brazil, to pursue higher studies in philosophy and sacred theology. Finally, all acts and documents pertaining in any way to the newly established Church shall be sent to its episcopal Curia, to be kept religiously in the archives. For the matters that we have commanded to be carried out by these documents, the venerable Brother Armandus Lombardi will take action, or someone he designates, having the necessary authority for the matter. When the matter is concluded, he will order the documents to be drawn up, and he will promptly send true copies to the Sacred Congregation for the Consistory. If, at that time, another Apostolic Nuncio presides over the same Apostolic Nunciature, he will bring to fruition what we have ordered. We intend this Constitution to be effective now and in the future; so that those to whom it pertains may observe religiously what has been decreed in it, and thus it may have its full effect. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to take effect, since by it we derogate from all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person worthy of ecclesiastical dignity, shall be kept.

[*Latin ed. p. 933*]

The Acts of Pope John XXIII, 933, which are established by law and signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the thirtieth day of the month of October, in the year of Our Lord nineteen hundred and sixty-second, in the fifth year of Our Pontificate. For His Eminence, the Cardinal Secretary

Translated by churchlatin.ai, a product of Boyne Archives

of State, JOHN H. Card. CICOGNANI, Prefect of the Congregation for the Propagation of the Faith, GREGORY P. Card. AGAGIANIAN. Francis Tinello, Apostolic Chancellor. Francis John H. Ferretti, Calieri, Protonotary. Protonotary Apostolic. Apostolic Place. © Plumbi In Ap. Cane, vol. CXII, n. 85. VII. MANZINENSIS - ESHOWENSIS (INGWAVUMENSIS). In the Union of Southern Africa, a new Apostolic Prefecture is founded, named "Ingwavumensis." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT: Because We consider it to be among the most important aspects of Our ministry to provide those who have been called by God to be members of the Body of Christ with the necessary assistance, so that their faith may be strengthened day by day, We have learned that the Sacred Congregation for the Propagation of the Faith has decided to establish an Apostolic Prefecture in Southern Africa. Therefore, concerning this matter, with Our venerable Brothers, the Cardinals of the Sacred Roman Church, who are Prefects of that Congregation, and after having heard, namely, the Most Reverend Father Joseph McGeough, Archbishop in the title of Hemesa and Apostolic Delegate in Southern Africa, and others interested, who have judged that this will be very beneficial for the good of the Christian cause, We, by Our apostolic authority, decree and order the following: We separate from the Diocese of Manzin, which has been entrusted to the Order of the Servants of Mary, the civil district called Ingwavuma, and also a part of the civil district called Ubombo, which lies to the north of the river commonly called Mkuze;

[*Latin ed. p. 934*]

The Acts of the Apostolic See – Official Commentary 934. The civil district, commonly known as Hlabisa, together with that part of the same civil district, Ubombo, which is located south of the Mkuze River, is separated from the diocese of Estbow and is assigned to the Congregation of St. Ottilia, Order of Saint Benedict, for missionary purposes. We establish a new Apostolic Prefecture from these territories, to be called Ingwavumense, and entrust it to the care of the religious of the Order of Servants of Mary, subject to Our will and that of the Apostolic See. We bestow upon this Prefecture and its Ordinary the honors and rights pertaining to churches of the same order and their sacred prelates. Furthermore, We impose upon the Apostolic Prefect the duties and offices prescribed to him by the sacred canons. Finally, We decree that the Most Reverend Joseph McGeough, whom We have mentioned, or whoever at the time these decrees are put into effect presides over the Apostolic Delegation for Southern Africa, shall see to the execution of these orders. Whoever completes this task shall send to the Sacred Congregation for the Propagation of the Faith, as soon as possible, the documents pertaining to the matter, duly signed. We will and order that this Constitution be effective now and in the future; in such a way

Translated by churchlatin.ai, a product of Boyne Archives

that those to whom it pertains shall observe the decrees contained therein with religious devotion, and thus obtain its full effect. No prescriptions of any kind shall be able to impede the effectiveness of this Constitution, since by these letters We repeal all that is contrary to it. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a person holding a position of authority in the Church, and which have been signed by a public notary, as would be given to these letters themselves, if they were presented. Given at Boma, near St. Peter, on the twelfth day of the month of November, in the year of Our Lord nineteen hundred and sixty-two, in the fifth year of Our pontificate.

JAMES A. Card. COPELLO S. B. E.
Chancellor

GREGORY P. Card. AGAGIANIAN

Prefect of the Congregation for the Propagation of the Faith
Francis Tinello
Apostolic Secretary
Bernard De Caesar
Federici,
Loco f¡¿ Plumbi In Ap. Cane, tab., vol. CXI, n. 60.
Felices, Proton.
Proton. Apost.
Apost.

[*Latin ed. p. 935*]

Acta Ioannis PP. XXIII, 935, VIII, ONITSHAENSIS (ENUGUENSIS). In Nigeria Orientali, una nova dioecesis est erecta ex certis terris archidioecesis Onitshaensis.

IOANNES, EPISCOPUS, SERVUS SERVORUM DEI, ad perpetuam rei memoriam:

Quod Divinus Redemptor hominum officium dedit Apostolis, ut peragrent universum orbem, ut Evangelium praedicarent omni creaturae [Mt. 16,15], cor nostrum et voluntatem nostram urget, ut non solum pro Christiano fidelium populo, sed etiam pro illis, quos adhuc non laetificat candida Christi fides, prospiciamus. Cum autem aptius id fieri potest si Ecclesiae aliquando dividantur et ex iis novae fundantur, quae a Episcopis gubernentur, libenter confirmamus et ratum habemus quod a Sacro Concilio Christiano Nomini Propagando, de sententia venerabilis Fratris Sergii Pignedoli, Archiepiscopi titulo Iconiensis et Apostolici in Africa Media Occidentali Delegati, statutum est, ut in Nigeriae Orientalis regione alia dioecesis fun-

Translated by churchlatin.ai, a product of Boyne Archives

daretur.

De apostolica igitur et suprema potestate Nostra, ab archidioecesi Onitshaensi territoria separamus, vulgo appellata Awgu, Udi et Nsukka, quae civilem provinciam Enuguensem constituunt, ex iisque dioecesim condimus, ab urbe regionis principe Enugu nuncupata, Enuguensem appellandam, cuius hi erunt fines: ad septentrionem, dioecesis Makurdensis; ad orientem solem, dioecesis Ogogiaensis; ad meridiem, archidioecesis Onitshaensis; ad occidentem denique solem, dioecesis Urbis Beninensis et praefectura apostolica Kabbaënsis.

Ita constitutam Ecclesiam, una cum eius Episcopo, suffraganeam facimus metropolitanae Sedi Onitshaensi et eius Archiepiscopo Metropolitae, regendamque committimus nati vis sacerdotibus Nigerianis.

Statuimus insuper ut sedem suam Episcopus in urbe Enugu ponat, et sacrum magisterii cathedram in maximo inibi exstante templo Spiritui Sancto dicato, quod ad cathedralis fastigium attollimus.

Usque dum praeterea Canonicorum Collegium constituat, Consultores dioecesanos idem eligat, qui ad normam iuris sibi consilium opemque praestent. Seminarium denique sollicita cura, quantum potest, struat, pueris...

[*Latin ed. p. 936*]

Acts of the Apostolic See - Official Commentary. 936, concerning the reception and formation of those called to the priesthood. These things which we have established, let the venerable Brother Sergius Pignedoli, whom we mentioned, see to, either by himself or through another delegated man. However, if, at the time of execution, another Delegate of the Apostolic See is present in that land, he shall carry out our mandates. Whoever completes the matter shall have the responsibility of sending, as soon as possible, to the Sacred Congregation for the Propagation of the Faith, the documents pertaining to the matter, prepared in the customary manner, and bearing the signature and seal. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains religiously observe what has been decreed by it, and thus obtain its force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since by it we abolish all such. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if they were presented, as far as these are concerned. Given at Rome, near St. Peter, on the twelfth day of the month of November, in the year of Our Lord nineteen hundred and sixty-two, in the fifth year of Our pontificate.

Translated by churchlatin.ai, a product of Boyne Archives

JAMES A., Cardinal, of the Holy Roman Church, Chancellor. GREGORY P., Cardinal, of the Holy Roman Church, Prefect of the Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Francis Caesar, at the Plumbago Printing Press, in the Apostolic Palace, volume CXI, number 68. H. Ferretti, Protonotary. Federici, Apostolic Protonotary.

[*Latin ed. p. 937*]

Acta of Pope John XXIII, 937 IX, concerning Malta. In the suburb of Rabat, within the city of Notabilis, in the archdiocese of Melitensi, the chapel of St. Publius is added to the church of St. Paul; this same church of St. Paul is raised to the dignity of a collegiate church, within which a body of Canons is established.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event, it has always been the practice of the Apostolic See, the mother of all Churches, to receive the prayers of her children with equal affection, whenever it can be provided that greater glory to God may arise from it, which is the primary purpose for which the Church exists.

Since the venerable Brother Michael Gonzi, the Melitensi Archbishop, believed that this could be accomplished within his archdiocese, if the chapel of St. Publius were placed under the jurisdiction of the parish church of St. Paul in the suburb of Rabat, within the city of Notabilis, and if the said parish church were raised to the honor of a collegiate church, and a body of Canons were established therein, We, accepting the prayers presented, have decreed and ordered the following, having considered that the Sacred Consistorial Congregation deemed it fitting, after hearing the venerable Brother Gerald Patrick O'Hara, Archbishop with the title of Pessinuntino and Apostolic Delegate in Great Britain.

Therefore, We decree that the chapel of St. Publius be again placed under the jurisdiction of the Church of St. Paul in the suburb of Rabat, within the city of Notabilis; that the same church be raised to the rank and honor of a collegiate church dedicated to the Apostle Paul, with the appropriate rights; and that a College of Canons be established therein, according to the following regulations.

The collegiate chapter, into which will first be incorporated those ecclesiastical men who are currently serving as chaplains of the chapel of St. Publius, will consist of five Dignitaries and seven Canons. The Dignitaries will be: the Dean, the Treasurer, the Cantor, the Primicerius, and first of all, the Archpriest, with this title and honor always being bestowed upon the parish priest of St. Paul, currently the elected Brother Paul Attard.

The granting of the Dignities, and therefore also the Archpriestate, will be subject to the norms of the Apostolic See; the Canons, however, will be governed by the common laws.

Translated by churchlatin.ai, a product of Boyne Archives

The duty of the second Dignitary, namely the Dean, will be to care for the chapel of St. Publius and to perform the sacred rites therein daily. He will have the right to inhabit the house which was formerly occupied by the chaplain.

The choral prayers and ceremonies will be performed according to the legitimate local customs, as will be established in the constitutions, which will be prepared by the Canons and approved by the Archbishop. For the choral vestments...

[*Latin ed. p. 938*]

The Acts of the Apostolic See – Official Commentary 938: Those, whether Dignitaries or Canons, shall wear the cope and pallium, and, in addition, the distinctive emblem of the Order of Jerusalem, namely, a white, eight-pointed cross sewn above the breast on the pallium; the hebdomadarius [a cleric who sings the hebdomadary office] may also use the Great Stole or the Jerusalem Cingulum [girdle]. Outside the choir, the Canons may carry a gold, eight-pointed cross, inlaid with enamel. Furthermore, all and each of the collegiate clergy shall participate in all the Indulgences and spiritual graces granted to the Order of Jerusalem, provided that they perform those things which are lawfully prescribed for obtaining them; likewise, all the works of piety and prayers which are made by the members of the same Order shall be considered as if they themselves were members of that Order. The endowments for the Canons, or benefices, are constituted in part by payments made annually by civil magistrates, and in part from the revenues of the inheritance of Francis Catania, a man of most pious memory, who, in his time, contributed generously to the founding of the College. Moreover, these Our Letters will be brought to a conclusion by the venerable Brother Gerald Patrick O'Hara, having performed the necessary acts and having the power to delegate, if he deems it advisable, to any person of ecclesiastical dignity. Having done so, he will order that the same documents be drawn up, and he will promptly send true copies to the Sacred Congregation Consistorial. If, at that time, another person presides over the Apostolic Delegation in Great Britain, that person shall carry out all that we have ordered. We wish this Constitution to be effective now and in the future; in such a way that those to whom it pertains shall religiously observe what has been decreed by it, and thus it shall obtain its force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since by it we derogate from all such. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or written by hand, which bear the seal of a person established in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were shown to be genuine. Given at Rome, at St. Peter's, on the twenty-fourth day of the month of November, in the

Translated by churchlatin.ai, a product of Boyne Archives

year of Our Lord one thousand nine hundred and sixty-two, in the fifth year of Our Pontificate. JAMES A. Card. COPELLO, Secretary of the Sacred Roman Ecclesiastical College. CHARLES Card. CONFALONIERI, Secretary of the Sacred Congregation Consistorial. Franciscus Tinello, Regent of the Apostolic Chancery. Bernardus De Felicis, Caesar Federici, *Loco* [in place of] *E Plumbi In Ap. Cane, tab., vol. CXI, n. 59.* Proton. Proton. Apost. Apost.

[*Latin ed. p. 939*]

Acta of Pope John XXIII, 939 X, HUARAZENSIS (CIMBOTIENSIS): Because certain territories have been taken from the diocese of Huaraz, a new "nullius" pre-latitial see is established, to be called "Cimbotiensis."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the Church, since its purpose is the eternal salvation of souls, We foster those endeavors which, in a more fitting and secure manner, contribute to that end. In this regard, since the venerable Brother Romulus Carboni, Archbishop with the title of Sidoniensis and Apostolic Nuncio in the Republic of Peru, requested from the Apostolic See that, after a considerable portion of the territory of the diocese of Huaraz be divided, a new "nullius" pre-latitial see be established there, We, for this reason, consulted the venerable Brother Theodosius Moreno Quintana, Bishop of Huaraz, and, with the consent of those who have something to say on this matter, or who presume to have a right to it, We, by Our apostolic authority, decree and and order the following:

From the territory of the Church of Huaraz, We separate the entire territory of the civil province commonly called Santa, and a part of the territory of the civil province called Casma, from the seventh milestone up to the stream, or Quebrada, commonly called Culebras, and from these We establish a "nullius" pre-latitial see, to be called Cimbotiensis, and We define its boundaries and territory as follows, which shall include the following parishes, the names of which are listed: Chimbóte, Santa, Moro, Mácate, Nepeña, Pueblo Libre, all within the boundaries of the civil province of Santa; and Casma and Yautan, within the limits of the territory separated from the civil province of Casma.

The new "nullius" pre-latitial see will be bordered to the north by the archdiocese of Trujillo; to the east and south, by the diocese of Huaraz; and to the west, by the Pacific Ocean. Thus, the ecclesiastical seat shall be established in the town commonly called Chimbóte, and the curial church, which already exists there, dedicated to God in honor of the Apostle Saint Peter, shall be considered the pre-latitial church, to which We grant all rights and privileges, including these sacred buildings.

[*Latin ed. p. 940*]

940 Acta Apostolicae Sedis - Official Commentary; furthermore, We

Translated by churchlatin.ai, a product of Boyne Archives

grant to the sacred Prelate appropriate rights, and We impose obligations pertaining to Ordinary Prelates. We make this same Prelature a suffragan of the Metropolitan See of Trujillo, whose Archbishop, the sacred Antistes of Chimbote, shall be subject to. We also command that at least one Seminary be built, as soon as it can be, for the reception of boys and for the formation of future priests, according to the norms of common law and the special laws of the Sacred Congregation for Seminaries. When the students of the Seminary have reached the age of reason, those who have distinguished themselves shall be sent to Rome, to be received in the Pontifical College of North America, so that they may be imbued with philosophical and theological disciplines. The so-called "prelatic table" consists of the revenues of the Curia, which shall be provided by the Civil Authority, and from the contributions of the faithful and a portion of the goods, to assist the See of Chimbote, according to the norm of canon 1500 of the Code of Canon Law. The Prelature of Chimbote, being "nullius," it is understood that priests of that Church are considered to be assigned to it, who hold an office or benefice within its territory; the other priests, clerics, and Seminary students, who have their legitimate domicile there, are likewise subject to it. With regard to the administration of the newly founded Prelature, the election of a Capitular Vicar, and other matters of this kind, let those things be done with due regard for what the sacred canons prescribe. Finally, all acts and documents pertaining in any way to the new Church shall be transferred from the episcopal Curia of Huaraz to that of Chimbote, to be kept in the archives. All of these things which We have established shall be carried out by the venerable Brother Romulus Carboni, whom We have mentioned, or by a person delegated by him, provided that he is constituted in ecclesiastical dignity. If, however, at the time of execution, there is an Apostolic Nuncio in the Republic of Peru, he shall see to it that Our mandates are carried out. Whoever completes this task shall take care to send the documents of the completed work, duly signed and sealed, to the Sacred Congregation Consistorial as soon as possible. We will and desire that this Constitution be effective now and in the future; in such a way that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. Nothing, of any kind, contrary to its efficacy shall be able to prevail, since We derogate from all things by means of it. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of these Letters, whether printed or handwritten, which bear the seal of a

Translated by churchlatin.ai, a product of Boyne Archives

person constituted in ecclesiastical dignity, shall be made.

[*Latin ed. p. 941*]

The acts of Pope John XXIII, 941, if signed together and by a public notary, shall have the same validity as if they were proven. Given in Rome, at Saint Peter's, on the sixth day of the month of November, in the year of Our Lord nineteen hundred and sixty-two, in the fifth year of Our Pontificate. James A. Cardinal Cope□□□, Secretary of the Holy Roman Church. Charles Cardinal Confalonieri, of the Eighth Congregation of Consistory. Francis Tinello, Regent of the Apostolic Chancery. Francis Caesar H. Ferretti, Protonotary Apostolic. Federici, Apostolic Delegate. In the Apostolic Chancery, book £B, volume CXI, number 67. XI. LEONENSIS IN NICARAGUA (ESTELIENSIS). From the territory of the diocese of Leon in Nicaragua, a new diocese is established, named "Estelí." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. We believe that the supreme office entrusted to Us by the inscrutable will of the Most High God is to arrange the affairs of all dioceses in such a way that the Christian law may be more and more effectively spread among men, and that they may enjoy the abundance of heavenly goods. Therefore, when the venerable Brother Saint Portalupi, Archbishop with the title of Christopolitan and Apostolic Nuncio in the Republic of Nicaragua, considered that it would be beneficial for the good of souls if the territory of the Church of Leon in Nicaragua were divided and a new local diocese were established there, and requested that this be done from the Apostolic See, after consultation with the venerable Brothers, Our Holy Roman Cardinals who preside over the Consistorial affairs, and after hearing the opinion of the venerable Brother Isidore Augustus Oviedo and Reyes, Bishop of Leon in Nicaragua, and with the consent of those who were involved in this matter...

[*Latin ed. p. 942*]

942 Acta Apostolicae Sedis - Official Commentary: By Our supreme authority, We decree and command the following, so that they may have full force: From the diocese of Saint-Pol-de-Léon in Nicaragua, We separate the entire territory comprised of the civil districts, commonly known as Departments, named Estelí, Madriz, and Nueva Segovia, and from these We establish a new diocese, to be called Estelí, and We define its boundaries as those which encompass the aforementioned districts or Departments together. We deem it fitting that the episcopal seat of the new Church be established in the city commonly known as Estelí; and that the episcopal cathedra be placed in the existing temple there, dedicated to the Most Holy Virgin of the Holy Rosary, which We elevate to the rank and dignity of a cathedral church, with the corresponding rights. Furthermore, We grant the Bishop all the rights and impose upon him all the obligations which

Translated by churchlatin.ai, a product of Boyne Archives

other Bishops enjoy and are subject to. We make the diocese of Estelí a suffragan diocese of the metropolitan See of Managua, whose Archbishop will be the metropolitan, and the Bishop of Estelí will be his suffragan. We further decree that a Chapter of Canons be established, according to the norms to be set forth in other documents to be issued; and in the meantime, diocesan consultors shall be appointed, who will assist the Bishop with counsel and support. The episcopal table, which is called the Curia, will be supported by the revenues, offerings, and all other goods which, according to canon 1500 of the Code of Canon Law, will accrue to the diocese of Estelí. Moreover, We command that the Bishop build, as soon as possible, at least one seminary, in which boys may be received who are called to the priesthood; and that those who show the greatest aptitude and piety may, when they have reached the age of majority, be sent to Rome, to the Pontifical College of North America, to be instructed in philosophical and theological disciplines. As for the governance of the diocese, its administration, and the election of a Capitular Vicar in the event of a vacancy, all that which the Code of Canon Law prescribes shall be observed. By the very establishment of the diocese of Estelí, priests who hold a benefice or office in that Church shall be assigned to it; and other clerics and seminarians shall be assigned to it in which they have a legitimate domicile. Finally, all acts and documents which in any way pertain to the new diocese shall be sent from the Curia of Saint-Pol-de-Léon in Nicaragua to the diocese of Estelí, to be kept religiously in its archives. All of these things which We have decreed shall be carried out by the venerable Brother Sanctes Portalupi, whom We have appointed, or by whomever he may delegate, and he will provide the complete documents of the matter, duly signed and sealed, to the Sacred Congregation of the Consistory. If, at the time of execution, another Apostolic Nuncio is present in the Republic of Nicaragua, he shall carry out Our mandates. We will and desire that this Constitution be effective now and in the future; so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their full effect. The validity of this Constitution shall not be impaired by any prescriptions of any kind, since We hereby repeal all that is contrary to it. Furthermore, to no one.

[*Latin ed. p. 943*]

The Acts of Pope John XXIII, 943, permit that these documents of Our will may be torn or corrupted; nay, indeed, copies of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the seventeenth day of the month of December, in the year of Our Lord nineteen hundred and sixty-two, in the fifth year of Our Pontificate.

Translated by churchlatin.ai, a product of Boyne Archives

JAMES A., Cardinal, of the Holy Roman Church, Chancellor.

CHARLES, Cardinal, of the Holy Roman Church, of the Eighth Consistory, Secretary.

Francis Tinello, Regent of the Apostolic Chancery.

Bernard De Iosephus Rossi, Felicis, Protonotary Apostolic.

Apostolic Place £B Plumbi In Ap. Cane, table, vol. CXI, n. 88.

XII. PIETERSBURG (Concerning LOUIS TRICHARDT)

After certain territories had been taken from the Abbey of Nullius, a new Apostolic Prefecture is established, to be called "de Louis Trichardt."

JOHN, Bishop, Servant of the Servants of God,

For the perpetual memory of this event:

The Apostles, having received the command from Christ to go forth into the whole world and preach the Gospel to every creature, not only diligently pursued this themselves, but also the Holy Church has always carefully guarded it, taking care to teach the truth to the peoples in all nations of the earth.

Therefore, since the Christian religion has made happy progress in the Union of South Africa, the Sacred Congregation for the Propagation of the Faith considered it opportune, in order that "the word of God might run and be glorified" there more quickly (cf. 1 Thessalonians 3:1), to establish a new ecclesiastical circumscription. Approving this opinion, after having heard the venerable Brother Joseph,

[*Latin ed. p. 944*]

The Acts of the Apostolic See – Official Commentary 944. To the Most Reverend McGeough, Archbishop in the titular See of Hamesus and Apostolic Delegate in Southern Africa, and to the Venerable Brother Franciscus Ciernent Van Hoeck, Abbot of the "nullius" Congregation of Pietersburg, we declare and command the following, with our full authority. From the territory of the "nullius" Congregation of Pietersburg, we separate the civil districts called Soutpansberg, Lataba, and Sibasa, and from these we establish a new Apostolic Prefecture, named Louis Trichardt, which we entrust to the care of the Missionaries of the Most Sacred Heart of Jesus, under our guidance and that of the Apostolic See, with all the rights and obligations that are customary for churches of this order. Furthermore, we wish that these Our Letters be carried out by the Venerable Brother Iosephus McGeough, whom we have mentioned, or by whomever he may delegate, with the necessary powers. When the matter has been completed, he will order these documents to be drawn up, and he will promptly send true copies to the Sacred Congregation for the Propagation of the Faith. If, at that time, another person presides over the Apostolic Delegation, he will carry out all Our mandates. We wish this Constitution to be effective now and in the future; in such a way that those to whom it pertains will ob-

Translated by churchlatin.ai, a product of Boyne Archives

serve religiously what has been decreed in it, and thus it will obtain its force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since we derogate from them all by means of this. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were shown. Given at Rome, at St. Peter's, on the twenty-seventh day of the month of December, in the year of Our Lord nineteen hundred and sixty-two, in the fifth year of Our Pontificate. IACOBUS A. Card. COPELLO, Secretary of R.E. GREGORIUS P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery.

[Reference to a document: Plumbi In Ap. Cane, tab., vol. CXI, n. 87.]

Bernardus De Iosephus Rossi, Felicis, Protonotary. Apostolic Protonotary. Apostolic.

[*Latin ed. p. 945*]

Acta Ioannis PP. XXIII 945. APOSTOLIC LETTERS. The title and privileges of the Minor Basilica are conferred upon the cathedral church of Saigon.

IOANNES PP. XXIII. For the perpetual memory of the matter. — It is declared that the principal temple of Saigon, the sacred place where the Most Holy Virgin Mother experienced her first apparition, is a most worthy monument of the Catholic Faith, which many children of the Church from the nation of Vietnam have testified to with the shedding of their blood, as if scattering the "seed of the Christians." Furthermore, this church, built in the year 1880, is so adorned with works of art that it deserves to be counted among the most distinguished places of piety in the same region. It is evident in its four sacred towers, which adorn the spacious temple, its marble altars, and the elegant depiction of the Blessed Virgin Mary Immaculate, a sign of its beauty. Wishing to increase the splendor and importance of this praised house of God, the Venerable Brother Nguyen Van Binh, Archbishop of Saigon, requested that We grant it the name and title of Minor Basilica.

Gladly complying with these requests, We, after consultation with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these Letters, perpetually elevate the cathedral church of Saigon, consecrated to God in honor of the Blessed Virgin Mary Immaculate, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples of the same name. Notwithstanding any contrary things.

These things We decree, establish, and ordain; these present Letters shall

Translated by churchlatin.ai, a product of Boyne Archives

forever remain valid and effective; they shall have and obtain their full and complete effect; and those to whom they pertain, now and in the future, shall fully observe them; and it shall be rightly judged and defined accordingly; and they shall be declared void from this time forward, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever.

Given at Rome, at St. Peter's, under the Fisherman's Ring, on the thirteenth day of the month of November, in the year 1962, in the fifth year of Our Pontificate.

HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 946*]

946 Acta Apostolicae Sedis - Official Commentary II. The Most Blessed Virgin Mary, commonly called "the Virgin of the Thirty-Three," is chosen as the principal Patroness of the Republic of Uruguay.

JOHN PP. XXIII. For the perpetual memory of this event. — The noble land of Uruguay, pleasing with its verdant fields and gently undulating hills, boasts an ancient seat of piety, which, as it incites Christians to a sense of religion, so it readily recalls to each citizen the memory of their acquired liberty and the origins of their homeland. Indeed, in the principal temple of the city of Floridensis, a small image of the Most Blessed Virgin Mary, carved from wood, is carefully preserved, which is not only commended for its artistry and veneration, but also stands as a lasting monument to the heroic deed of the people of Uruguay. For, as history faithfully attests, in a most serious crisis, when in the year 1825 the nation was striving to regain its liberty, the hands of thirty-three men were joined in prayer in the temple of Mariana, as if to invoke good fortune, and there, about to undertake a doubtful war, they presented a tricolor flag before the image of the Virgin, and duly performed the sacred rites. From that time onward, the Virgin of Floridensis came to be commonly called "the Virgin of the Thirty-Three," and her cult extended beyond the confines of that city, spreading throughout the entire nation. In our own age — which is a great source of joy to Us — the entire population of the Republic follows the same Virgin with ardent love, who, although she truly dwells in the temple, is more truly said to live in the hearts and minds of all.

Having rightly considered these things, the Episcopal College of Uruguay, through its President, Our beloved Son Anthony, Cardinal Barbieri, Prefect of the Sacred Congregation, Archbishop of Montisvidei, requested Us to declare, with Our Apostolic authority, the same Virgin as the Patroness of the entire nation. This petition, also presented in the name of the Supreme Governor of the Republic, the civil authorities, religious organizations, and all the faithful, was brought to Our attention, and We have decided to fulfill it most readily, since We know, having granted

Translated by churchlatin.ai, a product of Boyne Archives

permission last year for the same image to be redeemed with a golden crown, how great is the devotion of the Uruguayans to honoring the Virgin. Therefore, after consultation with the Congregation for Divine Worship, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic power, We decree, by these letters, for all time—

[*Latin ed. p. 947*]

The Acts of Pope John XXIII, 947, and in a similar manner, We establish and declare the Most Blessed Virgin Mary, commonly known as "La Virgen de los Treinta y Tres," whose sacred image is most devoutly venerated in the cathedral church of Florida, as the principal Patroness before God of the entire Republic of Uruguay, with all the liturgical rights and privileges that properly belong to the principal Patrons of places. All contrary things notwithstanding. We decree, We establish, We decide that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully avail themselves of them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-first day of the month of November, in the year 1962, in the fifth year of Our Pontificate. HAMLETUS I. Card. CICOGNANI.

The Most Blessed Virgin Mary, Patroness of the Rosary of Fatima, is chosen as the principal Patroness of the diocese of Propriá.

POPE JOHN XXIII.

For the perpetual memory of this event.

— While a most savage war was raging throughout almost the entire world, the Most Holy Virgin of Fatima appeared to three children with human kindness, and for many days, She called to Herself the devotees, to whom She bestowed the gifts of maternal love. That weighty message, sent from Heaven, in order to incite men to prayer and penance, has spread so widely that many Christians today seek the most excellent patronage of the same Mother of God. We have received with great joy that the same is happening in the diocese of Propriá: as the Venerable Brother Joseph Brandão de Castro, Bishop, indicated in his letters, the sacred administrators and the faithful people of that jurisdiction, with one accord, have chosen the Virgin of Fatima as their principal Patroness, and therefore they now seek that their wish be confirmed by an Apostolic decree of authority. Having

Translated by churchlatin.ai, a product of Boyne Archives

gladly agreed to these requests, We,

[*Latin ed. p. 948*]

948 Acta Apostolicae Sedis - With the official commentary of the Congregation for Sacred Rites, after careful consideration and mature deliberation, and with the fullness of Apostolic power, by the perpetual force of these letters, We confirm, or establish and declare, the Most Blessed Virgin Mary of the Rosary of Fatima as the principal heavenly Patroness of the entire diocese of Propriá, with all the honors and liturgical privileges that rightly belong to local Patrons. All contrary things notwithstanding. We decree, We establish, We decide that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall be fully assisted by them; and that they shall be rightly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given in Rome, at St. Peter's, under the Fisherman's ring, on the twelfth day of the month of December, in the year 1962, in the fifth year of Our Pontificate.

HAMLETUS I. Card. CICOGNANI

The church of the Most Blessed Virgin Mary of the Angels, commonly called "San Francisco ei Grande," which is honored with the title and privileges of a Minor Basilica, is located in the diocese of Matritensis, following the custom of St. Francis of Assisi.

IOANNES PP. XXIII

For the perpetual memory of this event.

— It is not undeservedly that the glory of Matritensis is proclaimed, for there is a temple dedicated to the Most Blessed Virgin Mary of the Angels, commonly called by the people "San Francisco ei Grande." Its origins date back to that ancient time when the illustrious man from Assisi, poor in earthly possessions but rich in heavenly gifts, as tradition holds, resided in Hispania. A humble Marian shrine was originally established there, and at the end of the fourteenth century, it was restored and enlarged, and given the double dedication of Jesus and Mary. This church, as the years passed, became the place where the leading citizens of the city erected chapels or monuments of tombs, and where public celebrations and gatherings were held.

[*Latin ed. p. 949*]

The events concerning Pope John XXIII, numbered 949, were of such importance that they easily secured a prominent place in the churches of

Translated by churchlatin.ai, a product of Boyne Archives

Madrid. In the 18th century, with the founding of the Franciscan Sodality, which ministered within the walls of this house of God, the old church was demolished, and a new temple was built with great effort and the highest skill; this work, completed in the year 1784, is said to have been dedicated to the Most Holy Virgin Mary, whom they call "of the Angels." However, in the events that began in the year 1834, due to the partial destruction and eventual suppression of the Order of Saint Francis, the church itself, once frequented by large crowds of people, was unjustly closed, and for many years it remained desolate and abandoned. Finally, towards the end of the last century, it was again opened to the people of God and restored to a new splendor, and in the year 1926 it was returned to the Franciscan Order. It should also be noted that this church is the seat of the Pius Fund, which aids the holy places of Jerusalem, a fact for which it is rightly renowned. As for its artistic merits, the church is highly commendable; besides its considerable size, one admires its magnificence, especially the central, rounded part, to which a dome has been added, and the six chapels that adjoin it on the sides; of these, one is particularly celebrated for its magnificent image of the Blessed Virgin Mary, commonly called "of Forgetfulness," and devoutly venerated. The choir stalls, made with ancient craftsmanship, are highly praised, as are the celestial signs of the saints, the images expressed with beautiful colors, the various marbles, and other ornaments. Therefore, due to its historical significance, its artistry, and especially its religious importance, this church seems worthy to receive an increase in honor through the favor of the Apostolic See. We have gladly received the petitions presented to Us by a beloved son of the same church, the current rector, and by the Venerable Brother Leopold Eijo y Garay, Bishop of Madrid-Alcalá de Henares, Patriarch of the West Indies, who, with a letter of commendation, requested that We benignly grant the title and rights of a Minor Basilica. It is also brought to Our attention that a beloved son, Ferdinand Maria Castiella, Minister of Foreign Affairs of Spain, has joined his wishes to these supplications. Given these circumstances, after consulting with the Congregation of Sacred Rites, and with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby elevate the church of Saint Mary of the Angels, or, as it is commonly called, Saint Francis the Greater, commonly known as "San Francisco el Grande," in Madrid, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to churches bearing that title. Contrary to anything that may have been decreed previously.

[*Latin ed. p. 950*]

950 Acta Apostolicae Sedis - Official Commentary, remaining in force. We decree, we establish, we determine that these present Letters shall remain forever firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and that those to whom they pertain, or may

Translated by churchlatin.ai, a product of Boyne Archives

pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the day and month of February, in the year 1963, in the fifth year of Our Pontificate. HAMLETUS I. Card. CICOGNANI, from the public affairs of the Church, of the parish dedicated to the Immaculate Heart of the Blessed Virgin Mary, which is located in the city of Rio de Janeiro, and is adorned with the title of Minor Basilica. JOHN PP. XXIII, for the perpetual memory of the matter. — The Brazilian metropolis, which, if you desire, will delight you with the magnificent sight of that monument, boldly erected to the glory of our Redeemer on Mount "Corcovado," contains many works, both sacred and profane, within its complex, which rightly and deservedly illuminate the church of the Immaculate Heart of the Blessed Virgin Mary. Indeed, through the generosity of religious members and the faithful people, this edifice possesses such beauty that it is considered a distinguished architectural work by a prudent estimator. Although one easily finds various styles of this art within it, one cannot deny the unity of the entire structure and the singular appearance of the ornamentation. Columns and arches, bifora windows, and high ceilings mark the beauty of this sacred building. A large altar looms, adorned with the triple tiara of the Supreme Pontiff, carved in marble, which inspires a sense of grandeur in the beholder. But the greatest praise is reserved for the pastoral work carried out by the Claretian members, who, spurred by concern for the welfare of souls, in accordance with the precepts of their Holy Father, contribute to the administration of the parish. For these holy endeavors, as well as the study of religion, and especially the sincere devotion to the Immaculate Heart of the Blessed Virgin Mary, originate from this place as from its head and source, and all things are directed towards those entrusted to their care, especially the young.

[*Latin ed. p. 951*]

The acts of Pope John XXIII, dated 951, are hereby presented. Having completed the fiftieth year since the founding of the three Pious Societies, the Claretian priests, together with the Provincial Superior and all the faithful of the parish, made supplications to Us, so that, for the greater glory of God and the honor of His Mother, We might augment the temple, which We have called by the name We mentioned, with a title of appropriate dignity. This request, with the recommendation of Our most esteemed son, James Cardinal de Barros Cámara, and the Archbishop of São Januário, Saint Sebastian, We have gladly resolved to fulfill. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority,

Translated by churchlatin.ai, a product of Boyne Archives

by these letters, perpetually and in a parochial manner, We elevate the church, called from the Immaculate Heart of the Blessed Virgin Mary, and located in the city of São Januário, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples bearing the same designation. All contrary things notwithstanding. These things We decree, We establish, We ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the ninth day of the month of February, in the year 1963, in the fifth year of Our pontificate. HAMLETUS I. Card. CICOGNANI, Prefect of the Congregation for Public Affairs of the Church. VI. The title and privileges of a Minor Basilica are conferred upon the cathedral archiepiscopal church of Catania. POPE JOHN XXIII. For the perpetual memory of the event. — Agatha, the most splendid virgin and martyr of Christ, sanctifies Catania, a noble city, not far from the fiery and flourishing Mount Etna; the principal temple, erected in her honor, is there, skillfully constructed above the thermal baths of Achilleus; the church of

[*Latin ed. p. 952*]

952 Acta Apostolicae Sedis - We say that this is the official record, and it is known to be the principal seat and center of devotion to her, who testified to her faith and chastity with her blood, and whose sacred remains are most honorably preserved there; we say that it is a most magnificent structure, which demonstrates how much the citizens of Catania have esteemed this church, their patron saint, and how generously the artists have endeavored to adorn it. This church was completed in the year 1195 and consecrated as "Christi sponsae Deo dilectae triumphanti Agathae," as is stated in the old title, and it is distinguished by a variety of architectural styles and decorative elements, so that, with all its elements harmoniously arranged, it inspires admiration in no one. To the more austere architecture of the Normans, which can still be seen in the apses, is added elegance, which recalls the arts and letters of ancient times; the stalls of the canons are noteworthy, and then there is the splendor of painting, which illuminated the 16th century, and the brilliance of works from subsequent ages, of which the facade is a particularly outstanding example; finally, in the 15th century, a bell tower was added to the building, which rises majestically towards the heavens. It must also be noted that this temple, whenever it has been shaken by earthquakes and collapsed, has been rebuilt with unwavering devotion. It is also fitting to mention the tombs and monuments, in which the sacred bishops, kings, nobles, and that excellent musician, Vincent Bellini, are

Translated by churchlatin.ai, a product of Boyne Archives

interred. The church is also renowned for its activities in Mdina, where it is frequently visited for important ceremonies. It is pleasing to recall, from events of the past, the celebrations that took place in 1926, on the occasion of the eighth centenary since the body of Saint Agatha, which had previously been taken to Constantinople, was returned to this place with incredible joy by the people, and those that were celebrated in 1951, on the occasion of the recurrence of the martyrdom of that glorious virgin, "with a festive display of decorations and the magnificence of sacred rites, and with the presence of the august bishops and civil authorities, and the eager attendance of the faithful from all over Sicily." Who then does not remember the Eucharistic Congress held in Catania by the Italian nation in 1959, at which a vast multitude, inflamed by pious zeal, surrounded Christ the Lord, the Author of life in the Sacrament of love? We ourselves, for pastoral reasons, spoke at that time through the etherial waves. And it is no secret that the citizens, and those who came from afar, celebrate the feast day every year, in which the...

1 Cfr. Epist. Pii Pp. XII ad Adeodatam I. Card. Piazza die 30 Iulii anno 1951 data ; A. A. S. XLIII, 1951, p. 593.

[*Latin ed. p. 953*]

The most holy Agatha, a most powerful protectress, who delivered from the fires of Aetna, repelled the plague and the incursions of enemies of old, and wrought healings and other miracles, is commonly honored with great devotion. Furthermore, a sufficient number of ecclesiastics are engaged in the important ministries of this church, to whom the Apostolic See has added, with duties befitting their rank. Therefore, desiring to add a new honor to this temple, which would proceed from the authority of the Pontiff, the Venerable Brother Guido Aloysius Bentivoglio, Archbishop of Catania, requested that We grant it the title and status of a Minor Basilica. Granting these requests with a willing heart, We, after consultation with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, in perpetuity, elevate the Cathedral Church of Catania to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to temples bearing this title. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the eleventh day of March, in the year 1963, in the fifth year of Our Pontifi-

Translated by churchlatin.ai, a product of Boyne Archives

cate.

HAMLETUS I. Card. CICOGNANI

By title and privileges of a Minor Basilica, the parish church of the Blessed Virgin Mary, Queen of Poland, in the city of Cracow, is adorned.

IOANNES PP. XXIII

For the perpetual memory of the matter.

The sacred temple of the city of Cracow, known as the Queen of Poland, a name with which the inhabitants of that region affectionately call the Blessed Virgin Mary, is not only a source of great beauty, but also a singular invitation to foster piety.

(Reference: ACTA, vol. V, n. 16. — 28-11-1963.)

[*Latin ed. p. 954*]

954 Acta Apostolicae Sedis - The official commentary states that this church, founded by Bishop Ivon, a distinguished member of the Dominican Order and patron of Saint-Hyacinthe, was adapted to the Gothic style in subsequent times, and was later expanded with many altars and chapels. It is not without reason that one admires the magnificent wooden decorations and the images elegantly depicted on the walls. Furthermore, the sacred tower deserves praise, from which, after the striking of each hour, musical tones are emitted in honor of the Blessed Virgin, victorious Queen, which are heard in all four parts of the world by public guards. We ourselves remember having learned all of this with great pleasure when we visited Cracow in the year 1912. Moreover, this temple is noteworthy, having become famous for its size and majesty, and has served as a meeting place for guilds and craftsmen, where solemn celebrations are held. In the primary parish of the same church, several priests minister, of whom the archpriest is distinguished by special privileges granted by the Apostolic See. It is also important to note the great praise: it is frequented by a large number of people, who, in times of difficulty and adversity, come to it as to a source of life, where the soul is nourished, and who follow with perpetual veneration the image of the Blessed Virgin of Czestochowa, which is displayed there, and the most beautiful image of Jesus Christ crucified. Therefore, since this church is eminently distinguished by its true merit in art and religion, and furthermore, this year the "Marian Days" will be celebrated in Cracow with great solemnity, the Venerable Brother Charles Wojtyla, Bishop in title of Ombi and Vicarius Capitularis of Cracow, requested that we grant it the title and status of a Minor Basilica. We readily decided to comply with these requests, which were strongly supported by our beloved son, Stephen, Cardinal-Priest of the Holy Roman Church, Archbishop of

Translated by churchlatin.ai, a product of Boyne Archives

Warsaw and Gnesen, Primate of Poland. Therefore, after consulting with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by these letters we permanently consecrate the church, dedicated to God in honor of the Blessed Virgin, Queen of Poland, in Cracow, and we bestow upon it the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples of the same rank. Notwithstanding any contrary provisions. These things we decree, we establish, we decide, and we declare that these present letters shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; thus it is done.

[*Latin ed. p. 955*]

Acta Ioannis Pp. XXIII 955: It is to be judged and defined; and it shall be declared void from this moment and of no effect, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twentieth day of the month of March, in the year 1963, the fifth year of Our Pontificate.

HAMLETUS I. Card. CICOGNANI: The cathedral church of the Fabriano diocese, with its VIII titles and privileges, is adorned as a Minor Basilica for the public affairs of the Church.

IOANNES PP. XXIII: For the perpetual memory of this event.

The noble city of Piceno, which is deservedly renowned as the homeland of that illustrious man and as the principal center of the art of papermaking, excels not only in civil achievements but also in religious merits. Men distinguished by their sanctity, such as Romuald and Sylvester, Pope Leo XII, Our blessed predecessor, and other prelates and ministers of the sacred rites, together with the people steadfast in their ancestral faith, openly demonstrate the glory of the Church of Fabriano, which, although in truth it originated in the eighteenth century from the Church of Camerino, flourished long before.

In the Middle Ages, when Fabriano enjoyed the rights of a free municipality, a humble building was constructed, and this, named after the Martyr Venantius, grew rapidly through the industry of the canonical college, so that it became, for the surrounding towns and villages, a seat of Christian instruction and a celebrated center of divine worship. It held sway over other churches and chapels within its jurisdiction, and established numerous confraternities that served the offices of religion and charity, while at the same time, its exterior structure was strengthened and it was adorned with beautiful works of art and wall paintings.

Later, since the original building appeared to be damaged by the ravages

Translated by churchlatin.ai, a product of Boyne Archives

of time and was in danger of collapse, a new temple was erected; which, solemnly consecrated in the year 1663, in the following century, when the Fabriano diocese was established by Pope Benedict XIII, was raised to the honor of the episcopal cathedral.

Now, after three hundred years from this dedication, the Venerable Brother Macarius Tinti,

[*Latin ed. p. 956*]

Acts of the Apostolic See - Official Commentary 956. The Bishop of Fabriano requests that the feast days be enriched with new and distinguished ceremonies, so that the cathedral church may be adorned with the title of Minor Basilica. We have decided to grant these requests with a benevolent spirit, being certain that this will bring honor to the Church, and will be a great benefit to the entire diocese, so well deserving of the merits of the Catholic faith. Therefore, after consultation with the Sacred Congregation of Rites, and with our certain knowledge and mature deliberation, and by the fullness of the Apostolic power, we hereby bestow and adorn the cathedral church of Fabriano, dedicated to the honor of Saint Venantius the Martyr, with the title and dignity of Minor Basilica, with all the liturgical rights and privileges that properly belong to churches bearing the same title. All contrary provisions to the contrary notwithstanding. We decree, establish, and declare that these present letters shall remain forever firm, valid, and effective; shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be void from this moment and null and void, if anything contrary to these, by anyone, with any authority, knowingly or unknowingly, should occur. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-second day of the month of March, in the year 1963, in the fifth year of Our pontificate. HAMLETUS, Prefect of the Congregation for Affairs of the Church. IOANNES PP. XXIII. For the perpetual memory of this event. — The church of Floridia is proclaimed the principal seat of piety for the entire diocese and for the inhabitants of Uruquaria, provided that the image of the Blessed Virgin Mary, called "Thirty Tribes," is preserved and venerated there, who, before praying to the Most Holy Mother, undertook to defend their homeland in freedom during a great crisis. Due to the singular devotion shown to this image, it was, not long ago, adorned by Our authority with gold.

[*Latin ed. p. 957*]

The Acts of Pope John XXIII, 957, state that the Virgin and Queen of Heaven, distinguished by that very name, is declared the principal Patroness of the entire Diocese of Uruaguay. Besides these praises, which pertain to religion and are therefore of the greatest merit, the church,

Translated by churchlatin.ai, a product of Boyne Archives

begun in the year 1877, is greatly commended by its magnificence. Two beautiful towers adorn the facade, and it is evident that the doors are expertly crafted, as is the mosaic above the entrance. The large altar, made of Italian marble, and the images, with which the interior of the church is richly adorned, add to its splendor. The sacred furnishings and other objects suitable for divine rites further enhance its beauty. Wishing to increase the honor of this august house of God and of Mary, the Venerable Brother Humbert Tonna, Bishop of Florida, requested that We benignly grant the title and rights of a Minor Basilica to this church. Having received these requests with a willing heart, We, after consultation with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, in perpetuity, elevate the church of Florida to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to churches of the same name and honor. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall be fully supported by them, now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the first day of the month of April, in the year 1963, in the fifth year of Our Pontificate. HAMLETUSI. Cardinal CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 958*]

958 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION OF EVANSVILLE. DECREE CONCERNING THE TRANSFER OF THE EPISCOPAL CATHEDRAL. By the Apostolic Constitution "Ecclesiae Universalis sollicitudo," promulgated by the Most Holy Pope Pius XII on the twenty-first day of the month of October in the year one thousand nine hundred and forty-four, the episcopal see of Evansville, for the time being established in the city commonly called "Evansville," and the parish church existing in that same city, dedicated to the honor of the Blessed Virgin Mary, assumed into Heaven, have been raised to the rank and dignity of the cathedral church of Evansville. However, as the years have passed, the aforementioned sacred edifice, considering the changed circumstances of the city of Evansville, has become increasingly unsuitable for the needs of the diocese. Therefore, the Most Reverend Father Henry Joseph Grimmelsman, Bishop of Evansville, expressing the sentiments of the entire clergy and all the faithful, earnestly requested the

Translated by churchlatin.ai, a product of Boyne Archives

Apostolic See to transfer the episcopal cathedral of Evansville, for the time being established, to the parish church dedicated to the Most Holy Trinity, located in the aforementioned city of Evansville, and to raise that same church to the rank and dignity of a pro-cathedral church. Furthermore, this Sacred Consistorial Congregation, after mature deliberation and with the favorable opinion of the Most Reverend Father Aegidius Vagnozzi, titular Archbishop of Myra and Apostolic Delegate in the United States of America, considering that this would be very beneficial to the faithful, decided, with due prayers, to approve it. Therefore, with the consent of those who have an interest, or are presumed to have an interest, and with the force of special faculties granted to it by His Holiness Our Lord Pope Paul VI, by Divine Providence, through this Consistorial Decree, which shall be valid as if Apostolic Letters sealed with the papal seal had been issued, the aforementioned parish church, namely,

[*Latin ed. p. 959*]

The Sacred Congregation of Rites, dedicated to the Most Holy Trinity, elevates the church of Grado to the rank and dignity of a pro-cathedral of the diocese of Evansville, so that a cathedral may be erected therein in the future, as it ought to be, granting it all the prerogatives, rights, and privileges enjoyed by other pro-cathedral churches, according to the common law. To carry out these matters, the aforementioned Sacred Congregation Consistorial appoints the Most Reverend Father Giles Vagnozzi, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, the task of submitting to the same Sacred Congregation Consistorial a certified copy of the executed act as soon as possible. All contrary opinions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 6th day of September, in the year 1963. CHARLES Cardinal CONFALONIERI, Prefect. L. © S. t Francis Carpino, Archbishop of Serdica, Assistant.

SACRED CONGREGATION OF RITES

OF THE ROMAN RITUAL.

Concerning the beatification and canonization of the Venerable Servant of God, Dominic of the Mother of God, a professed priest of the Congregation of Clerics Regular of the Most Holy Cross and Passion of Our Lord Jesus Christ.

ON THE QUESTION OF WHETHER, with the approval of his virtues and the two Venerable miracles, the beatification of the aforementioned Servant of God may proceed safely.

The Mediator between God and men, our Lord Jesus Christ, ceaselessly

Translated by churchlatin.ai, a product of Boyne Archives

sends prophets, wise men, and scribes (cf. Mt. 23, 34), whom He has known from eternity, whom He sanctifies in time, through words and...

[*Latin ed. p. 960*]

960 The Acts of the Apostolic See – the Official Commentary – enriches with gifts, and He establishes [institutions] over nations and kingdoms to uproot and to build, to destroy and to plant, remembering His mercy forever (cf. Jer. 1:10; 2:3), and the blood of the testament poured forth on the cross. Among these, God, with particular providence, raised up the Venerable Dominic from the Mother of God, who would dedicate himself to the task of bringing English brethren back into the one fold of Christ. For he, born in Viterbo on June 22, 1792, from honest and pious stock, grew up in the fear of God and in piety towards the Blessed Virgin. Having been orphaned early by the death of both parents, he was taken in by his uncle and dedicated to the cultivation of the fields. But endowed with a keen mind, he devoted his time to reading. Stimulated in many ways by God, he finally abandoned all worldly pursuits, and, having entered the congregation of clerics called the Passion of the Lord, he made his religious vows on November 15, 1815. Ordained to the priesthood in 1818, for ten years he instructed the clerics of the same congregation in Vetralla and in the City, in sacred disciplines and religious morals, by example and by teaching. Later, in Lugo, he became rector and prefect of the province of the Sorrowful Virgin, and a consulter, dedicating himself to all, so that all might be sanctified. He wrote much, and those writings were filled with heavenly wisdom and abundant doctrine. He was exceedingly fruitful in imparting spiritual exercises and sacred teachings. He also diligently opposed the serpents of error. In 1840, he was elected director of the expedition of the Congregation of the Passion for the propagation and expansion of the faith beyond the borders of Italy, and in 1841 he traveled from Belgium to England. Having established his first base at Aston Hall, near Stone, he began to spread the Catholic truth there with remarkable zeal and constancy. He introduced Roman customs, erected religious houses and churches, instructed Catholic faithful through sacred missions, fed the flock entrusted to him, instructed novices and clerics devoted to studies, and, as administrator, governed the English-Belgian province, and, through writings and sermons, sought to bring others back to Catholic unity: these were the principal duties which he diligently and piously performed in England, always joined to contemplation and penance. And so God favored his endeavors, that the most illustrious John Henry Newman, admiring the life and teaching of the Servant of God, embraced the Catholic faith, along with many others devoted to the English profession, through his ministry. Finally, rather than through the passage of years, the Servant of God, while traveling to Reading, was suddenly struck by a heart ailment, he was absolved in Holy Confession, and on

Translated by churchlatin.ai, a product of Boyne Archives

August 27, 1849, he surrendered his soul to God.

[*Latin ed. p. 961*]

The Sacred Congregation of Rites, 961. Many fruits of his apostolate were noted, and he enjoyed a wide reputation for holiness. Therefore, at the urging of Cardinal L. Parocchi, the Vicar of Rome, and after due processes were conducted in Rome, Viterbo, Veruli, and elsewhere, on June 14th of the year 1911, Pope Pius X signed a decree establishing a commission for the introduction of the cause within the Sacred Congregation of Rites. After the apostolic investigations held in Viterbo, Veruli, and Birmingham, which were duly recognized by this Sacred Congregation on March 2nd of the year 1932, discussions regarding the virtues of the Servant of God ensued: and Pope Pius XI declared that these virtues had reached a heroic level on May 16th of the year 1937. Subsequently, the question of miracles was examined, which, with the same Venerable one interceding, were reported to have been granted by God, and all matters were diligently investigated in the aforementioned proceedings. On October 5th of the current year, the Most Holy Pope Paul VI declared that there were two [miracles]. It remained only to propose the doubt, according to the laws and statutes of this Sacred Forum: namely, whether it was safe to proceed to the approval of the virtues and the solemn beatification of the same Venerable one, based on the two miracles. To this doubt, the Eminences, Cardinals, the Prefects, the Official Prelates, and the Consultor Fathers, who are responsible for safeguarding the sacred rites, gave their favorable written opinions. The Most Blessed Father, having implored the light of the Holy Spirit, approved and confirmed the judgment of the Sacred Congregation of Rites, decreeing: that it is safe to proceed to the solemn beatification of Dominic by the Mother of God, and that the Venerable Decree regarding the Servant of God should be promulgated and recorded in the acts of the same Sacred Congregation, and that Apostolic Letters should be written under the Fisherman's ring regarding the ceremonies of the beatification to be celebrated whenever desired in the Patriarchal Basilica of the Vatican. Given in Rome, on October 18th of the year of Our Lord 1963. ARCADIUS M. Card. LARRAONA, Prefect. L. S. f. Henricus Dante, Archbishop of Carpasia, Secretary.

[*Latin ed. p. 962*]

Acts 962 of the Apostolic See - Official Commentary II, TURIN. Concerning the beatification and canonization of the Venerable Servant of God, Leonard Murialdo, priest and founder of the Pious Society of Turin of Saint Joseph. ON A DOUBT: Whether, with the existing approval, it is possible to proceed to the solemn investigation of virtues and of two miracles, in order to safely promote the beatification. Although the Holy Church primarily seeks to lead men to sanctity and to make them partakers of heavenly

Translated by churchlatin.ai, a product of Boyne Archives

goods, yet, conforming to the precepts of its Founder, the Lord Christ, and imitating His example, it does not neglect those things which pertain to the earthly and moral life of these same individuals. Therefore, many men and women, having scorned the allurements and riches of the world, have been concerned not only about the salvation of souls, but also about the necessities of everyday human life, and about their proper and best ordering. It is clearly demonstrated by experience that those who have turned their attention and energies primarily to new populations, namely, to young people, have thus merited the most for the Church and for civil society. Among these, the Venerable Servant of God, Leonard Murialdo, founder of the Pious Society of Turin of Saint Joseph, is rightly and deservedly to be included. For he, born on October 26, 1828, spent his entire life in the Christian education of youth, and in social and technical institutions, for the benefit of which he opened colleges, orphanages, agricultural colonies, and other economic, auxiliary, and artistic and ministerial works. After his death, which occurred on March 30, 1900, the fame of his sanctity and of miracles grew and spread so much, that finally, a cause was begun to grant him the heavenly honors of the blessed. After the necessary proceedings were carried out in the ecclesiastical court of Turin, the cause was introduced to the Sacred Congregation of Rites on November 23, 1921. After the apostolic proceedings were completed, a discussion was held in three committees, according to the norms of law, concerning the theological and cardinal virtues and those attached to them; and Pope John XXIII decreed on April 26, 1961, that the virtues with which the Servant of God shone forth reached heroic levels. Afterwards, the question of miracles was raised, by which the virtues of the Venerable Leonard Murialdo were said to be confirmed, and a diligent...

[*Latin ed. p. 963*]

The Sacred Congregation of Rites, after a thorough examination, having judged that two of the testimonies were true and reliable, the Supreme Pontiff Paul VI issued a decree on October 5th of this year, confirming their veracity. This matter was presented to the entire Sacred Congregation of Rites, and they were asked whether they believed that the Venerable Servant of God could be included among the Blessed. The Purple Fathers, the Official Prelates, and the Consultor Fathers unanimously responded that it was safe to do so. However, the Supreme Pontiff hesitated to express his opinion on this matter of such importance, until, with fervent prayers, he sought the assistance and support of the Father of Lights. Having done so, and after having diligently performed his sacred duties, today he approved and confirmed the vote of the Sacred Congregation of Rites, decreeing: that it is safe to proceed with the solemn beatification of the Venerable Leonardo Murialdo. This decree was to be duly promulgated, recorded in the acts of the same Sacred Congregation, and Apostolic

Translated by churchlatin.ai, a product of Boyne Archives

Letters, sealed with the Fisherman's Ring, were to be written regarding the solemnities of the beatification to be celebrated in the Vatican Basilica whenever they might occur. Given in Rome, on October 18th, in the year of Our Lord 1963. ARCADIUS M. Card. LARRAONA, Prefect. L. © S. f. HENRICUS DANTE, Archbishop of Carpasia, Secretary III. Regarding the beatification and canonization of the Venerable Servant of God, Vincent Romano, a secular priest, parish priest of the place called Herculaneum, now Torre Octavae, commonly known as "Torre del Greco." ON THE QUESTION: Whether, with the approval of his virtues and two miracles, it is safe to proceed with the solemn beatification of the same Venerable. The Venerable Servant of God, Vincent Romano, a pride of his homeland and a sweet protector of its citizens, hastens to the highest honors of the altar. In the town of Herculaneum, now Torre Octavae, commonly known as "Torre del Greco."

[*Latin ed. p. 964*]

Acta Apostolicae Sedis - Official Commentary 964, born in Naples in the year 1751, devoted himself to studies in the Neapolitan seminary and was raised to the priesthood. Following the footsteps of the Good Shepherd, he diligently devoted himself to the salvation of souls; finally, as pastor of his native town, he unceasingly labored to lead the flock entrusted to him along the paths of salvation. Becoming a true shepherd of the flock, he spared no human comfort, so that all might benefit. Burdened with merits, he ascended to eternal rewards on December 20th, in the year 1831. With his reputation for sanctity flourishing, an ordinary process of investigation was initiated in the Neapolitan curia, and Pope Gregory XVI, in the year 1843, signed the commission for the introduction of the Cause with his own hand. After the apostolic process was established and properly conducted, with the three customary Congregations preceding, Pope Leo XIII approved the heroic virtues on March 25th, in the year 1895. A divine miracle, a testimony to the sanctity of the Venerable Servant of God, was added, as evidenced by the Decree of September 5th of this year. However, in order that the acts pertaining to the beatification of this Servant of God may be completed according to law, it was wisely decided that a doubt be discussed in the Congregation for Holy Matters: whether, with safety, the process could proceed to the beatification of the virtues and of two miracles of the same Servant of God. This was affirmed by all with the votes of the Cardinals entrusted with the sacred rites, as well as by the official Prelates and theological consultants. The Most Blessed Father Paul VI, after mature deliberation, hesitated to reveal his mind, so that prayers might be offered to implore heavenly assistance. He chose this day, on which, after having celebrated Holy Mass, he ratified and confirmed the vote of the Congregation for Holy Matters with his supreme authority, decreeing: that Vincent can proceed safely to the solemn beatification of the Venera-

Translated by churchlatin.ai, a product of Boyne Archives

ble Servant of God in Rome. Furthermore, he ordered that this Decree be made public by being recorded in the acts of the Congregation for Holy Matters, and that Apostolic Letters, sealed with the Fisherman's Ring, be written concerning the solemnities of the beatification to be celebrated at any time in the Basilica of the Vatican. Given in Rome, on October 18th, in the year of Our Lord 1963. ARCADIUS L. Eg s. M. Card. LARRAONA, Prefect; Henricus Dante, Archbishop of Carpasia, Secretary.

[*Latin ed. p. 965*]

Diarium Romanae Curiae 965 DIARIUM ROMANAE CURIAE SECRETARIA DISTATO NOMINE. By means of letters from the Secretariat of State, the Holy Father Paul VI, may He happily reign, has deigned to appoint: 5, 21, 29, 31 August 1963. The Most Eminent and Reverend Lords Cardinals Larraona Arcadio and Browne Michele, Members of the Supreme Tribunal of the Apostolic Signatura. October: The Most Eminent and Reverend Lords Cardinals Antoniutti Ildebrando and Bea Agostino, Members of the Supreme and Holy Congregation of the Holy Office. The Reverend Monsignor Mauro Antonio, Head of the Protocol of the Secretariat of State of His Holiness. The Reverend Father Lievin Germano, of the Order of the Most Holy Redeemer, Consultor of the Holy Congregation of Religious. The Reverend Father Dhanis Edoardo, of the Society of Jesus, Consultor of the Supreme and Holy Congregation of the Holy Office. By means of letters from the Secretariat of State, the Holy Father John XXIII, of venerable memory, deigned to appoint: Domestic Prelates of His Holiness: 5 January 1963. Monsignor Giuseppe Healey (Rockford). Monsignor Eimondo Arpin (Salina). Monsignor Cornelio Brown (Salina). Monsignor Bernardo Dickman (Salina). Monsignor Armando Girard (Salina). Monsignor Giovanni McManus (Salina). Monsignor Raimondo Menard (Salina). Monsignor Guglielmo Merchant (Salina). Monsignor Michele Moran (Salina). Monsignor Francesco Senecal (Salina). Monsignor Edgardo Weigel (Salina). 12. Monsignor Lorenzo Newman (Raleigh). Monsignor Denis Giuseppe Fitzpatrick (Boston). 19.

[*Latin ed. p. 966*]

966 Acta Apostolicae Sedis - Commentarium Officiale, January 19, 1963.

Most Reverend O'Neill Cristoforo Cornelio (Boston).

Most Reverend Sheehan Giovanni Giuseppe (Boston).

Most Reverend Conde Basanta Antonio (Corbridge).

Most Reverend González Santiago Gesù (Corbridge).

Most Reverend Martínez Valero Giuseppe (Corbridge).

Most Reverend Valencia Pastor Raffaele (Corbridge).

Most Reverend Alberto Tommaso (La Rioja).

Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Geuna Pietro (Rio Cuarto).
Most Reverend Olynyk Giovanni (Saskatoon).
Most Reverend Pasichniak Onufrey (Saskatoon).
Most Reverend Cinquini Silvio (Livorno).
26 Most Reverend Ciufoli Bonaventura (Erie).
February 2.
Most Reverend Connelly Ennis (Erie).
Most Reverend Dlugolecki Stefano (Erie).
Most Reverend Gannon Giacomo (Erie).
Most Reverend Goober Paolo (Erie).
Most Reverend Keating Giovanni (Erie).
Most Reverend Kelly Luigi (Erie).
Most Reverend Theobald Francesco (Erie).
Most Reverend Kelly Giacomo (Glasgow).
Most Reverend Verhelst Renato (Lille).
Most Reverend Latourelle Giuseppe Aldo (Pembroke).
Most Reverend Maika Ambrogio Giovanni (Pembroke).
Most Reverend Ochoa Giuseppe dell'Ascensione (Puebla de los Angeles).
Most Reverend Reyes Alfonso (Puebla de los Angeles).
Most Reverend Buckley Giuseppe Clifford (Clifton).
Most Reverend Sutton Giuseppe Patrizio (Clifton).
Most Reverend Arsenault Giovanni Teodoro (Portland, Maine).
Most Reverend Barrett Giovanni Giuseppe (Portland, Maine).
Most Reverend Cyr Armando Edoardo (Portland, Maine).
Most Reverend Dubè Arturo Giuseppe (Portland, Maine).
Most Reverend Tierney Michele Francesco (Portland, Maine).
Most Reverend Eichinger Alberto Giuseppe (Saint Paul).
Most Reverend Lapinski Giuseppe Francesco (Saint Paul).
Most Reverend Me Dougall Guglielmo (Salt Lake City).
Most Reverend Mplloy Cronan (Steubenville).
16 Most Reverend Quillot Max (Orléans).
Most Reverend Radenac Enrico (Orléans).
Most Reverend Fiore Salvatore (Rome).
Most Reverend Bretz Giovanni (Springfield in Illinois).
Most Reverend Croke Guglielmo (Springfield in Illinois).
Most Reverend Knoedler Enrico (Springfield in Illinois).
Most Reverend Moriarty Daniele (Springfield in Illinois).

Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend O'Neill Tommaso (Springfield in Illinois).
Most Reverend Suddes Giacomo (Springfield in Illinois).
Most Reverend Will Irvino (Springfield in Illinois).
Most Reverend Wiskirchen Lorenzo (Springfield in Illinois).
24 Most Reverend Damaillacq Beniamino (Aire-Dax).

[*Latin ed. p. 967*]

Diarium Romanae Curiae, February 4, 1963. ... March ... April 20. 1967.
Most Reverend Meunier, Andrea (Liége).
Most Reverend D'Onofrio, Arturo (Nola).
Most Reverend Doyle, Arturo (Rapid City).
Most Reverend Major, Girolamo (Rapid City).
Most Reverend Thompson, Michele (Rapid City).
Most Reverend Walsh, Giacomo (Rapid City).
Most Reverend López, Giorgio Emanuele (Rosario).
Most Reverend Martin, Guglielmo Aureliano (Rosario).
Most Reverend Di Taranto, Lorenzo (Bovino).
Most Reverend Cárdena, Stefano (Fermo).
Most Reverend Stefanelli, Francesco (Rome).
Most Reverend Cascio, Bosco Calogero (Agrigento).
Most Reverend Casuccio, Giovanni (Agrigento).
Most Reverend Pitt, Giorgio (Clifton).
Most Reverend Masci, Antonio (Marsi).
Most Reverend Bowman, Michele Giuseppe (Sandhurst).
Most Reverend De Campo, Pietro Francesco (Sandhurst).
Most Reverend Egan, Giovanni Francesco (Sandhurst).
Most Reverend Murphy, Davide Guglielmo (Sandhurst).
Most Reverend O'Sullivan, Patrizio (Sandhurst).
Most Reverend Owens, Arturo Edoardo (Sandhurst).
Most Reverend Chiodi, Luigi (Bergamo).
Most Reverend Valoti, Pier Mauro (Bergamo).
Most Reverend Ausiello, Lanieri Renato (Ventimiglia).
Most Reverend Rinaldi, Vitantonio (Anglona-Tursi).
Most Reverend Martinelli, Oddo (Gubbio).
Most Reverend Cahill, Lorenzo (New York).
Most Reverend Green, Geraldo (New York).
Most Reverend Chang, Giuseppe (Pusan).
Most Reverend Cultrera, Giovanni (Siracusa).

Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Musumeci, Ottavio (Siracusa).

Most Reverend Caliaro, Luigi (Vicenza).

Most Reverend Fanton, Carlo (Vicenza).

Most Reverend Terreno, Valentino (Mondovi).

Most Reverend Rubin, Ladislao (Lwów dei Latini).

With tickets from the Secretariat of State, the Most Holy Father, Paul VI, happily reigning, deigned to confirm:

Extraordinary Secret Chamberlains of His Holiness: June 1, 1963.

Most Reverend Vallarne, Fausto (Aosta).

Most Reverend Carbone, Vincenzo (Mòntevergine).

June 28.

Most Reverend Chambers, Giacomo (Buffalo).

Most Reverend Mauriello, Attilio (Conza).

Most Reverend Monduzzi, Dino (Faenza).

Most Reverend Famiglietti, Francesco (S. Angelo dei Lombardi).

July 1.

Most Reverend Donohue, Giacomo C. (Baltimore).

[*Latin ed. p. 968*]

Acta Apostolicae Sedis - Commentarium Officiale 968 1 3 July 6 » » »)) » » » 8)) »)) 11)) » » » » » »)))))))))))))))) 13 » » 15 19)) » »)) 20)) 1963. Monsignor White Porter J. (Baltimore). » Monsignor Adams Giovanni (New Orleans). Monsignor Arrighi Gianfrancesco (Ajaccio). Monsignor Willebrands Giovanni (Haarlem). Monsignor Ignatavičius Zenonas (Kaunas). » Monsignor Mincevičius Vincenzas (Vilkauskis). Monsignor Balčynas Vytautas (Panevėžys). » » Monsignor Marionneaux Luigi Errol (Bâton Rouge). Monsignor Forster Guglielmo (Boston). Monsignor Contant Cirillo (Alexandria in Ontario) » Monsignor Allard Carlo (Gaspé). Monsignor Brière Rolando (Gaspé). Monsignor Goupil Giovanni Paolo (Gaspé). » Monsignor Darcy Aroldo (Newark). » Monsignor Bélisle Egidio (Ottawa). Monsignor Larivière Buggero (Ottawa). Monsignor Barry Michele Giacomo (Pembroke). » Monsignor Planner Francesco (Prague). Monsignor O'Mara Giovanni (Toronto). Monsignor Vavrovic Giuseppe (Trnava). Monsignor Chartrand Norman (Winnipeg). Monsignor Che Vincenzo (Ning-Po). Monsignor Pazzaglia Giuseppe (Boma). ." » . Monsignor Moudry Riccardo Paolo (Saint Paul). » Monsignor Alemanno Sebastiano (Rome). Monsignor Callovini Carlo (Rome). Monsignor Alessandri Michelangelo (Rome). Chamberlain of Honour in peacock blue attire of His Holiness: 15 July 1963. Monsignor Schiaffino Simone (Rome). NECROLOGY 2 November 1963. 6 » » 7 » » » » 9 » » Monsignor Piontek Ferdinando, titular Bishop of Barca. Monsignor Mannix Daniel, Archbishop of Melbourne. Monsignor Reesinck Jean,

Translated by churchlatin.ai, a product of Boyne Archives

titular Bishop of Tinis. Monsignor Tonna Edoardo, titular Archbishop of Mileto. Monsignor Farage Antoine, titular Archbishop of Dannata of the Melchites.

[*Latin ed. p. 969*]

Year and Volume LV, December 20, 1963 (Series III, Volume V) - No. 17. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana.

ACTA OF POPE PAUL VI. POSSESSION OF THE ROMAN CATHEDRAL ACCOMPLISHED BY THE SUPREME PONTIFF.

On November 10, 1963, the Sunday after the 23rd Sunday after Pentecost, the Supreme Pontiff, Paul VI, in the morning, went to the Most Holy Basilica of the Lateran, the Roman Cathedral, in order to perform the customary rites and acts prescribed and traditionally observed for the first solemn entrance, or possession, and afterwards to celebrate a Pontifical Mass.

He departed from the Vatican buildings around 8:30 AM, transported by an automobile, accompanied by the Eminent Cardinals: Eugenio Tisserant, Bishop of Ostia, Porto and St. Rufina, and Dean of the Sacred College, and Joseph Pizzardo, Bishop of Albano Laziale. Eight other automobiles, carrying the Most Holy Pontiff, were accompanied by the Most Reverend: Prefect of the Apostolic Palace, Prefect of the Pontifical Secretariate, Secret Almoner, and Prefect of the Apostolic Sacristy; Reverend Chaplains of the Pontifical Household; and members of the Pontiff's Family.

Having passed through the city, the automobiles stopped near the Capitoline Hill, where the August Pontiff received honors and greetings from the Magistrate of the Roman City and other officials of the City.

Having proceeded along the way, amidst the applause of the citizens, and having arrived at the Apostolic Lateran Palace, the Blessed Father received testimonies of respect and honor in the hall of the Museum of the same Palace from the Most Reverend President of the Supreme Council for the administration of public affairs in Italy and other officials of the City. After the homage rendered by the Eminent Cardinals in the upper hall of the same Palace, the Sixtine Hall, the Supreme Pontiff, having put on the sacred vestments and being carried in a sedan chair, departed from the Lateran Palace, through the large square...

[*Latin ed. p. 970*]

The Acts of the Apostolic See - Official Commentary, 970. Cardinals of the Sacred College, Patriarchs, Archbishops, and Bishops, more than a thousand in number, who were present in the City for the commencement of the second session of the Ecumenical Council, requested to be admitted. At the middle door of the church, the Chapter of the Lateran Palace was present, along with the clergy, the college of parish priests of the City, the Penitentiaries of the Basilica, the students and members of

Translated by churchlatin.ai, a product of Boyne Archives

the Pontifical Seminary of Rome, and the confraternity of the Most Holy Savior. Before the same door, the Most Blessed Father, kneeling, kissed the Cross offered to him; then, he ascended the throne erected in the atrium. Then, His Eminence Cardinal Benedict Aloisi Masella, Archpriest of the Most Holy Archbasilica of the Lateran, addressed the Supreme Pontiff with a speech of homage: "Most Blessed Father, 'Blessed be he that cometh in the name of the Lord. We have blessed you out of the house of the Lord.'!" With these exultant words, which the Lord Jesus Christ heard for the first time when, in a triumphant manner, He entered Jerusalem, so also, Most Blessed Father, this Patriarchal Archbasilica of the Lateran, head and mother of all the churches of the City and of the world, receives you, overflowing with joy. Indeed, these words are most pleasing to your heart, as a Pastor, and as Father of all nations. "In the name of the Lord" was the token of your faith and love when you fulfilled the episcopal office in the vast Archdiocese of Milan. "In the name of the Lord" were also the words of your most humble obedience, according to the secret counsel of divine Providence, when you subjected yourself to the burden and honor of the Supreme Pontificate. May "In the name of the Lord" be likewise a voice of joy, as you enter into the canonical possession of this venerable Archbasilica, which is the cathedral church of Rome and of the entire Catholic world. Through me, the Chapter and the clergy of the Lateran offer you their most heartfelt and devoted greetings in this place, which for many centuries has been the church and the home of your Predecessors, a center and, as it were, a source of teaching and of the apostolic ministry. You proceed, Most Blessed Father, honored by your name, which fills the faithful with great joy, and which also awakens great hopes among those who are separated from this communion. The name of the Apostle Paul, whose blood, along with that of the Apostle Peter, soaked this sacred Roman soil, is an omen of glory and triumphs for Christ and for His Church, to which all peoples of every tribe look as to the chair of truth, in which the Lord and Master is seated.

[*Latin ed. p. 971*]

Acts of Pope Paul VI, 971. To you, Most Blessed Father, in the name and spirit of Paul, may God grant a long and fruitful pontificate, renewing what the great ((Captive of Christ)) accomplished! May your voice resound throughout the world, and may your ministry, bound by the bond of fraternity and the love of Christ Jesus, whose representative you are on earth, encompass the entire world. Accept, Most Blessed Father, these fervent wishes of ours, offered to you, and deign to bestow upon us the Apostolic Blessing. After the presentation of the keys of the cathedral church, according to the ancient rite and custom, as a sign of possession, the Most Blessed Father admitted the Canons, the clergy of the Lateran Palace, and other penitents to kiss his feet. Afterwards, he responded with the most reverent words of the Cardinal Archpriest: Within the limits of this patriarchal

Translated by churchlatin.ai, a product of Boyne Archives

Basilica of the Lateran, as we enter it today, on this blessed and festive occasion, the words you have just spoken, intended to bring good fortune, have touched our heart very sweetly. For this, we give you and, through you, to the College of Canons, and to all those of whom you have been a most eloquent interpreter, our heartfelt thanks. For it could not have been otherwise; you could not have foretold anything more pleasing, more delightful, more auspicious to us. Therefore, in the name of the Lord, let this be our entrance. We place our confidence not in our own humility, but in the power and virtue of God, in all that we contemplate, strive for, and accomplish for the glory of Christ, for the honor and benefit of the Church; and our hope and confidence cannot be deceived, so richly endowed with this protection: the name of the Lord is a strong tower. Therefore, blessed forever. In these solemn circumstances, as we enter with trepidation and joy into this most sacred hall, into the patriarchal Archbasilica!, with the utmost devotion and fervent prayer, we pray that God may visit this place that we are visiting, and may God bless those to whom we offer our blessing, with an abundant outpouring of heavenly gifts. May eternal peace from the Eternal One be with this house; may the pious Word of the Father bring peace to this house; may perpetual peace be with this house, the Consoler. After these things were done, everyone entered the Basilica according to the usual ceremonial manner. The Supreme Pontiff sprinkled those surrounding him with holy water at the entrance, and was then incensed according to custom. As the chaplains and singers began the hymn "Te Deum," he ascended the throne, while the Canons supported the baldachin of the Basilica; to the altar.

[*Latin ed. p. 972*]

The Acts of the Apostolic See – Official Commentary, page 972, where the Most Holy Sacrament was exposed, was approached; thence, to offer prayers before the altars of the Most Holy Apostles Peter and Paul, and to the High Altar, successively. Afterwards, the Holy Mass was celebrated with solemn rites. The Cardinal Priest, having rendered due obedience, after the prayer, approached the Altar, and, together with the Auditors of the Sacred Roman Rota and the Consistorial Advocates, standing, sang praises for the prosperity of the Most Blessed Father. After the singing of the Gospel, this was addressed to the entire assembly by the SUPREME PONTIFF: "Venerable Brother, Lord Magistrate of the City, beloved sons. He who lives in Rome, and strives to keep his spirit vigilant, is continuously besieged by numerous and powerful impressions, so that he feels at the same time intoxicated and exalted, and then almost overwhelmed and oppressed, so many are the voices that come to him from memories, from places, from people, from events, from omens that surround him. Thus it happens to us at this moment; and rightly so. When does history, this evoker of scenes and men who were, become more vivid and eloquent, if not at this moment, which, behind the grand event that the Catholic Church

Translated by churchlatin.ai, a product of Boyne Archives

is celebrating – we mean the Second Vatican Ecumenical Council – evokes the memories, one superimposed upon the other, of the many Councils, Roman and ecumenical, celebrated here? And do we not see around us the panoramas of the centuries, of which the tradition of Rome, and we can almost say of Christendom, has marked here, as on its most expressive quadrant, the brightest and darkest hours, and has made heard the progress, sometimes hindered and suffering, at other times free and victorious, of the mysterious passage of Christ through time? Does not, for example, still resound in our spirit the echo, as that which is closest to us, of the hour laboriously and silently arrived, of those Lateran Treaties, which were to close an epoch of the earthly life of the Church, not only for Rome and for Italy, and to open another, God willing, in peace and freedom for the civil and Christian order?" Where shall we find a place more sacred for the treasures of piety and art of which it is full, more august for the religious majesty that shines forth from it, more religious and more pious for the worship celebrated there, and for the powers of...

[*Latin ed. p. 973*]

Acts of Pope Paul VI, 973: What sanctity and ecclesiastical governance are exercised here? Here, where the Image of the Savior, first visible to all the Roman people, appeared on the walls; here, where the northern pilgrims, as Dante himself observes: "seeing Rome and its arduous work – are astonished, when the Lateran – surpassed all mortal things"; here, where the entire Middle Ages had its heart, its liturgy, its government; here, where Francis came to support with humble shoulders the edifice of Christ, and where, from the enchanting Giotto fresco, the proud Boniface VIII announces the first Jubilee to the world; here, truly, there are a thousand reasons to tremble and rejoice! And even more so in this circumstance, where our steps to this most holy temple are not guided by the distracted curiosity of visitors, or the silent piety of pilgrims, or the ceremony of customary devotion: today, this basilica welcomes, as never before in its long history, the entire Episcopate of the world, almost in its entirety, and opens itself splendidly and solemnly to the last of its Popes, the smallest and most humble of all those who have preceded him, who has no merit for being here, except that irrefutable one of having been canonically elected Bishop of Rome. Bishop of Rome: therefore, successor of Saint Peter, therefore, Vicar of Christ, Pastor of the Universal Church, Patriarch of the West, and Primate of Italy. Brothers and faithful: have understanding and compassion for Him who must present Himself to you, to Rome, to the Church, to the world in this way, and recognize in our personal smallness the greatness of our supreme and pontifical mission. We had reason to show you our astonishment, almost a sense of vertigo, which surprises us in this place and at this moment, and all the more so the clearer our awareness of what surrounds us and what we are accomplishing? But it is

Translated by churchlatin.ai, a product of Boyne Archives

our duty to overcome this bewilderment, and to give full expression to our soul. Yes, this is what we want to do. Divine mercy, your kindness, and our own office allow us.

[*Latin ed. p. 974*]

Acta Apostolicae Sedis - Official Commentary 974: To return to calmness and simplicity, even though nothing escapes Us concerning the proportions of things and surrounding events. Behold: We shall give praise to the Lord for all that now converges in this basilica, upon Our humble person, and upon the formidable mystery of the keys, which are here entrusted to Us. We would, like Saint Peter in his barca, cast ourselves at the feet of Christ, and cry out with the Apostle: *"Exi a me, quia homo peccator sum."* Depart from me, for I am a sinful man! But then, with immense joy, We think that here We can render to Him, to Christ the Lord, the most official and most authentic honor that from the earth, in harmony with the kingdom of the hereafter, can be upon Him by Us: *"Dignus est Agnus – that is, He, the Victim who has saved the world – dignus est Agnus, qui occisus est, accipere potentiam et divitem et sapientiam et fortitudinem et honorem et gloriam et benedictionem."* The Cathedral of Rome can well resound with this choral and mystical hymn! Then, Brothers, We shall offer greetings to you. As We have already, at the threshold of the basilica, responded with reverence and blessing to the Clergy of Saint John, so now to you, Lords Cardinals, to you, most venerable Patriarchs, Archbishops, Bishops, and Prelates of the entire Church who are gathered here, We offer the most cordial, the most sincere, the most reverent homage of Our fraternity. We do not wish to conceal from you the intimate joy of being able to express Our communion with each of you and with you all together. That unity of the Catholic Church, which now so interests Our thoughts and Our aspirations, here We can proclaim and enjoy; here, where authority is greatest, may charity be greater; here, may the agape, which unites Us, acquire all its spiritual strength; here, may all be filled with the same faith, the same prayer, the same love, the same service, the same hope. Brothers, it seems to Us that no place in the world, no hour like this, gives Us the opportunity to celebrate and almost to experience this living charity, this mystical presence of Christ in humanity: *vobiscum sum;* He is here, with Us and for Us. And may it be granted to Us for a moment to extend Our greetings to Our diocese, to Rome, great and blessed, to Our beloved and most venerable Cardinal Vicar, to the Cardinal Pro-Vicar, to the Vice-Prefect, and to the two Auxiliary Bishops, to the most beloved clergy of Rome, to its religious and religious women, to all its faithful! Can We forget, in a moment like this?

[*Latin ed. p. 975*]

The Acts of Pope Paul VI, paragraph 975, present a circumstance so char-

Translated by churchlatin.ai, a product of Boyne Archives

acteristic, namely, to be the Bishop of this city, the Pastor of this people. We realize that Our relations with the City are today different from those that existed for many centuries; We no longer have temporal sovereignty over the city, but We retain spiritual sovereignty; however, this has not diminished Our love for Rome, but rather We love it with a more free heart, with more evident disinterestedness, with more dutiful commitment: Our pastoral relationship with the City must, indeed, manifest itself with greater vigilance and diligence due to the increased needs and the new problems that the religious life of this immense metropolis presents today. Therefore, We are pleased to respond to the noble and deferential expressions that the Honorable Mayor of Rome addressed to Us during Our passage near the Capitoline Hill; We thank him for his courtesy and for the collaboration that We hope for, in order to enable Our ministry to readily and effectively meet the immense pastoral and spiritual needs of Catholic Rome. We assure him of Our paternal assistance in so far as Our work may be useful to the city. And with him, We greet his collaborators; indeed, Our reverent thought is directed to all the Authorities who perform their respective functions in Rome; First of all, Our particular homage goes to the Honorable President of the Republic; and then, Our remembrance is for the governmental and political, judicial, scholastic, health, and military authorities of the city; to all! We greet with pleasure and bless those present; and We gladly carry in Our memory and in Our prayers the various classes that make up the citizenship, and which We know are represented here: nobility, culture, labor, commerce, charity, art, the press, radio-television, sports, transportation, all! And all the families; Christian families, fathers, mothers with their children around them, all the members of the household, all. And We believe We understand this spiritual and affectionate interest when We think of the people, of this great, beloved, and good community, which We wish to consider as Our own above all others: *Non enim quaero quae vestra sunt, sed vos!* I do not seek what is yours, but you! I desire nothing, I desire you. You, Romans. Romans, of yesterday and of always, Romans of origin and of birth: do you know that We have immense esteem and trust in you? You of the ancient streets of Rome, you of the old houses, you of the traditional institutions of Rome, you of Trastevere! We know the goodness that is... (2 Corinthians 12:14).

[*Latin ed. p. 976*]

Acts of the Apostolic See - Official Commentary 976 in your hearts and in your customs; We know that you are fundamentally faithful to the religion and the Church; We hope that you will always love the Pope. Indeed, We hope that you will listen to us and obey us, if We tell you that today it is necessary to revive your religious and moral heritage, and to instill new enthusiasm and new virtues into your lives. We do not share the opinion of that great, but non-Catholic, historian, who wrote in one of his famous

Translated by churchlatin.ai, a product of Boyne Archives

works about Rome that "the mass [of Romans] never understood the doctrine of Christ." 6 You have understood it, and you will understand it better, if you wish to listen to what Rome and its Bishop, your Bishop, teach you. And the same we say to the new Romans: to all those whom the Capital of the Country calls to Rome, to politicians, to entrepreneurs, to officials and those working in bureaucratic offices, to tourists and scholars; but especially to immigrants and to all the working people who live in the working-class and peripheral districts of the City. We welcome you, We greet you, We love you, as new fellow citizens and new brothers. You must not feel like foreigners in Rome! You must not remain strangers to the life, indeed to the spirit, of the City. We want to get to know you. We will assist you. Know, all children of Rome, what is the principal means by which We intend to approach you and to introduce you into the ideal and operative circuit of Roman Catholic life? It is the Parish! Yes, the ancient and familiar religious and pastoral institution, which we all know. The Parish must gather you all, assist you all, unite you all in prayer and in charity. It would be Our great aspiration to give new vitality to the individual Parishes of Rome: starting with the awareness that we must all have of this first center of unity, of friendship, of worship, and of Christian formation. We will be grateful to those who will help us to give honor, efficiency, organizational completeness, and charity to the individual Parishes. Thus, Our discourse ends with a greeting to Our Priests, both of the diocesan clergy and religious, to the assistants, to the Catholic associations. Beloved ones, we are with you! We are thinking, if the Lord helps us, of making some pastoral visits to you, to encourage your efforts and to give you yourselves a deeper and more comforting sense of the spiritual community to which you respectively belong. Let us work together, in the name of the Lord! We must give life to the Parishes.

"Gregorovius: cf. Grisar 1, 58 n. 1."

[*Latin ed. p. 977*]

Acts of Pope Paul VI, 977, chiefly in order to grant, as We ardently desire, a good life to Rome, to Our Rome. May she now hear, in her noble language, Our concluding words! Before Our prayer comes to an end, We are bound by Our office to fulfill a duty. We greet you, Rome, seat of Our honor, with a grateful and overflowing heart. With what praises do We extol you? We know not whether you are more worthy of love or admiration, since you are supremely worthy of both. We greet you, eternal city, sacred city, adorned with so many glories and memories: and in order to express the deepest feeling of Our admiring spirit, We allow Ourselves to use the words of those who, in the Middle Ages, having undertaken a pious pilgrimage to Rome, when they beheld its towers and walls, burst forth with these very words: O noble Rome, mistress of the world, most excellent of all nations, reddened with the blood of martyrs, made white with the lilies of

Translated by churchlatin.ai, a product of Boyne Archives

virgins; We offer you greetings in all things, We bless you, hail for all ages. Considering your greatness with you, O how fitting it is that you should feel and, being a queen, adorn yourself with the virtues of Christian dignity. For you must surpass all others in merits of piety, justice, and all humanity, founded in the very strength of the apostolic rock. May this cultivation of the just and the right, this unwavering faith, this charity concerned for the needs of others, the modesty and splendor of chastity, be your chief adornment, so that those who come here for the purpose of visiting you may have abundant reason to praise you, and may readily find within you what they can propose as a model for themselves. Therefore, recognize your dignity: and may whatever malice, wickedness, and blind impiety attempt to overthrow be driven away from your walls. We, for the sake of Our office to the entire Church and to you yourselves, dedicate all Our strength and the resources of Our pontificate, sparing no effort, in order that, above all, we may promote your greater spiritual good and benefit. And although We have not hesitated, nor do We hesitate, to undertake so urgent a task of the heart. He who is the author of this burden is also the one who will admi-

[*Latin ed. p. 978*]

Acts of the Apostolic See - Official Commentary. May this foundation give aid: virtue, so that the infirm may not yield to the magnitude of grace, and dignity. Christ, the Savior of the human race, Head and Author of the Church, to whose glory this, the greatest temple of the Christian world, is dedicated, may pour forth abundant riches of His grace upon you; may He protect you with His power, and may the radiant light of truth, which He Himself is, illuminate and permeate you ever more, so that you may always be Jerusalem, of which the prophetic words were spoken: "Arise, shine, for your light has come, and the glory of the Lord has risen upon you." And may the most holy Virgin Mary, Health of the Roman people, our hope and our steadfast pillar, turn her eyes towards you. May the holy Apostles Peter and Paul always increase and defend you with their patronage; may both Saint John, whose double honor adorns this sacred hall, grant you help and wisdom; may the blessed Celites, whose venerable remains rest here, and all those who are numbered among the saints, be a most benevolent protection to you and encourage you to strive for the heights of virtue, so that you may be a dwelling place of the blessed religion and of peace, a holy city of perfect beauty. These things, with fervent wishes, with hands raised to heaven, and with abundant charity, we bless to this honorable presence of bishops and priests, and to the crown, in the City of Rome, to all those who exercise sacred or civil authority, to the Christian people of every order and group, especially the infirm, the afflicted, and the children, to the entire flock to whom we desire to be of service rather than to rule. May blessing, hope, the joy of the Holy Spirit, and heavenly protection be with you, and

Translated by churchlatin.ai, a product of Boyne Archives

may they remain in you perpetually. Amen. After the Mass was completed and the Pontifical Blessing was imparted, the Supreme Pontiff offered the presbytery, presented to him in a lacquered bowl by the Most Reverend General Auditor of the Reverend Apostolic Chamber, upon the table before the altar. Afterwards, the Eminent Cardinals and Most Reverend Patriarchs were escorted to the Apostolic Palace through the door inside the church. There, the Blessed Father gave a solemn Blessing to the immense multitude that was clamoring, with the granting of a plenary indulgence, which was announced publicly by the assisting Cardinal Deacons. And S. Leo the Great, Sermon II, delivered on the anniversary of his ordination. Migne, PL, 54, .143. Isaiah 60, 1. 8

[*Latin ed. p. 979*]

Acts of Pope Paul VI, 979. APOSTOLIC LETTER To the Patriarchs, Primates, Archbishops, and Bishops of the entire Catholic world: Quarten. PAUL VI, POPE. To our Venerable Brothers, greetings and the Apostolic Blessing. The Word of God, who, for the sake of our eternal salvation, wished to assume human nature, being the true light that illuminates the world, as He willed to dwell among us, to show forth the glory of the Only-Begotten Son, full of grace and truth, and who did not consider it a small thing to remain for almost thirty years in the humble house of Nazareth, so that, by offering prayers to God and performing works, He might properly prepare for His apostolic office, and provide examples of all virtues. For in the sight of the most beloved Joseph, regarded as a father, and of the most holy Mary, the boy Jesus grew in wisdom, and in stature, and in grace with God and with men. Indeed, if all who are authorized by Christ are to imitate the Word made flesh, then surely those who, by their very demeanor, are to demonstrate holiness of conduct, no less than by the proclamation of the Gospel and the administration of the Sacraments, the very person of Christ before men, are even more bound to do so. Therefore, since the Church is aware that it pertains to the office of ministers of Christ Jesus to be, before men, first of all examples of virtue, and then to teach by words, so that they might truly be the salt of the earth... and... the light of the world, from the very beginning of their lives, she has diligently sought to ensure that young men aspiring to the priesthood are properly instructed and educated. We have a most weighty witness of this in St. Leo the Great, from whom we read: "The venerable decrees of the blessed Fathers rightly judged that those who speak of the administration of the priesthood should be chosen, who, by their very conduct, would be as they speak, and who, in all things, would be examples of what they preach."

[*Latin ed. p. 980*]

The Acts of the Apostolic See – Official Commentary 980, each office having its own distinct functions, so that there would be five in total. The

Translated by churchlatin.ai, a product of Boyne Archives

degrees of advancement for each [person] were established, providing a testament to the experience of their lives and the reliability of their actions. The Councils, both general and particular, subsequently defined, in a gradual manner, the laws and customs that had been handed down from antiquity, in order to establish, as it were, certain sacred precedents for the entire Church. In this regard, it is sufficient to mention the decrees issued by the Lateran Councils, the Third and Fourth.

6. However, as the wickedness of the world increasingly permeated the very order of the Church, and as ethnic sentiments seemed to revive to some extent in the schools where young men were educated, it became apparent that the norms that had been established by the Church, to which candidates for the priesthood were to be trained, were no longer adequate for the present situation. Therefore, in the 15th and 16th centuries, many believed it necessary to simultaneously correct the morals of the entire Christian Church, to provide a safe haven for the students of sacred studies, and to ensure that the work of educators and prudent instructors in suitable institutions would conform to what was appropriate. To this most important and pressing need, the Fathers Cardinals Dominic Capranica and Stephen Nardinius devoted themselves with all their strength in the 15th century, establishing colleges that took their names from them; in the 16th century, St. Ignatius of Loyola established colleges in Rome, the Roman and the German, one for the instruction of teachers, the other for the instruction of students. At the same time, Reginald Pole, Cardinal Archbishop of Canterbury, encouraged the Bishops of Cambray and Tournai to follow the example of St. Ignatius, and he prepared a decree concerning seminaries applicable to England, which the Synod of London confirmed in 1566, and which was published for the public on February 10th of that same year. Following this example, a law was written, a few years later, by the universal Church, established by the Council of Trent, which is contained in Chapter 18, entitled "On the Reformation," and which was ratified on July 15, 1563.

7. Now, since four centuries have passed since that most important decree, it seems all the more important to remember it, especially as we are celebrating the Second Vatican Ecumenical Council. For this Council, as in the beginning, acts in such a way as to provide appropriate...

[*Latin ed. p. 981*]

The Acts of Pope Paul VI, paragraph 981, state that the manners of the Christian people should be directed towards improvement; therefore, it is necessary that, in this matter, the greatest care be taken, especially concerning those things which pertain most to the life of the entire mystical Body of Christ, namely, the formation of young men who are being instructed for the priesthood in Seminaries. It is not Our intention in this place to expound what was done before the head was confirmed, which concerned the founding of Seminaries, nor to dwell on each of its prescriptions; but

Translated by churchlatin.ai, a product of Boyne Archives

We believe that more abundant fruits can be derived from the commemoration of this decree, if, by making clearer the benefits which it brings to the Catholic Church and to human society, We briefly recall to mind certain important points concerning the formation of those preparing for the priesthood, concerning piety, the cultivation of intellect, and the fostering of a desire for God in their souls; for in this our time, all these things are to be considered more important than ever before. The Fathers of the Council of Trent readily foresaw the great benefits that Sacred Seminaries would bring to each diocese of the Church, and in Session XXIII, they ordered, with unanimous votes, that a chapter pertaining to this matter be included. Concerning this, Cardinal Sforza Pallavicino writes: "At first, the establishment of Seminaries was approved, even though it was, as it were, a common instrument for the learned, and it was considered that, if we had citizens in any republic who were so diligent and concerned with this, they would surely profit from it, correcting all; such is the case: and thus it happens, and what we will achieve." But how much hope the authorities of the Sacred Church placed in the founding of Seminaries, which was related to the renewal of the Church itself and the preparation of a more holy priesthood, is gathered from the constant effort with which, scarcely at the end of the Council, work was undertaken to ensure that the norms of that decree were implemented, despite every kind of obstacle. Our Predecessor, Pope Pius IV, gave the first example of this effort, on the first day of February in the year 1559, when he founded a Seminary in his Roman diocese; but before him, either his nephew, Saint Charles Borromeo, had established a Seminary in Milan in the year 1554, or, by a somewhat weaker reason, the Bishops of Rieti, Larino, Camerino, and Monti Politano. After these, other Bishops, intent on the restoration of their dioceses, established Seminaries.

[*Latin ed. p. 982*]

The Acts of the Apostolic See, volume 982, contain accounts of many men, and prominent ones among them, who have contributed diligently to the welfare of the Church. Among those whose contributions deserve mention, with regard to France, are Peter de Berulle, Cardinal; Hadrian Bourdoise; Saint Vincent of Paul, and the confreres founded by him, known as the Missionaries; Saint John Eudes; and John James Olier, a priest, and the Society he established, which bears the name of Saint Sulpice. In Italy, Saint Gregory of Barbadicci deserves special praise, for at the end of the 17th century, he devoted constant and lasting efforts to reform the seminaries of Bergamo and Padua, taking into account not only the norms laid down by the Council of Trent and the example of Saint Charles Borromeo, but also the needs of his own time, which pertained to the cultivation of souls and the study of the liberal arts. The tireless pastor thus set an example for other bishops in Italy, an example that is still very relevant today,

Translated by churchlatin.ai, a product of Boyne Archives

since he skillfully combined the preservation of ancient traditions with new approaches; this is the kind of approach that is required in the study of languages of the Eastern peoples. He believed that this would contribute greatly to a better understanding of the works of the Saints and of Eastern Church writers, and thus to gradually reconciling those Christian communities that were separated from the Catholic Church. Our predecessor, the blessed Pope John XXIII, wished to commemorate the merits of this most excellent Bishop of Padua, and in a homily delivered on the day he solemnly enrolled Saint Gregory of Barbadicci in the ranks of the saints.

It is rightly believed that, from the decree of the Council of Trent, as from a seed, certain seminaries or colleges have sprung forth, which have a particular purpose; among these are the College of Propaganda Fide, established in Rome, and the College of the Missions Étrangères, established in Paris; likewise, colleges have been established in various nations, in Rome, in Spain, and in Flanders; thus, whatever suitable places for the training of young priests exist today throughout the Church, they can be compared to that sacred Upper Room, as mentioned in the parable in the Gospel, which, although born from a small seed, grew so abundantly and wonderfully that it was able to receive countless birds of the sky as guests.

Therefore, eternal gratitude is due to God from us, for the following:

[*Latin ed. p. 983*]

The Acts of Pope Paul VI, page 983, state that, although throughout the centuries, many peoples, opinions, and customs have strayed from the doctrine and the salutary function of the Church, it was only a short time before seminaries ceased to be established, so that they were erected more and more, day by day, and more widely. This did not only happen in Europe, but also in both Americas, and even in those lands where the light of the Gospel still needs to shine, and where the Catholic faith has taken root, seminaries were likewise established. The Apostolic See has always diligently worked on this, providing instructions regarding seminaries, in accordance with the needs or the aptitudes of souls or minds, which the circumstances of the times or places might require. We cannot but praise the excellent merits of Our Predecessors, in which we find Gregory XIII, Sixtus V, Clement VIII, Urban VIII, Innocent XI, Innocent XIII, Benedict XIII, Benedict XIV, Clement XIII, Pius VI, Gregory XVI, Pius IX, Leo XIII, St. Pius X, Benedict XV, Pius XI, Pius XII, John XXIII, when we consider how much the Holy Spirit, the author of all salutary precepts, entrusted to the Councils, especially to the Supreme Pastor of the Church. It is therefore not surprising that seminaries, to which so much care and attention have been given by the Apostolic See and by the most vigilant bishops everywhere, have begun to grow, with great benefit to the Church and to civil society. Indeed, these great and excellent benefits obtained by seminaries over the centuries, Our Blessed Predecessor, Pope Pius IX, wished to call to mind

Translated by churchlatin.ai, a product of Boyne Archives

in his Apostolic Letter *Cum Romanis Pontificibus*, dated June 28, 1853, in which he founded the Pious Seminary. In those Letters, he taught civil authorities, and all men who are concerned with the public good, how much a proper and accurate institution contributes to the preservation of true piety and of the well-being, sound doctrine, prosperity, and security of the clergy, which are essential for the true welfare of society. Pope Pius XI again emphasized this important and salutary connection, which relates to the progress of peoples, to religion, to morals, to the cultivation of the mind, and to the appropriate number of clergy who are distinguished by their sanctity and doctrine, with these weighty words: "For it is the very essence and life of such an institution to be joined to the Church, and also to possess dignity and to contribute to salvation."

[*Latin ed. p. 984*]

The Acts of the Apostolic See - Official Commentary 984. For the welfare of the human race, it is of the utmost importance that those immense benefits, granted by Jesus Christ the Redeemer, which are conferred upon the world, are communicated to men not except through the ministers of Christ and the dispensers of the mysteries of God. Therefore, gladly taking an example from our predecessor, Pope Pius XII, we adopt the most fitting sentiment expressed by Leo XIII, of blessed memory, concerning seminaries, which are most closely connected with the state and the fortune of the Church. Therefore, while we earnestly implore all Venerable Brothers in the Episcopate, priests, and faithful, to render due thanks to Almighty God, the giver of all good things, for the most excellent benefits which have flowed to the Church from the providentially established seminaries, we also take advantage of this occasion for the celebration to offer a paternal exhortation to all. Indeed, we desire to remind all the children of the Catholic Church that they should feel bound by a common duty to provide supportive assistance, in whatever way they can, to the seminaries. Undoubtedly, it pertains most especially to the supreme pastors of the dioceses, to the directors of seminaries, and to the teachers of piety, as well as to the instructors of various disciplines, to undertake the important task of properly supporting, instructing, protecting, and educating the young men destined for the priesthood. However, their efforts will be in vain, or at least will be much more difficult and less effective, unless they are preceded and accompanied by the zealous and constant cooperation of the clergy, of religious men and women, and of lay people who are entrusted with the education of youth, and, indeed, in a particular way, of Christian parents. Truly, if the inclination towards the priesthood is diligently fostered from its very beginning until its full maturity, who can deny that, although it is primarily a gift of God, it nevertheless requires the generous cooperation of many people, whether from the clergy or from the laity? For, since the cult of civil virtues has greatly increased the estimation and desire for external

Translated by churchlatin.ai, a product of Boyne Archives

goods among the Christian people in these our times, the goods which are imperishable and which pertain to the supernatural order are held in less esteem by many. Given these circumstances, how can it be that many young men, moved by a sincere desire, will embrace the vocation to the priesthood, if, in their domestic environment or in the schools where they grow up, they are not exposed to anything but profane influences?

[*Latin ed. p. 985*]

Have the Acts of Pope Paul VI, in number 985, mentioned the excellence of the arts and the benefits they bring, praising them? Indeed, few Christian men, with their minds preoccupied by sorrow, consider the words of our Savior: "For what doth it profit a man, if he gain the whole world, and suffer the loss of his soul?" Furthermore, it is difficult, amidst the countless pleasures and temptations of this age, to apply to one's own conduct the sentiment of the Apostle: "For we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Moreover, did not Christ the Lord, when He called the poor fishermen of Galilee to become helpers in His divine work, raise their minds to the contemplation and hope of heavenly rewards? For when He saw Simon and Andrew, brothers, practicing the art of fishing, He spoke to them thus: "Come, follow me, and I will make you fishers of men." And to Peter, and on behalf of the other Apostles, when he inquired what reward they would receive, since they had left all for His sake, Jesus Christ affirmed and promised these words: "Amen, I say to you, that you who have followed me in the regeneration, when the Son of man shall sit on the seat of His majesty, you also shall sit upon twelve thrones, judging the twelve tribes of Israel." Therefore, in order that boys and young men may form a proper estimation of the priestly life and cherish it, and that their minds may be inflamed with a holy zeal to embrace it, it is necessary that the conditions suitable for this be cultivated, both within the domestic walls and in the halls of study. Indeed, although few of the faithful are divinely called to the priesthood or to the religious life, all are nevertheless bound to live and feel in such a way as to be in perfect accordance with the norms of supernatural faith; and therefore, those who dedicate their whole lives, either to their own sanctification, or to the spiritual good of mankind, or to the glorification of God, must be followed with the utmost reverence and respect. Only in this way will the sentiments of Christ penetrate the Christian people more and more, and will the number of candidates for the priesthood increase more easily.

[*Latin ed. p. 986*]

Acts of the Apostolic See - Official Commentary 986. Concerning that which pertains to the increase of the priestly ministry, the first things are to move God to prayer, as the Lord says: "The harvest indeed is much,

Translated by churchlatin.ai, a product of Boyne Archives

but the laborers are few; beseech therefore the Lord of the harvest, that he send forth laborers into his harvest." Therefore, from these words of the Divine Redeemer, it is understood that the merciful and most abundant will of God itself must be considered the primary source from which the inclination of souls to undertake sacred duties arises. For this reason, Christ warned his Apostles with these words: "You have not chosen me: but I have chosen you; and have appointed you, that you should go and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you." And St. Paul, although he affirmed that the priesthood of Jesus Christ surpasses the priesthood of the Old Testament in dignity, nevertheless taught that every legitimate priest depends, above all, on the divine will, since he is, by his very nature, a mediator between God and men: "For every high priest taken from among men is constituted in behalf of men, that he may offer gifts and sacrifices for them; who may approach the Father, and may make reconciliation for their sins." But not as Aaron, but as one called by God... not as any man. Therefore, the divine vocation to participate in the priesthood of Christ, which is far superior and to be freely accepted, is something about which the same Apostle writes: "Thus also Christ glorified not himself as High Priest; but he who said to him: 'Thou hast consecrated thyself, and hast sent thee into the world;' even as he said: 'All you that are consecrated in Christ Jesus, you have been called to the same thing which I was called to.'" And for the sake of eternal salvation, just as Melchisedech. Therefore, St. John Chrysostom, speaking of the priesthood, says: "The priesthood is acquired through labor, but it belongs to the order of the heavenly host, and rightly so. For not a man, not an angel, not an archangel, nor any created being, but the Paraclete himself was the author of this ministry, so that the angels might conceive." It is pleasing to note that this divine vocation to undertake priestly duties does not only pertain to the qualities of the soul, that is, to the mind and the free will of the candidates, but also to the senses and to the very body; so that the whole person may be capable of undertaking the arduous duties of the sacred ministry, which are often associated with difficult hardships, and sometimes, as an example, even require the giving of one's own life. Therefore, from God, to the priesthood...

[*Latin ed. p. 987*]

Acta Pauli Pp. VI 987: It is by no means to be thought that boys or young men are to be called [to the priesthood] if, lacking sufficient gifts of intellect and will, or suffering from some innate weakness of mind or bodily infirmity, they are not to be considered fit to properly fulfill the many duties of their office, and to bear the burdens of the ecclesiastical order. On the contrary, the judgment of the Angelic Doctor is full of consolation, who affirms that it pertains to each priest what the Apostle said of the first heralds of the Gospel. Indeed, St. Thomas writes: "Those whom God chooses for

Translated by churchlatin.ai, a product of Boyne Archives

something, He prepares and disposes so that they may be found suitable for that for which they are chosen, according to 2 Corinthians 3:6: 'Who also hath made us fit ministers of the new testament, not in the letter but in the spirit. For the letter killeth.'" Therefore, parents, pastors, and all those to whom the duty of educating boys and young men belongs, must not only consider the conditions necessary for those called to the priesthood, and pray for divine graces to increase their number, but also diligently strive, as far as their abilities allow, to ensure that young men enter the Seminary or some religious institute as soon as they have clearly demonstrated and shown that they truly desire the priesthood, and are capable of it. For only then, when this has been done, can they be safely protected from the temptations of the world, and the seed of divine vocation can be cultivated in the most suitable place. Then, according to their office, moderators, teachers of piety, and instructors will begin to carefully discern the signs by which it may be known whether Christ has truly chosen these young men as His ministers, and then be present to those who are candidates for the priesthood, so that they may prove themselves worthy of such a high office. This great and difficult work of education, which must be accomplished within the walls of the Seminary, and which touches the piety, morals, character, and intellect of young men, is clearly stated in that chapter of the Council of Trent, whose words are these: "To nourish, and religiously educate, and to instruct in ecclesiastical disciplines." But a question of the utmost importance is raised in this place: what is the most particular and necessary sign by which a divine vocation to the priesthood is to be recognized, and by which, therefore, those who are engaged in educating young men in the Seminary, and especially the teachers of piety, should be guided? Undoubtedly, this sign must be placed in a right intention, that is, in a manifest and firm will, by which one desires to dedicate oneself entirely to divine service; and this is required by the same Tridentine decree.

[*Latin ed. p. 988*]

According to the canon of Trent, number 988, it is prescribed that only those young men should be admitted to the seminary who give hope that they will perpetually dedicate themselves to ecclesiastical ministries. Therefore, Our Predecessor, the blessed and revered Pope Pius X, acting with due regard for this purpose, did not hesitate to affirm in his illustrious Encyclical Letters, entitled *Ad catholici sacerdotii*, that: "He who strives for the salvation of souls through this most noble vocation, and who, at the same time, has attained solid piety, proven chastity of life, and, as we have said, sound doctrine, is manifestly, as it were, drawn by God to the priestly ministry." However, even if it is sufficient for young men to be admitted to the seminary if they show at least the first signs of a right intention and a disposition suitable for the priestly office and its duties, the candidates for the priesthood must nevertheless demonstrate to the Bishop

Translated by churchlatin.ai, a product of Boyne Archives

or the Superior of the religious order such maturity of purpose, so that these may be certain, from the sentiments of their own hearts, that those whom God has chosen are present before them.

From this it follows that a very grave burden and danger must be considered to fall upon the Ordinaries, since to them pertains both the ultimate duty of judging the signs of divine election in the candidates for the sacred orders, and the right to call them to the priesthood, and therefore to acknowledge before the Church a valid and efficacious divine vocation to the priesthood, which has gradually matured in the young men. This is subject to the words of the Catechism of the Council of Trent: "Those are said to be called by God who are called by legitimate ministers of the Church." In our own age, it is to be lamented that some administrators of the Church have failed in their duties—a calamity which perhaps could have been prevented with greater diligence in the selection and training of young men for the priesthood—therefore, the sacred pastors of the dioceses should carefully consider the weighty words with which St. Paul admonished Timothy: "Beware that you impose not sin upon anyone, nor give occasion to the profane." (1 Timothy 5:22).

[*Latin ed. p. 989*]

Acts of Pope Paul VI, 989. Having therefore briefly recalled what is absolutely necessary in those called by divine inspiration to the priesthood, namely, a manifest, prompt, and firm will to undertake the sacred duties, with the primary aim of increasing the glory of God and seeking the eternal salvation of oneself, of one's brothers, and indeed of all those redeemed by the most precious Blood of the Divine Savior, we do not consider it foreign to our purpose to briefly touch upon other matters which are beneficial for perfectly and completely forming those who are candidates for the priesthood. These matters, since they contribute supremely to the life of the Church, have often been treated by Our Predecessors, whose more recent writings, certainly known to all, it is pleasing to recall here, namely: the Encyclical Letters of Pius XI, beginning with the words "Ad catholici," concerning the priesthood; the Apostolic Exhortation of Pius XII, beginning with the words "Menti"; and the Encyclical Letters of John XXIII, whose index is "Sacerdotii Nostri primordia." Furthermore, for the Second Vatican Council, the Constitution "De sacrorum alumnis formandis" was issued, which, when approved, will perfect the decrees of the Council of Trent and other subsequent prescriptions of the Apostolic See, and will undoubtedly greatly advance the work of recruiting young men for the priesthood, and, which is certainly of greater importance, of forming them in the love and practice of priestly virtues, in the study of sacred rites, in the cultivation of their intellect, and in pastoral care, which they call discipline. While therefore we await the outstanding norms which will be issued by the Ecumenical Council concerning Seminaries, we consider it our duty to urge

Translated by churchlatin.ai, a product of Boyne Archives

all those who are engaged in the education of seminarians to vigorously combat, with all their strength, those dangers which can weaken the art of teaching, as it is now applied in Seminaries, and to diligently consider those matters which must be carefully attended to in the thorough education of the students. Regarding the dangers, which, just as deceptive weeds, seem to spread more than ever in our times among the minds of young men, as if a field exposed to every seed, we indicate that all must condemn those things which corrupt their minds. Furthermore, it must be insisted that no one, however young in age, should wish to have any connection, whether with the laws of nature, or with authorities, whether ecclesiastical or...

[*Latin ed. p. 990*]

990 Acta Apostolicae Sedis - An official commentary, or civil matters are introduced; and thus, they seek to impose unrestrained freedom of action upon them. Therefore, it is not surprising that, with weakened powers of the mind and ascents to true and right things restrained, both the internal and external senses of the young people lack due moderation of right reason and good will; for they have removed themselves from the continuous and efficacious power of grace and supernatural virtues. Consequently, it follows by nature that young people are often permitted to engage in speech and actions that are somewhat contrary to the norms of humility, obedience, modesty, and chastity, which are entirely fitting for a reasonable creature, and especially for a Christian, whose very body has been made a member of the heavenly grace of Jesus Christ and a temple of the Spiritus Sancti. Indeed, from these indications of youthful levity and even intemperance, who would not foresee that these same young people will, in the future, claim many rights for themselves, but accept few duties? Who would not fear that, for these reasons, they will cease to appear as conscious and generous young men aspiring to the priesthood? Therefore, all things that are detrimental to the healthy development of young people must be prohibited, especially those of them who are called by Christ Jesus to continue the work of Redemption. But by what means will these things be achieved? Above all, it is necessary for parents and teachers to strive to instill in their sons and pupils, and especially in those who are inclined towards the priesthood, humility, obedience, and a devotion to prayer. Furthermore, it is the duty of the directors and teachers of seminaries not only to safeguard and increase the virtues mentioned above in the young people entrusted to them, but also to ensure that, as candidates for the priesthood advance in age, other qualities of the mind also shine forth and are strengthened, which are absolutely necessary for a solid and complete formation of character. Among these qualities, we believe that the following hold a prominent place: a disposition of the mind towards meditation, a right will in action, the ability to freely and independently choose what is good, or rather, what is better, and moderation of one's own will and body. For this

Translated by churchlatin.ai, a product of Boyne Archives

moderation is effective against excessive self-love, against the examples of the vices of others, and against the inclination to malum, which may arise either from human nature, infected by hereditary sin, or from the company of wicked people, or from that evil and perverse spirit, which seems to be raging more fiercely in our age, seeking to lay snares to destroy those whom God pursues with singular love.

[*Latin ed. p. 991*]

Acta Pauli Pp. VI 991 Concerning those who are nearby, it is necessary that those who desire to be witnesses of Christ and for Christ before men, concerning the evangelical truth which frees and saves men, 36 be instructed in the study of truth, both in speech and in action, and therefore in sincerity of mind, in integrity, in constancy, in fidelity; thus, Saint Paul exhorts his beloved Timothy: "Of these things put them in mind, charging them before the Lord. Contend not in words," unless it is to show before God, the diligent worker, that you are not confused, for it is of no use to care for yourself if you do not make the word of truth probable. But in order that the minds of the young may be effectively improved, so that they may avoid the evil seeds of vices, and so that the good seeds sown in them may sprout into salutary trees, it is also necessary to take into account the healthy powers which are inherent in human nature; thus, the work of ecclesiastical perfection is founded, as it were, on the solid foundation of natural virtues. To this end, the words of the Angelic Doctor seem appropriate, full of wisdom: "For since grace does not destroy nature, but perfects it, and since it is necessary that the natural inclination of the will and intellect should serve faith, just as 3 charity * Moreover, the healthy powers and natural virtues of a man are all the more to be praised, as they are the truest and most lasting fruits of apostolic zeal, and are to be attributed above all to human efforts. And it must also be noted that the minds of young people cannot be properly and suitably educated and instructed in the very virtues of prudence, justice, fortitude, temperance, modesty, gentleness, and the other virtues connected with these, if only the principles of right reason are applied, and the norms of human disciplines, of which experimental psychology and pedagogy are examples, are used. For in the Cattolica tradition, we are taught that no one, devoid of the grace of our Savior, whom they call the Healer, can observe all the precepts of his natural law, nor can he therefore attain perfect and solid virtues. 39 With this firm principle established, it follows that human education must proceed to the same degree as the education which makes a man a Christian and a priest.

[*Latin ed. p. 992*]

To the Acta Apostolicae Sedis, add this: that the powers of human nature may be raised up and strengthened, either through prayer, and through

Translated by churchlatin.ai, a product of Boyne Archives

the grace of Heaven, which is often conferred through the sacraments of Penance and the Eucharist, or through the impulse of supernatural virtues, in which natural virtues should be a support and an aid. And this is not enough. Indeed, as the Apostle warns, it is also necessary that the powers of a man should conform to the norms of faith, of intelligence, and of the movements of charity; so that our actions, being placed in the love of our Lord Jesus Christ, may be able to merit eternal reward.

40. What we have explained is well suited to those who are divinely called to be joined with our Redeemer, and to devote themselves as sacrifices of love and obedience for the salvation of men; and also to live a chaste life, as befits virgins, and to be detached in body and mind from the vanities of this world. Thus, their sacred office will become more worthy, and will bear more fruitful fruits. In this matter, they will sometimes be asked to contribute not only all their best talents, but also to set aside certain natural necessities, and to endure hardships and vexations, so that they may act as faithful and generous members of the Good Shepherd. For it is fitting for every faithful minister of Jesus Christ to say of himself what St. Paul said of himself: "To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all." (1 Corinthians 9:22) And no other course of action has been followed by so many bishops and priests, whom the Church presents as an example to all those who are in charge of divine matters, when she enrolls them among the saints in Heaven.

These are the main points, which, if the subject is discipline and spiritual life, contain the most important part of the task of education, which, under the supreme guidance of the Bishop, is entrusted to the rector of the seminary and the teacher of piety. However, teachers of various disciplines should also contribute to this, which concerns the proper development and perfection of the intellectual abilities of those preparing for the priesthood. Cf. Colossians 1:17; 1 Corinthians 13:1-3.

[*Latin ed. p. 993*]

Acts of Pope Paul VI, 993. From these endeavors, undertaken with wise and harmonious counsel by the directors and instructors of the Seminary, a considerable benefit will certainly result, so that young men may receive a complete education in every respect, and may attain that elevated degree of dignity which is fitting not only for every man or Christian, but especially for a priest, who must be thoroughly imbued with the light of divine revelation; and, above all, this will ensure that he himself is a perfect man of God, instructed in every gift for every work. Indeed, it is fitting to remember what Saint John Chrysostom writes: "The soul of a priest ought to shine, like a light illuminating the entire world." Finally, among the furnishings necessary for the education of young clerics, a not inconsiderable knowledge of various languages must certainly be included, especially Latin, if we are speaking of priests of the Latin rite; furthermore, knowledge

Translated by churchlatin.ai, a product of Boyne Archives

must be included of the principal subjects pertaining to history, physics, mathematics, the description of the earth, and of those forms and figures by which all men of our time, according to the diversity of peoples, are instructed and informed. But the most excellent treasures of the priestly spirit are contained in human and Christian wisdom, which consists in a firm and certain foundation in philosophy and theology, according to the reasoning of Saint Thomas, with doctrines and principles carefully and religiously observed, truths divinely revealed and taught by the precepts of the Church. Likewise, the following disciplines contribute to this, or complete it: the interpretation of the Scriptures according to the hermeneutical art and precepts of the Catholic Church, the sacred Liturgy, the discipline of sacred music, Canon Law, the history of ecclesiastical affairs, Archaeology, Patrology, the history of dogmas, ascetical and mystical theology, hagiography, the principles of sacred eloquence, the precepts of liberal arts, and the like. When the student, about to be initiated into the higher Orders, and then in the first years after ordination, is given theological studies, which are called pastoral, every care must be taken to ensure that he progresses diligently each day in his role as an author, in the affairs of his diocese, that is, in the exercise of divine worship, in the transmission of Christian doctrine, and finally, in the performance of sacred duties.

[*Latin ed. p. 994*]

Acts of the Apostolic See - Official Commentary 994 of encouraging and inciting; so that he who is to be a shepherd of souls may gradually, but in due time, come to know his duty and office, and may prepare himself suitably and appropriately for it. In this matter, the use and practice of Gregorian chant and sacred music will be of no small help to him. Only then will he direct his studies to a single purpose and his labors to the salvation of souls, when it must be impressed upon him that all his efforts must be directed towards the coming of the Kingdom of Christ and of God, according to the admonition of St. Paul: "For all things are yours; and you are Christ's; and Christ is God's." *For the more our contemporaries seem to forget that all things belong to God, the more necessary it is that a priest, another Christ, and a man of God, should exist in the world.* Therefore, it is necessary that he who is called by God, to be a herald and minister of the Word of God, the Redeemer of all men, be adorned with sanctity and knowledge; sanctity, we say, above all, which should surpass the sanctity of laymen and of religious, of those not initiated into the sacred mysteries, because, as the Angelic Doctor rightly observes: "If a religious person lacks order, it is manifest that he lacks dignity." For through the ministries by which the sacred order itself excels, someone is served in the order of Christ, and is assigned to the altar in so far as he is worthy. Therefore, it is necessary that his life shine with the most fervent piety towards the Most Holy Eucharist, for he who hopes to be consecrated and

Translated by churchlatin.ai, a product of Boyne Archives

to dispense this august Sacrament at some time; and indeed, the worship of the Body and Blood of Christ should be closely associated with other forms of piety: that is, piety towards the venerable name of Christ and His most Sacred Heart. Having now brought these exhortations to a close, we greet with paternal charity all those, from both the clergy, who strive with the utmost diligence and without sparing themselves, to attract, gather, and train young men for the priesthood. We especially wish to commend those who perform these duties in those regions which suffer from a greater shortage of clergy, and where greater difficulties are encountered, and where those who seek to prepare new ministers for the Church are often forced to face dangers. We also wish to commend those who, in the Congregation for Sacred Seminaries and Catholic Universities, encourage these endeavors.

[*Latin ed. p. 995*]

The Acts of Pope Paul VI, paragraph 995, striving with the greatest effort to conform to the precepts of the mind, through published writings and held assemblies, seek to bring about a more accurate arrangement of the education of future priests, in accordance with the needs of the times and places, and with the progress of the art of teaching, while always preserving the sacred purpose and nature of the priestly life. For this contributes most greatly to the benefit and adornment of the Church. Finally, to you, most beloved sons, who, within the sacred walls of the seminaries, just as the Apostles once in the Cenacle, under the watchful eyes of the Queen of the Apostles, are prepared with all diligence to attain that power which surpasses all human measure, namely, to consecrate and offer the Body and Blood of Christ, to atone for sins, and to receive a more abundant outpouring of the grace of the Holy Spirit, which will make you more ready for the ministry of reconciliation, we say: remain steadfast. 48 Worthily fulfill [your vocation]. 47 For everyone who seeks the salvation of men, united with Christ, seeks to prepare for himself a brilliant crown of eternal glory; therefore, it is necessary for all to respond to the divine impulse with all docility and constant obedience. Consider the wonderful gift of God with a pure heart, and from your youthful years, serve Him in joy and exultation. 49 Finally, addressing you, Venerable Brothers, we urge you to, to the best of your ability, put into practice these exhortations, which love for the Church has inspired in Us, and we entrust them to you, and to each of your congregations, especially to the future priests, declaring our most fervent will; and we desire to be a witness to this, offering the Apostolic Blessing, which we impart with a paternal heart to each and every one. Given in Rome, at St. Peter's, on the feast of St. Charles Borromeo, on the fourth day of the month of November, in the year 1963, the first of Our pontificate. PAUL VI PP. 7 * 2 Corinthians 5:18. 1 Corinthians 7:20. " Cf.

Translated by churchlatin.ai, a product of Boyne Archives

Psalm 99:2. i&

[*Latin ed. p. 996*]

Acta Apostolicae Sedis - Official Commentary 996 APOSTOLIC LETTERS I, Concerning the Venerable Servant of God, Dominic of the Mother of God, a priest, member of the Congregation of Clerics Barefoot of the Most Holy Cross and Passion of Our Lord Jesus Christ. Beatification is announced. PAUL PP. V I, For the perpetual memory of this matter. — "The Lord Jesus, crucified, fulfilling the salutary office commanded to Him by the Father, immolated Himself, 'not only for this nation, but that He might gather together in one the children of God who were scattered.'" Indeed, those who, by the blood of Christ, are redeemed, have always, at every time, vehemently desired unity, and for this reason, those who understood the mystery of the Savior, the torments He suffered for us, have endured harsh labors and even offered their lives. Among these, outstanding men are counted who labored to restore England, separated from the communion of the Apostolic See, to that communion; "specifically," as Leo XIII, Our Predecessor of blessed memory, said, "Charles Borromeo and Philip Neri; and especially... that Paul, the founder of the Sodality of the Passion of Christ, who, as is evident, implored the throne of divine grace with a certain heavenly inspiration, and the more unfavorable the times appeared to be, the more zealous he became." Indeed, "the ardor and most fruitful zeal of this Paul and his recent disciple, Dominic of the Mother of God," with regard to achieving this good of unity, were noted by Saint Pius X, also Our Predecessor, and, indeed, Benedict XV did not hesitate to affirm that, through the "wonderful zeal and constancy" of this disciple of the Cross, Paul, "the movement of the English returning to the bosom of the Mother Church" arose. 4 Therefore, before Our eyes and before the entire Christian family, today, we behold this apostle of ecclesiastical unity, Dominic of the Mother of God, to whom we attribute the honors of the Blessed in Heaven, filled with spiritual joy. This happens opportunely at this time, when 1 John 11:52. Letter of the Apostle to the English, seeking unity of faith; Acts of Leo XIII, XV, Rome 1896, p. 142. Apostolic Letter concerning the purpose of prayers and works for the return to the unity of the Church, promoted by the Sulpician Sodality throughout Britain; A. A. S. x. III, 1911, p. 60. Cf. Letter to R. P. Silvius of St. Bernard, Prefect of the Passionist Sodality in Genoa, founded by the Sodality at the end of the last century; A. A. S. v. XII, 1920, p. 156. 2, 3, 4.

[*Latin ed. p. 997*]

Acts of Pope Paul VI, 997. The Second Vatican Ecumenical Council is held, to which, among other things, is the purpose of fostering unity between the Catholic Church and those brothers in Christ who are separated from it. He was born on the twenty-second day of June in the year one thou-

Translated by churchlatin.ai, a product of Boyne Archives

sand seven hundred and ninety-second, in a rural village in the territory of Viterbo, the eleventh son of Joseph Barberi, a tenant farmer, and Mary Antonia Pacelli, who adorned their home with a most steadfast profession of the faith. Two days after his birth, having been cleansed with the water of baptism, he received the names Dominic, John, and Aloysius, as if foretelling that the child would be destined for a singular servitude to Christ. The mother, distinguished by a profound charity towards the poor, opened the path to sanctity for her son, who, endowed with an excellent nature, eagerly followed this sweet guide and teacher, and thus learned early to do good to the poor, to practice religion, and to pursue the most holy Virgin Mary with singular love. When he was six years old, he was orphaned by the death of his father, and five years later by the death of his mother, and he was received into the home of his uncle in a place called "Merlano," also located in the territory of Viterbo, where he diligently practiced all trades, worked in the fields, and devoted so much time to reading that it surpassed the usual amount for his age. He was prepared to begin the struggle of Christian life with the Sacrament of Confirmation in the year one thousand seven hundred and ninety-nine, and, as it appears, in the year one thousand eight hundred and four, he began to nourish his soul with the eucharistic food. At that time, when the most turbulent age of military service was drawing young men into Napoleon's army, destined for the Russian expedition, Dominic, by a solemn vow, promised his companions that he would give them the name of those who suffered for the Passion of Christ, if he escaped unharmed from military service; which, through the intercession of the most holy Virgin Mary, came to pass. However, since religious orders and congregations were then suppressed by civil law, he could not immediately fulfill his vow. Later, he was captivated by love for a certain young woman, although honorable, and was also encouraged by his relatives to form a family, and for some time he was "sweetly burdened by the cares of the world." Nevertheless, being reminded by his brother Salvatore, who was afflicted with a serious illness and devoted to God, to dedicate his life to God, he was healthily brought back to the service of one Christ; in which he progressed so much that he was abundantly filled with heavenly gifts. By a divine voice, as he himself recounts, which pierced his soul on the feast days of the Nativity of the Savior in the year one thousand eight hundred and thirteen, he knew that it was his duty to instruct the people in the sacred prayers; and the following year, he foresaw the field in which he would exercise his pious industry, that is.

[*Latin ed. p. 998*]

Acts of the Apostolic See - Official Commentary 998. Concerning the nations of Europe, both north and south, and especially Britain. In the Congregation of Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, to which a lay brother had joined, but where, by the Providence

Translated by churchlatin.ai, a product of Boyne Archives

of God, there were also members aspiring to the priestly office; four of them, on the fifteenth day of November of the year one thousand eight hundred and eighty-fifth, in the monastery of Santa Maria at Pugliano, far from the throng of people, made their profession, and afterwards pursued their studies in Monte Argentario and Rome; where, on the first day of March of the year one thousand eight hundred and eighty-nine, they were duly advanced to the dignity and office of presbyter. Possessing a brilliant intellect and exhibiting shining examples of virtue, he lived a life increasingly united with God. Persevering in the special ministry assigned to him, he undertook the most arduous tasks and imposed the greatest burdens upon himself, so that brothers separated from the Catholic unity, especially the English, might, by the grace of heaven, be restored to the common homeland of Christians. For this purpose, among the members he found who were burning with a love of religion, he established a certain pious association, whose purpose, of course, would be to achieve this holy objective through prayer and the study of devotion; this association subsequently flourished to the extent that the ministry of the Servants of God reached. At his command, and with the flourishing of doctrine, he taught philosophy and theology to the clerics of his Congregation, and, setting a shining example of his own virtue, he composed exercises for the practice of virtues, according to the precepts of the holy Fathers. Meanwhile, he wrote many works on sacred doctrine, piety, the lives of illustrious men, and on the surpassing wisdom of heaven, and refuted perverse opinions and erroneous tenets. It is worth remembering that he was a defender of the discipline of Saint Thomas, and vigorously defended against the "neothomism," as they call it, and that he maintained that the Roman Pontiff could not err as the supreme teacher of the Church. He also undertook to govern the house at Lugo, and he directed the religious province of Latium Meridiani, offering clear evidence of humility, constancy, and paternal charity. Nor did he cease to provide the people, and even the religious priests and brethren, with wholesome food of the divine word. In Ceperano, afflicted by the cholera epidemic in the year one thousand eight hundred and thirty-seven, he acted as a comforting angel, enduring every danger and undertaking every labor. Therefore, having already reached the summit of virtue, Dominic seemed prepared and ready to undertake the greatest and final pastoral office. Indeed, in the year one thousand eight hundred and eighty-

[*Latin ed. p. 999*]

The Acts of Saint Paul, VI, 999, recounts that, with the approval of his superiors, he established a house for his congregation in Belgium. The following year, he traveled to England, where a vast harvest awaited him, but a difficult task lay before him. Established in a place called Astori, he began to spread the light of Catholic truth, enduring discomforts, illnesses, insults, reproaches, and hostile attacks with a steadfast spirit. Through his

Translated by churchlatin.ai, a product of Boyne Archives

preaching, in which he excelled, with its clarity and wisdom, and especially through a certain charm and the sanctity that shone forth from his very countenance, he led many back to the Chair of Peter and the path of salvation. Although constrained by poverty, he nevertheless established three houses for his congregation in that region, and he began to plan a fourth. He built several churches, and he generously distributed the resources of his charity to the poor, especially as many Irish people, driven by poverty, emigrated to England in large numbers. He fostered and promoted the public practice of the Catholic faith, and he introduced sacred ceremonies in a new way, the like of which the clergy and the faithful had avoided for centuries. God blessed the labors of his servant so that many came to receive the Sacraments of the Church and to conform their lives to the principles of piety. The wise counselor, Dominic, inspired many souls, captivated by spiritual beauty, to pursue holiness. Absorbed in the studies of the age and dedicated to contemplation of divine things, he nevertheless conducted his activities with great skill, emulating the true form of an apostle. And he never despaired of his work, even when faced with extreme difficulties, because he entrusted everything to God. Even while he was in Belgium, he had corresponded with some disciples of John Henry Newman, moved by their piety; and in England, he met others who had been influenced by that eminent man. He defended and promoted the teachings and endeavors of that man, both in word and in writing, and through the publication of books, working to bring about a favorable outcome for these individuals within the Catholic Church. With great joy, on the ninth day of October in the year one thousand eight hundred and forty-five, he received that illustrious seeker of truth, John Henry Newman, into the bosom of the Mother Church, who later confessed that Dominic had greatly influenced him, and others, to embrace the Catholic faith, and he remembered his inspiring prayers and his subtle theological teachings with gratitude. Thus, this tireless apostle of England prepared the way for a new flourishing of the Church in that region. But now, he had grown eager to participate in the sufferings of Jesus, whose most grievous torments he had always remembered, and he prepared himself. For, working with all his heart, he was...

[*Latin ed. p. 1000*]

Acts of the Apostolic See - Official Commentary 1000. In London, in the town of Woodchester, he was struck by the force of this illness and was compelled to seek refuge in a certain hospital in Reading. After receiving the Sacrament of Penance and completely surrendering himself to the divine will, he peacefully passed away on the twenty-seventh day of the month of August, in the year one thousand eight hundred and eighty-nine, having thus completed the journey of this earthly life, "having been a pilgrim with the Lord," as it is written. His lifeless body was buried in the church of

Translated by churchlatin.ai, a product of Boyne Archives

the parish of Aston, with a great and reverent throng of people present; afterwards, it was transferred to other places, and finally to the town of Sutton, within the archdiocese of Liverpool. As the fame of his holiness grew, and God was seen to confirm it through miracles, the process for conferring the honors of blessedness upon this distinguished priest was initiated. After the ordinary proceedings, which they call "processes," a Commission for the introduction of the Cause was established, at the direction of Pope Pius X, Our Predecessor, on the fourteenth day of the month of June, in the year one thousand nine hundred and eleven. Afterwards, after Apostolic investigations were completed, the theological and cardinal virtues of the Venerable Dominic of the Mother of God were examined; and, after everything had been considered and examined, Pope Pius XI, also Our Predecessor, declared that these virtues had been cultivated in him in a heroic manner, on the sixteenth day of the month of May, in the year one thousand nine hundred and thirty-seven. Then, the question of miracles was raised, which, having been granted by God through his intercession, were carefully investigated in the proper assemblies. Therefore, on the fifth day of the month of October, in the year one thousand nine hundred and sixty-three, we declared that two of them were established. Therefore, only one thing remained to be considered: whether the Servant of God could be safely reckoned among the Blessed. And this was indeed the case. For the Purple Fathers, who are entrusted with safeguarding the sacred rites, and the Official Prelates and Consultor Fathers affirmed that this could be done. After these votes were cast, and with God invoked and prayers offered, on the twelfth day of the month of October, in the year one thousand nine hundred and sixty-three, we decreed that the solemn beatification of the Venerable Servant of God, Dominic of the Mother of God, could proceed safely. Therefore, fulfilling the wishes of the Congregation of Clerics devoted to the Most Holy Cross and Passion of Our Lord Jesus Christ, the diocese of Viterbo, and the Catholic people of Britain, we grant, by the force and authority of these Apostolic Letters, the faculty to proceed with the beatification of the Venerable Servant of God, Dominic of the Mother of God, priest, in the rank of the Blessed.

[*Latin ed. p. 1001*]

The Acts of Pope Paul VI, number 1001, shall be called by that name, and his body and sacred relics, although not to be carried in solemn processions, are presented for the public veneration of the Christian faithful, and also, that images of the same Blessed may be adorned with rays. Furthermore, by Our authority, We grant that the Office of the Congregation of the Confessors, not of the Pontiffs, be recited annually, with readings approved by Us, and that the Mass of the same Congregation be celebrated with prayers also approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the

Translated by churchlatin.ai, a product of Boyne Archives

celebration of the Mass may take place only in the diocese of Viterbo, within whose boundaries the Blessed was born; in the archdiocese of Westminster, where he last resided; and in Liverpool, where his tomb is venerated; as well as in temples and chapels throughout the world which are used by the Congregation of Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, by all Christian faithful who are obliged to recite the canonical hours, and, with regard to the Masses, by all priests, in the temples or chapels in which the feast of the same Blessed is celebrated, provided that it is convenient. Finally, We grant that the solemnities of the Beatification of the Venerable Dominic of the Mother of God be celebrated, with the necessary observances as mentioned above, in the temples or chapels, on days determined by legitimate authority, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, as well as Decrees concerning the cult, and any other contrary provisions. We wish that, even in judicial disputes, the same full faith be given to copies of these Letters, whether printed or handwritten, provided that they are signed by the hand of the Secretary of the Sacred Congregation for Religious Rites and are sealed with the seal of that same Congregation, as would be given to Our will as expressed in these Letters. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the 27th day of the month of October, in the feast of Our Lord Jesus Christ the King, in the year 1963, in the first year of Our pontificate.

HAMLETUS I.

Cardinal CICOGNANI
(Reference: AofA, vol. V, p. 17)
(Date: 20-12-1903)
(Regarding public affairs of the Church)

[*Latin ed. p. 1002*]

Acta Apostolicae Sedis - Official Commentary 1002 II The Venerable Servant of God, Leonard Murialdo, priest, founder of the Pious Society of Saint Joseph, is declared Blessed. PAUL PP. V I For the perpetual memory of this event. — "You are the light of the world. A city seated on a mountain cannot be hid." : 1 These words of the Savior seem aptly to apply to Leonard Murialdo, who, free from all vanity, and possessing such humility, could nevertheless not restrain the rays of light he emitted, inflamed as he was by an apostolic zeal. Therefore, he sought no glory for himself, but the Church glories in him, and presents him to her children as an example to be imitated, bestowing upon him today the highest honors, those proper to those who have attained the palm of sanctity in their life and works. Born in Augsburg Taurinorum, a city ennobled by the works of charity for

Translated by churchlatin.ai, a product of Boyne Archives

which Joseph Cottolengo was renowned, and by the perfection of clerical life championed by Joseph Cafasso, the Servant of God was born on the twenty-sixth day of October in the year one thousand eight hundred and thirty-two. His parents, Leonard Murialdo and Teresia Rho, of noble lineage, and outstanding in their piety, took care the very next day to have him cleansed with the waters of baptism, and spared no effort to instill in his tender soul a love for religion. After his father was prematurely taken by death, Leonard was nurtured by the loving care of his mother, who encouraged him in devotion to the Virgin Mary and in every good work. For his education to be better fostered, he was entrusted to the Clerics Regular Poor of the Mother of God Schools in Savona, so that the healthy air of that city might benefit him, as he was of delicate constitution. There, he made great progress in the practice of virtues and in his studies. This young man, inclined to zeal, endowed with a keen intellect, of hidden character but steadfast in purpose, when he reached the age of twenty-nine, received, as if by a divine impulse, the clerical garb and began to study sacred theology. Having attained the degree of doctor in this discipline, on the twentieth day of September in the year one thousand eight hundred and fifty-one, he was ordained a priest, to offer himself as a most pious minister to the Church, a man consumed by a zeal for devotion, a most prudent guide of consciences, and a friend to men of the most sincere kind. To acquire these qualities of mind, he had as guides 1 Matthew 5:14.

[*Latin ed. p. 1003*]

The Acts of Pope Paul VI, number 1003, mention priests of great importance in matters of council and religion, such as Joseph Cafasso, a light of Augsburg and Turin. However, not only this city, which, at that time when the Italian people were striving for freedom, was being drawn back to more extensive Christian endeavors, inspired Leonardo to piety and social action, but also Catholic France, in the fifteenth year of his priesthood. Outstanding men such as Joseph Maria Timon David, a priest, and Aloysius Gasto de Segur contributed greatly to the development of the art of educating boys according to the precepts of Catholic law, and Maurice Magnen, Albert De Mun, Caspar Mermillod, the Father of the Purple Church, Leo Harmel, were extremely valuable promoters of social Christian doctrine, and were of no small use to him in this regard. After returning to his homeland, following the upheavals that occurred in the years 1812 and 1813, Leonardo Murialdo began to focus on his apostolic work, and he carried out this work for nearly half a century. Called to this great task by divine grace, he was primarily concerned with educating young children in the catechism, nourishing the people with the food of sacred prayers, publishing and disseminating writings composed with sound and righteous judgment, providing assistance to the children of the parish of Marne, and guiding the boys who wandered through the streets of the city towards good. He also worked to

Translated by churchlatin.ai, a product of Boyne Archives

promote the healthy growth of pious associations, which are called "oratories." The abundance of his most merciful spirit was experienced by young people in reformatories, where their morals were reformed, as well as by apprentices, and by the poor and obscure people living in the suburban areas, where workshops were springing up in increasing numbers, and where abandoned and orphaned children, as often happens after wartime turmoil, roamed about. In November of the year 1866, yielding to the will of God, and overcoming his own hesitations, he undertook a serious and demanding task: he took charge of the management and administration of the Turin College for young artisans, which, receiving support from public generosity, was then in a precarious financial situation. There, the Servant of God strove to re-educate poor boys, orphans, and abandoned children, and to instruct them in the crafts. Subsequently, he began to look towards a wider sphere of activity and social work, and he aspired to greater things; for he was deeply concerned that the order of artisans operated outside the boundaries of religion, and that it was sometimes even opposed to it, and that he understood the many and great difficulties that the Church in Italy was then facing. Therefore, between the years 1870 and 1891, it is remarkable how...

[*Latin ed. p. 1004*]

1004 Acta Apostolicae Sedis - With diligent study, the aim was to resolve such matters and to promote the order of labor; that is, while the authors and supporters of perverse doctrines sought to mislead with their arguments, He endeavored to assist the working class by adhering to the precepts of Christian law, employing all suitable social aids that would be beneficial to their well-being and progress. Three objectives were set for him in this endeavor: to lead poor young people and workers to the Catholic faith and to instruct them in the arts; to provide counsel to the entire working class, both with regard to their dignity and their way of life, through appropriate institutions; and to defend the rights of the Roman Pontiff and to restrain human society by Christian law, by calling Catholics to actively profess and propagate the faith. Over a period of ten years, that institution, which has been mentioned above, flourished, with all possible assistance, drawing upon the most recent teachings on social matters. In the town of "Boseomarengo," he established a home for lost boys or those released from prison, where they could be prepared for an honest life; in "Ripulis," he founded a rural school and a school of agriculture for the acquisition of arts and skills. In the year one thousand eight hundred and eighty-eight, he opened a "family home" in "Augstae Taurinorum," where young people would find a welcoming and charitable environment, as had been done in "Gallia" and "Germania." Subsequently, he ordered the establishment of a similar home for young people in need, who were pursuing their studies, and a dormitory for young workers who were traveling for

Translated by churchlatin.ai, a product of Boyne Archives

work. He devoted particular attention to the "oratory" and the "patronage," to which he added numerous day schools for children from the common people, and evening schools for working young people. Wishing to bind those who were associated with his beneficial work to the apostolic task through religious vows, in the year one thousand eight hundred and ninety-three, he established a congregation, which he named after Saint Joseph, and which he intended to be founded on humility and charity. As a precursor to the Encyclical Letters, beginning with the words "Rerum novarum," which Pope Leo XIII, of blessed memory, later published, the Servant of God sought to gather adult workers into a Catholic association, which, with joyful growth, had established branches in many places. To strengthen and establish this undertaking, in the year one thousand eight hundred and ninety-six, he began to publish a journal, which was commonly known as "La Voce dell'Operaio," together with other experts in social matters. These matters, which greatly benefited the working class, were contained in three primary areas: society, mutual aid, and cooperation; all of which pertained to the order.

[*Latin ed. p. 1005*]

The Acts of Pope Paul VI, 1005, show how the humble, according to the precepts of Christian doctrine, were brought into a better condition. To assist those who were less fortunate, the tireless apostle of the poor founded a "association of Catholic gentlemen," that is, a group of wealthy individuals. Later, he added a "Catholic Typographical Society"; and he promoted and encouraged social legislation to protect workers, as well as regulations concerning the treatment of boys and women at work, and the observance of rest on Sundays and holidays, and the establishment of just wages and a reasonable amount of time devoted to work. In all of these endeavors, he was especially concerned with promoting religion among workers, believing that the difficulties faced by the working class stemmed from a decline in piety. For this reason, he instituted evening spiritual exercises for workers, nocturnal adoration of the Most Holy Sacrament, which was to be offered by them in Augsburg and elsewhere, and he established other pious societies, and even went so far as to call select groups of workers to atone for the injuries done to God. Thus, the working class was, as it were, spurred on by a certain Christian zeal to devote themselves to sacred things. But not only the working class, but the entire Christian family seemed to him to need to be brought back to God and obedience to the Roman Pontiff. Moved by this concern, he was an indefatigable and intrepid supporter of numerous associations, in which Catholics would serve under the banner of Christ, such as the "Society for the Religious Observance of Holy Days" and other groups that paved the way for the Action Catholic. He himself is to be counted among the authors and promoters of the "Work of Meetings" and the "Catholic Councils," which, encompassing the entire

Translated by churchlatin.ai, a product of Boyne Archives

Italian nation, for thirty years directed activities related to religion and social matters. In this association, he was a member and a churchwarden of the "Council of the Piedmont Region," and for some time, a zealous member of a prominent group. He promoted the "Association of Fathers of Families," which rightly defended the freedom that the institution of youth enjoyed, and he also modestly increased another association related to the granting of suffrage to citizens. As we have indicated above, possessing great resources, he, along with other men of the same purpose, founded the "Association of Saint Charles Borromeo," and also the "Work of Catholic Libraries for the exchange of books," a pious endeavor to influence the lives of the people with Christian truth. He proposed the establishment of a federation of associations that were concerned with the dissemination of such honest writings, at a meeting in Naples in the year 1883, and monthly commentaries of such importance, that is,

[*Latin ed. p. 1006*]

1006 Acta Apostolicae Sedis – A commentary, printed by the official press, concerning books and smaller writings which the moderator published for the common good. Among the first women from Italia to join Catholic societies dedicated to the apostolate, she called upon them, entrusting to them the task of distributing, through the art of printing, writings that were likely to be beneficial; furthermore, she charged them with upholding the prescribed rest on holy days and promoting religious instruction in schools. This great and multifaceted work was joined to the spiritual life of the Servant of God, her soul being invigorated by it, indeed, drawing sustenance from it as from a principal source; for charity, that supreme ardor of divine love by which God is loved and men are loved for God's sake, encompasses all things. This was followed by the illustrious priest, who surrendered himself and all that he possessed to the heavenly Father, even in the midst of great trials, who had a profound understanding of the divine plan concerning the time of his life, who inclined himself to every kind of misery, and, moved by love for the poor and the abandoned youth, he poured out the riches he had inherited, even setting aside literary studies, so that he might mingle with the poor and the humble, and not blush to beg alms at the doors of sacred buildings and of wealthy men for those in need. Therefore, devoting himself entirely to God and to the needy, he composed his entire life according to these words which he left to his children in Christ as a shining example: "to do and to be silent." For this reason, he cultivated with singular piety Saint Joseph, a just man, free from clamor, but eager in work, a faithful executor of the divine will. He devoted much time to prayer, and with a particular piety, he venerated the august Sacrament of divine love, spending nights in its adoration and celebrating the Eucharistic Sacrifice with such fervor that he moved the hearts of those present, and he was a constant advocate for the Most Sacred Heart of Jesus;

Translated by churchlatin.ai, a product of Boyne Archives

and he venerated the Blessed Virgin Mary, ever-virgin, with exceptional devotion, and diligently promoted her cult. With a humble, steadfast, and patient spirit, he established associates for his works, through whom these works were multiplied, so that, just as Joseph Cottolengo was an example of charity, Joseph Cafasso was an outstanding teacher of the clergy of Turin, and Leonard Murialdo was an excellent teacher of Christian social doctrine, and furthermore, he was the most beloved father of the members of his Congregation. Therefore, he who underwent so many labors, overcame so many difficulties, and brought such benefits to the Church and to society, for whom "For to me, to live is Christ," and "to die is gain," was not undeservedly considered a man of great merit. After patiently enduring the torments of illness and having received the sacraments of the Church in due order, he passed away among his weeping companions on the thirtieth day.

[*Latin ed. p. 1007*]

In the year 1907, in the month of March, in Augsburg and Turin, he passed from the darkness of this world to the ineffable light of the heavenly court. A great multitude testified to his virtues and works, praising his example. After his death, as the fame of the holiness of the Servant of God grew, a process was begun to investigate the possibility of attributing the honors of the Blessed to him; and after the ordinary investigations, which they call "processes," a Commission for the introduction of the Cause was established, within the Sacred Congregation of Rites, on the twenty-third day of the month of November in the year 1921, by Pope Benedict XV, our predecessor of blessed memory. After the Apostolic investigations were completed, the theological and cardinal virtues of the Venerable Leonardo Murialdo were discussed; and, after all matters were considered, Pope John XXIII, also our predecessor, by a solemn decree issued on the twenty-sixth day of the month of April in the year 1961, declared that the Servant of God had cultivated these virtues in a heroic manner. Afterwards, the question of miracles, which were attributed to God through his intercession, was examined, and all matters were carefully investigated in the customary assemblies; and on the fifth day of the month of October of the same year, we declared that two of them were proven to be authentic. Therefore, only one thing remained to be discussed: whether the Servant of God could be safely reckoned among the Blessed. And this was indeed the case. The Cardinals, Fathers, and Consultors, who are entrusted with the safeguarding of the sacred rites, affirmed that this could be done with all their votes. And, after having heard their votes and having offered prayers to God, on the twelfth day of the month of October in the year 1963, we decreed that the solemn Beatification of the Venerable Servant of God Leonardo Murialdo could proceed safely. Therefore, we, fulfilling the wishes of the Pious Society of Saint Joseph, of the archdiocese of Turin, and of the Italian people, by the

Translated by churchlatin.ai, a product of Boyne Archives

force and authority of our Apostolic letters, grant the following: that the Venerable Servant of God, Leonardo Murialdo, priest, may henceforth be called "Blessed," and that his body and the relics thereof, although not to be carried in solemn processions, may be presented for the public veneration of the Christian faithful, and that images of the same Blessed may be reproduced. Furthermore, by the same authority, we grant that the Office of the Common Confessors, not of the Pontiffs, may be recited annually concerning him, with proper readings approved by us, and that a Mass of the same Office may be celebrated with proper prayers also approved by us, according to the rubrics of the Roman Missal and Breviary. However, we grant that the recitation of this Office and the celebration of this Mass may take place only in the archdiocese of Turin, within whose boundaries the Blessed was born and where he died; and also in Fismes.

[*Latin ed. p. 1008*]

1008 Acta Apostolicae Sedis - An official record concerning temples and chapels located throughout the world, which the Pious Congregation of Saint Joseph utilizes, for all the Christian faithful who are obligated to recite the canonical hours, and, with regard to Masses, for all priests, in the temples or chapels in which the feast of the aforementioned Blessed is celebrated, with gatherings. Finally, we decree that the solemnities of the Beatification of the Venerable Leonardo Murialdo be celebrated, with due observance of the aforementioned regulations, in the aforementioned temples or chapels, on days legitimately determined by authority, within one year, after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, nor any Decrees concerning non-cult, nor any other contrary provisions. We wish that, even in judicial disputes, the same faith be given to copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation for Sacred Rites and are sealed with the seal of the same Congregation, as would be given to these Letters expressing Our will. Given in Rome, at Saint Peter's, under the ring of the Fisherman, on the eleventh day of the month of November, the twenty-second Sunday after Pentecost, in the year 1963, in the first year of Our pontificate.

$B HAMLETUS I. Card. CICOGNANI

Venerable Servant of God Vincent, a secular priest of Rome, a member of the Curia of the Octave, or commonly known as "Torre del Greco," is declared Blessed.

PAULUS PP. VI

For the perpetual memory of this event.

Translated by churchlatin.ai, a product of Boyne Archives

The light of sanctity, with which the Lord Jesus wished to distinguish His Church, shone brightly upon those very ages which a certain Christian poet depicted as being strongly opposed to one another. Indeed, at the end of the nineteenth century, at the beginning of the twentieth, when harsh changes were taking place in France, and soon throughout Europe, and when the highest teachers of the Catholic religion, Our predecessors of invincible fortitude, were subjected to unjust persecution, that light did not cease to shine, despite the darkest expectations of the future.

[*Latin ed. p. 1009*]

Acts of Pope Paul VI, 1009, concerning those men whom we firmly believe were sent by divine providence for instruction, and as an example, and for the demonstration of heavenly things. Among these, John Mary Vianney, that Curé of Ars, rightly and deservedly belongs, as does Dominic Vincent of Rome, a secular priest and also a Curé in the archdiocese of Naples, to whom today we solemnly bestow the blessed honors of the Blessed. For he was born in the region of Herculaneum, and indeed in the city which is now called the "Torre Octava," or commonly "Torre del Greco," on the third day of June in the year one thousand seven hundred and fifty-one, born of a humble family, to parents named Nicholas of Rome and Grace Rivieccio, and he spent almost his entire life there; yet, amidst such humble circumstances and poverty, which was the condition of the time for many inhabitants, he displayed a sublime virtue and shone forth from that pleasant land, bordering the Tyrrhenian Sea and the mountain Vesuvius, like the most beautiful flower. The boy, soon called Vincent, as was the custom in any commendable religious family, was reborn from the sacred font of baptism the day after his birth. And when he reached the age of reason, he was seen to be endowed with a mind inclined to good, and with the maturity of mind that would befit a man. God, it may be believed by him who is illuminated by true faith, seemed to lead his servant along a long path, so that he might seek Him, following the inviting and calling voice. Thus it happened that the boy, already somewhat versed in letters and instruction, desired to enter the Neapolitan seminary, in order to prepare himself as best he could for the priestly duties. But he did not lack obstacles in pursuing this goal: for his father, who supported the family with a small farm and some other work, considered it best that his son learn the art of goldsmithing, especially since the eldest son had already embraced the religious life in the "Congregation of Christian Priests." Moreover, the Neapolitan Bishop, knowing that so many students had come from the Torre Octava, fearing that the number might hinder the proper cultivation of morals, initially refused his request, and only granted it, with a benevolent fulfillment of his vow, through the intercession of a noble man. The young man, who had been delayed in his path, had even considered joining the Society of Ignatius. Upon entering, he was found

Translated by churchlatin.ai, a product of Boyne Archives

weeping by some of his companions: was it the longing for his home and family? He denied it, if indeed the tears were shed out of the joy of his spirit, and declared his gratitude to God, the giver of so great a benefit. A certain classmate called him a "sad lamb," but the unique reason for the name was that it was to be remembered with both gentleness and gravity. Almost every day, which was not yet the custom at that time, he approached the eucharistic food.

[*Latin ed. p. 1010*]

The Acts of the Apostolic See – Official Commentary 1010 recounts a remarkable course of progress in virtues: she excelled in piety, and was to be imitated by her peers for her diligence in studies and obedience. Indeed, she had come to be esteemed to the point that, at the behest of the superiors, she undertook the task of teaching even the younger students, and presided over a group of other young women. At that time, in that religious house, the precepts and examples of Saint Alphonsus of Ligouri were very present, and these were deeply impressed upon her soul. Furthermore, it is known that Vincent, throughout her entire period of religious training, was guided by the counsel and example of Mariano Arciero, Venerable Servant of God. Finally, in the year one thousand seven hundred and seventy-five, on the day following the Most Holy Trinity, flourishing in age, and endowed with virtue, she received the sacrament of Holy Orders, which she had ardently desired for many years. Not long afterwards, she returned to Naples, to her native town, in order to there Labour as a good soldier of Christ Jesus. 1, and to exercise her ministry. Indeed, she did not disappoint the hopes and expectations, which were certainly great among all who knew her. Two tasks, to which she devoted herself with particular zeal and dedication, are presented to everyone as a model of a life-long teacher and shaper of morals. She was entirely devoted to receiving children, whom she welcomed to herself without fail and for no profit, in order to instruct them not only in the precepts of the humanities, but especially in religious doctrine. She dedicated a greater part of her time and energy to the clerics of the Tower of Octavae, leading many of them to the priesthood, having accompanied them throughout their entire course of studies, from the rudiments of grammar to the higher schools of law, morals, and divine matters. The other task she undertook concerned the people, whom she constantly encouraged, through frequent prayers, both in churches and in public places and streets, to embrace the knowledge of the Christian faith and the integrity of Christian life. She never refused to offer her services and assistance to the rural chapel and to a certain religious society, and she also contributed to the urban parish of the Holy Cross. All witnesses agree that she was not only a diligent administrator of the Word of God, but also of the Sacrament of Penance, always offering comfort and refuge to those who sought it. She showed no partiality, as they say; and if she showed

Translated by churchlatin.ai, a product of Boyne Archives

greater charity to anyone, it was certainly to the poor and the needy! For these reasons, it is not surprising that the pastor of the parish, which we mentioned above, advanced in age, and while still a priest, wanted to take Vincent as his first and foremost assistant in his work.

1. 2 Tim. 2, s.

[*Latin ed. p. 1011*]

The Acts of Pope Paul VI state: "And these faithful people offered their prayers to God, imploring Him to accept him for this office. Fully aware of the burden that caring for souls entailed, he hesitated for a long time, and was led to accept this office only out of obedience. He distinguished himself even then, in the year 1799, when he succeeded the deceased parish priest. It is easily understood that the parish priest increasingly dedicated himself to the salvation of souls, and seemed to multiply his physical and spiritual energies. First, the principal seat of that parish, the church, which had recently been enlarged by the addition of a college, needed to be restored, for it had collapsed due to the impact of stones and the fierce eruptions of Vesuvius. And if it rose again, more magnificent and splendid, this is due to the Servant of God, who undertook the care of the entire work. In the same calamitous eruption of the fires of Vesuvius, other disasters occurred, no less severe, and he endeavored to comfort those afflicted, being a father and comforter to the lamenting people. But it is a long task to recount all the undertakings that he initiated, which benefited the entire flock of the faithful of Herculaneum. The parish priest, truly "all things to all men," as the Scripture says, devoted himself greatly to assisting the poor, visiting the sick, educating children, and in all things, helping those in need, never serving his own interests and almost forgetting himself. Indeed, he who had once seemed timid, like a sheep, was transformed into an "untamed horse," into a "strong lion," as the words of credible witnesses express it, for the glory of God. It is important for us to remember with what mind and diligence he attended to the conditions of the workers. Most attentive to fairness, he not only paid those workers the agreed-upon wage for the work he himself had undertaken, but he also ensured that it was promptly paid to the other workers as well. In this regard, it is sufficient to remember that at that time, the fishing for coral was in use, a craft that many townspeople practiced, as it was a source of considerable profit. They set out in ships for this business, and the humble fishermen were away for many months; upon their return, there was a danger that they would be defrauded of the fruits of their labor and blood. Then, that venerable man, as he had previously assisted families in the absence of their fathers, and had added a priest as a companion to the sailors, so the defender of justice urged both merchants and workers, having consulted experts in moral discipline on the whole matter. Remembering this holy industry, which we can truly call an "apostolate of the sea," the fishermen of Torre Ottava always held him

Translated by churchlatin.ai, a product of Boyne Archives

in high esteem. But the care of the parish was not only..." (1 Corinthians 9:22).

[*Latin ed. p. 1012*]

From the Apostolic See - Official Commentary 1012, it should not distract from the consideration of the condition of the entire Church. When Pope Pius VII was held in confinement, he was heard to say with a lamenting voice: "Peter is held in prison," and, as in ancient times, "prayer was made without ceasing," so that the prince of the Apostles might enjoy freedom, so too at that time, all the clergy of the Holy Cross poured out prayers to God, that Peter's successor might be restored to his See. Furthermore, that time, turbulent for both kingdoms of Sicily, brought much difficulty to this man and caused various sorrows. For, whether during the time of the Neapolitan Republic, or during the long occupation of the land by the French, or finally, due to the disturbances incited by the sect called the "carbonari," he was falsely accused of being detrimental to the state, as if he lacked paternal love for the people, and his effigy was burned. And, lest anything should be lacking in his fortitude and virtue, which is strengthened by adversity, he was afflicted with severe bodily pains. For in the last years of his life, he suffered from a broken thigh, from which, with two wounds on his legs, he was almost completely incapacitated. Nevertheless, he did not relax his solicitude, nor did he abandon his office, fearing that he might resist the will of God. Thus, with the help and assistance of his nephew, who later became Bishop of Ischia, the venerable old man preferred to persevere in the first line, as it were. But in the year 1831, during the novendial supplication celebrated in honor of the birth of Christ, he was seized by a severe pneumonia, and on the twentieth day of the month of December of the same year, having foreshadowed his departure from earthly life by his examples of virtue, his testamentary words, and even his suffering from the illness itself, he departed this life, uttering the sweetest names of Jesus and Mary, to begin a new and eternal life. When the mournful news of his death spread throughout the air, the entire city was immediately struck by a profound grief, as if it had lost a most beloved parent, and a crowd rushed to the house of the curate to see the lifeless body, which shortly after, was carried away with solemn funeral rites and honorably interred. Meanwhile, the illustrious reputation of his sanctity spread far and wide, and God was seen to confirm it with miracles. Therefore, a cause for the introduction of his name into the honors of the Blessed in Heaven was begun, and after the ordinary proceedings, which they call "processes," a Commission for the introduction of the Cause was established at the Sacred Congregation of Rites by our predecessor, Pope Gregory XVI, on the twenty-second day of

Translated by churchlatin.ai, a product of Boyne Archives

the month of September in the year 1843. Afterwards, Apostolic Acts 12, 5.

[*Latin ed. p. 1013*]

The acts of Pope Paul VI, page 1013, record that investigations were conducted concerning the theological and cardinal virtues of the Venerable Vincent of Rome; and that, after all matters had been examined and considered, it was declared by Leo XIII, and also by Our Predecessor, that the Servant of God had cultivated these virtues in a heroic manner. Subsequently, the question of the miracles, which were said to have been wrought by God through the invocation of his name, was examined, and all matters were diligently investigated in the aforementioned assemblies. On the fifth day of October in the year nineteen hundred and sixty-three, We declared that two miracles were proven. Therefore, only one matter remained to be determined: whether the Servant of God could be safely reckoned among the Blessed in Heaven. This, indeed, was the case. For the Cardinals, entrusted with the safeguarding of the sacred rites, and the Official Prelates and Consultor Fathers, affirmed that it was possible to proceed with the beatification. After the votes of those present had been taken, and with God invoked and prayers offered, on the twelfth day of October in the year nineteen hundred and sixty-three, We decreed that the solemn beatification of the Venerable Servant of God Vincent of Rome could safely proceed.

Therefore, We, gladly granting the wishes of Our beloved son, Alphonse, a priest, Cardinal Castaldo, Archbishop of Naples, and of the clergy and faithful of the parish of the Holy Cross, as well as of the clergy of both rites, the civil authorities, and all the inhabitants of Turris Octavae, by the force and authority of these Apostolic Letters, grant that the Venerable Servant of God Vincent of Rome, a secular priest, may henceforth be called "Blessed," and that his body, or rather, his relics, may be presented for the public veneration of the Christian faithful, and that images of the same Blessed may be depicted.

Furthermore, by the same authority, We grant that the Office for the Commemoration of All the Faithful Departed, not of the Popes, with proper readings approved by Us, may be recited annually concerning him, and that the Mass for the same Office, with proper prayers also approved, may be celebrated according to the rubrics of the Roman Missal and Breviary. However, We grant this recitation of the Office and the celebration of the Mass solely within the archdiocese of Naples, within whose boundaries the Blessed was born and where he died, namely, in all its churches and chapels, by all the Christian faithful who are obliged to recite the canonical hours, and, with regard to the Masses, by all priests, in the churches or chapels in which the feast of the same Blessed is celebrated, as is fitting.

Finally, We grant that the solemnities of the beatification of the Venerable Vincent of Rome may be celebrated, with due observance of the aforementioned regulations, in the churches and chapels, on days determined by

Translated by churchlatin.ai, a product of Boyne Archives

legitimate authority, within one year.

[*Latin ed. p. 1014*]

Acts of the Apostolic See - Official Commentary 1014, after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding the Apostolic Constitutions and Ordinances, as well as the Decrees concerning the prohibition of certain practices, and any other contrary provisions. We desire that copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation and are sealed with the seal of that same Congregation, be given the same full credence, even in judicial disputes, as would be accorded to these Letters which express Our will. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the seventeenth day of the month of November, the twenty-fourth Sunday after Pentecost, in the year 1963, in the first year of Our Pontificate.

[£8 HAMLETUS I.] From the public affairs of the Church, Cardinal CICOGNANI. ADDRESSES I. Delivered in the Basilica of Saint Peter, by the Supreme Pontiff himself, after the episcopal consecration of fourteen Holy Prelates from various regions of the world, on the day that the sacred missions of the Church were being celebrated.

* Venerable Brothers and beloved sons, May the sacred mystery, which has now been happily accomplished through Our ministry, not pass unnoticed by Our attention, may it not be devoid of Our admiration, and may it not lack Our celebration. Just now, We have duly consecrated you, Venerable Brothers, as Bishops of the Holy Church of God; We have raised you from the priestly order to the heights of the sacred hierarchy, where there is the fullness of power; some of these powers effectively pertain to the sanctification of souls, while others virtually pertain to the governance of the Christian people. In doing so, We have impressed upon you the sacramental mark, which is called a character, in such a way that it cannot be greater, so that you may truly be conformed to the likeness of Christ. This mystery certainly pertains to the transfer, not only of the image, but also of the power of Christ to a preeminent degree, which He Himself imparted to His Church. * On October 20th of the year 1963.

[*Latin ed. p. 1015*]

The Acts of Pope Paul VI, page 1015, have contributed so that this [apostolicity] not only endures, but increases, is amplified, is built up like a barn, for the edification of the Body of Christ, of the saints, as the Apostle Paul vehemently says. It concerns a mystery, so to speak, the ever-flourishing sap of the tree of Christ. From this true vine, new shoots have sprung forth, which are fitting to lay down new foundations, to prepare new fruits, namely, of the mystical vine. It concerns the mystery through which supernatural life flows into us: this flows from God the

Translated by churchlatin.ai, a product of Boyne Archives

Father, it remains in Christ, in whom dwells the fullness of the Godhead corporally, and from Christ it proceeds to the Apostles, whom He chose, endowed with powers, and instructed, fitting them for the perpetuity of His saving mission throughout the world, for all ages. Briefly, here is revealed the mystery which they call apostolicity, showing the secret plan or economy of our salvation, which God conceived in eternity and brings to fruition through the ministry of men in the course of time. This pertains to the vital strength and the perpetual continuation of the Church, to its developments, which are often slow and laborious, but at present appear abundantly and pleasing to our eyes, who are held in admiration by them. Legitimate succession of the apostles is never broken; new links are added to the chain, and the entire history of the Church, emerging from the most remote ages, presents itself as if visible from side to side, like channels of the ineffable mercy of God. But another vision is opened to us, which, if the individual parts are recognized there, is indistinct, but in the grandeur of its features, it is clearly evident; namely, the vision which looks forward to the future, to all those things which will follow from the sacred rite which we now perform, that is, the life of the Church, which reaches and encompasses the subsequent generations of men. What are we, who are not mere spectators, but are made the effectors of so great and beneficial a divine plan? Why does the action of heaven, influencing human life through the ages, reach us ourselves? Oh! Truly, each of us can exclaim: "The Lord hath appeared from afar to me. Yea, I have loved thee with an everlasting love, therefore have I drawn thee, taking pity on thee." In another sense, our soul is affected: with humility, which accompanies...

[*Latin ed. p. 1016*]

From the Acts of the Apostolic See - Official Commentary 1016, we are humbled and prostrate, considering the divine action and repeating the words of Saint Peter to Jesus: "Depart from me, for I am a sinful man." Then, with confidence, spurred on by the power and joy, we repeat the words of the most holy Virgin Mary: "He hath done great things for me." These sentiments of the soul are fulfilled and appropriately expressed, if we consider the time and place in which we now find ourselves. What time could be more fitting, Venerable Brothers, to exhort us to meditate upon and celebrate the mystery of that characteristic by which we proclaim the Church to be Apostolic, than this, which we are now undertaking? Tomorrow, you will be joined by that wonderful assembly of Fathers of the Catholic Church, which is called the Ecumenical Council, and which, by its very nature and majesty, seems to clearly manifest the perpetual apostolic succession, and to offer to those who participate in it, and to the entire world, the most certain proof of Christ living through the ages. It also happens happily that this very gathering turns all its thoughts and discussions to the Church of God. Furthermore, it happens to you that

Translated by churchlatin.ai, a product of Boyne Archives

this consecration, by which you are made successors of the Apostles, is received through our sacred ministry, most excellent and most true, although conferred upon you by a humble successor of Saint Peter, to whom the evangelical promise of the New Testament was made: "Upon this rock I will build my Church." Thus, it truly happens that you may perceive, as it were, that your hand is not grasped by us, nor, if we speak properly, by Saint Peter, but by Christ Himself, the Most Holy and Almighty God, the divine Author of the Church, and that, like living stones, you are being built upon the foundation of the House of God, which is the Church. How much comfort your souls will receive, Most Reverend Prelates, who are now ascending to the office of bishop through consecration, if you realize that the powers of the Kingdom of God are coming to you, through Christ working through our humble person, the heir to the office of the Prince of the Apostles, to whom the keys of the Kingdom of Heaven have been given. As Saint Ambrose said, rebuking the Novatians, his equals: "For they do not have the inheritance of Peter, who do not have the seat of Peter," how much more will this inheritance be yours, who are from the very Seat of Peter.

[*Latin ed. p. 1017*]

The Acts of Pope Paul VI, section II, concerning the conferring of the dignity, together with Peter, attest that here, the apostolic power, which has been openly and truthfully received in this place, where you continuously live, is confirmed. You have professed, with a sacred and recognized sign, the communion which is proven to you in the apostolic office. Therefore, you ought to rejoice in this certain argument, and let your works draw strength from it. Moreover, Venerable Brothers, this will happen even more, because the episcopal consecration, which we have just conferred upon you, is strengthened and supported by the solemn mandate of Jesus Christ, which is defined and carried out by the canonical mandate given by Us to you, and which expresses in some way the words of the Divine Master: "And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth." Therefore, go and teach all nations, and baptize them, and Spiritus Sancti: teaching them, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: and I have commanded you all things. Therefore, the sacred rite, which has just been performed, not only sanctified your souls and made you apt for those higher actions by which the life of Christ is nourished and fostered in the body of the Church, but also presents the mandate, describes the form of pastoral and missionary activity, and serves as a ministry for those people who are all divinely called to the Gospel and to attaining eternal salvation. Therefore, the apostolic sign which you bear is a call to the sacred apostolate. This precept must be considered and is a compelling force, to which one must obey, without regard to one's own weakness and with all fear of external difficulties cast

Translated by churchlatin.ai, a product of Boyne Archives

aside. Indeed, it is a duty from which it will never be permissible to depart. In this regard, the admonitions of the Apostle Paul are again fitting: "Woe to me if I do not evangelize!" These words are entirely consonant with those spoken by the Apostles Peter and John, when the newly founded Church in the city of Jerusalem was first attacked: "For we cannot but speak of those things which we have seen and heard." Thus, it behooves those who, as you yourselves are today, are constituted "witnesses of the faith," to speak. These things, which we have briefly touched upon, are such that they can place in their proper light the internal and compelling power of the evangelical preaching, or the burden of the pastoral and missionary office, if it pleases you to use a more modern way of speaking.

[*Latin ed. p. 1018*]

Acta Apostolicae Sedis - Official Commentary 1018: The dedication, by its very nature, pertains to the life of the Church; for it is not a matter of an event happening by chance, but of a principal duty of the Church, which demands that all its forces be devoted to its fulfillment. These considerations are certainly worthy of careful attention, especially today, when the day is celebrated which is dedicated to assisting the sacred missions of the Church. Therefore, it is fitting for Us to offer due thanks to Almighty God, by whose grace it has happened that on this most auspicious day We consecrate new apostles of His kingdom; and it is also fitting for Us, most beloved Brothers, to receive you, who are heralds and missionaries of the Catholic Church, or who represent the Apostolic See among nations, with a fraternal and grateful spirit; and finally, to offer the best wishes for the sacred ministry which you will soon undertake; and as We consider the world to which you are destined, which is indeed hostile and treacherous, but at the same time also yearning and in need of heavenly grace and truth, We express these wishes in words that uplift the soul to trust and courage: "Fear not, little flock, for it hath pleased your Father to give you a kingdom." Therefore, banish all fear. Proceed with a confident spirit. Founded on the rock of the apostles, you may dare all things within the bounds of ecclesiastical norms, endure all things, accomplish all things. For Christ will be with you. Let this Apostolic Blessing, which We impart to you with a paternal and fraternal spirit, be a pledge of these heavenly gifts, and which We hope will pertain to your homelands, your religious families, and also to the fields of sacred ministry which you will cultivate with apostolic labor.

II To the Most Reverend Prelates and distinguished men of the General Council of the internationally renowned "Pax Christi" Association, who will be gathered in Rome. Venerable Brothers and dear sons, your eminent representative has said very justly: the Pax Christi Movement is far from unknown to Us. We have followed it since its foundation, and on several occasions—particularly during its Congress in Ensiedeln in 1954—We have transmitted the directives and encouragements of Our great predecessor,

Translated by churchlatin.ai, a product of Boyne Archives

Pope Pius XII. 1S Luke 12:32. * October 26, 1963.

[*Latin ed. p. 1019*]

It is with joy that your visit is received here, and you may be assured in advance that you will find with Us all the support and assistance that you deem necessary for the happy development of your Movement. Faithful to the mission that the Church entrusted to you a dozen years ago, you have striven to serve the "only true peace," in a truly Christian spirit. And rightly considering that only the episcopate, united with the Pope, could guarantee the doctrinal soundness of a common Christian action for peace, your primary concern has been to rely on the Bishops. In this way, Pax Christi has rendered homage to the episcopate, whose place in the Church is so vividly illuminated today by the impressive ecumenical assembly. We are pleased to congratulate you on this. But you are not here to dwell on the past. Pax Christi is a movement: above all, you want to ensure its best progress, and to do so, you must undertake this "update," this "renewal of life," as you call it, to which the entire Church is invited within the framework of the Council. This will be an opportunity for your Movement, as for others, to review its methods, to adapt its structures, its objectives, its means, to the transformations of the modern world. May your primary concern be not to deviate from the path that has been laid out for you. In the context of the times that we have just lived through, the word "peace" has been abused, as with so many other things, to the point of being used, alas, to oppose men instead of uniting them. Let it be clearly understood that the peace for which you are working is and remains that which Our unforgettable Predecessor, John XXIII, masterfully defined in his memorable encyclical *Pacem in terris*, the peace of Christ, *Pax Christi*, of which your Movement legitimately bears the name. This very title obliges you constantly to make the necessary distinctions, so as not to involve the Church in any direction, while safeguarding the legitimate freedom of choice in the political and intellectual spheres where temporal peace is built. It also obliges you, perhaps, to consider a greater expansion of the Movement. For the peace of Christ has no boundaries; it is a common good, offered to all, and which takes root and grows stronger as it spreads. Various circumstances may have prevented the Movement from developing beyond Europe until now: is this not the time?

[*Latin ed. p. 1020*]

1020 Acta Apostolicae Sedis - An official commentary concerning whether it is fitting to apply the evangelical principle "duc in altum"? And what more opportune occasion than the ecumenical Council to come into contact, for this purpose, with the episcopates of countries where its implementation now appears possible and desirable? Entrusting you with this suggestion, We consider the ever-increasing role that Pax Christi could

Translated by churchlatin.ai, a product of Boyne Archives

play in organizing and supporting, everywhere, the concerted action of Christians in favor of peace, in instructing them, in prompting them to action, and, through them, finally making the Christian conception of peace shine forth, beyond the boundaries of the Church. May God bless your efforts and multiply their fruits; We ask this of Him with all our heart, while We grant to you all, beginning with the venerable Cardinal President of Pax Christi, a most paternal Apostolic Blessing.

III In the Basilica of Saint Peter, in the presence of faithful Christians, on the day when the Venerable Servant of God, Dominic of the Mother of God, was enrolled among the blessed in the heavenly host.

* The Church militant, after a long wait and long reflection, has today numbered among the elect of the Church triumphant this new Blessed, Father Dominic of the Mother of God, a Passionist religious, who lived in the first half of the last century. Let us bless God, and first thank Him for the glory that comes to Him: "Soli Deo honor et gloria," always repeating: "gratias agimus tibi propter magnam gloriam tuam." Let us then rejoice with the religious family of the Clerics Regular of the Most Holy Cross and of the Passion of Our Lord Jesus Christ, the religious Congregation founded in the eighteenth century by Saint Paul of the Cross, already a fertile mother of Saints, and now enriched with another son raised to the honor of the altars; and finally, let us ourselves rejoice with the entire Church, which highlights a new champion of holiness and admires in him such signs of the sanctifying Spirit that we may deduce that the blessed soul of him already enjoys the beatific vision, and that his life and his activity are worthy.

* On October 27th of the year 1903. 1 Timothy 1:17.

[*Latin ed. p. 1021*]

The Acts of Pope Paul VI, 1021, state that [the blessed] should be forever remembered, known, and studied for the instruction, edification, and imitation of us pilgrims today, just as he was yesterday, on the paths of this earthly life, directed, if it pleases God, towards the same goal, eternal life. Indeed, one of the intentions that moves the Church to bestow upon one of its members that solemn honor, which we now call beatification, is precisely to make known a singular and victorious son, and to propose him for the veneration of the faithful, both as a privileged soul, in which the action of grace has been more profound and more manifest, and as an example, in which the effort of virtue has been more vigorous and instructive. Thus, the Church confers upon one of its children a public and official honor, which, on the one hand, ascends to the glory of God, and, on the other, reflects upon itself, for our common edification, like a lamp, lit in obedience to the divinity, which illuminates the assembly of the faithful gathered for prayer. And this luminous reflection, this time, illuminates us almost unexpectedly, because, apart from the confreres of the new Blessed and a small group of devoted individuals and scholars, Father Domenico was not

Translated by churchlatin.ai, a product of Boyne Archives

very well known among us. The common culture, which often possesses erudite information about the heroes of sanctity, almost ignored him; and neither was his figure as a teacher and ascetic very familiar in the precious circles of modern hagiography, nor even in the flourishing gardens of religious fervor. He was not a popular figure. In recent years, he has begun to be spoken of by Brother Frederick Menegazzo of the Sorrowful Mother, who today offers us a comprehensive history of the Blessed, and by some deserving scholars, among whom was the lamented Giuseppe De Luca, but as researchers initiated in the subject and specialists who discover hidden documents and historical aspects unnoticed by current manuals. And thus, this beatification brings to light a person of great merit, and not for a single reason. We now learn that Father Domenico is worthy of remembrance as a scholarly author of good works on theology and philosophy: his study, for example, on papal infallibility, anticipates, with a sure understanding of the doctrine, the definition that many years later will be made by the First Vatican Council. We learn that Father Domenico was a prolific writer of books on asceticism and mysticism, including his autobiography, most of which remained in manuscript form; documents, alas, not always satisfying for our literary needs, but always noteworthy for illustrating the religious life of our early nineteenth century, and

[*Latin ed. p. 1022*]

The *Acta Apostolicae Sedis* – Official Commentary, always praiseworthy for enriching the history of spirituality with thought and experience, is the fruit of extensive and profound studies, lengthy reflections, and internal elaborations. If we are to believe, as it is stated for itself, even without taking it literally, the rule that he proposed to the authors of doctrinal books: "Never write the first line of a work on paper unless you have first written the last line in your mind." Ten years of instruction, twenty years of meditation, and one hour of composition, if you wish to produce a work worthy of admiration. This profile of a man of sacred letters will certainly make the account of his life as a man of action and prayer even more interesting to us all. We know that Father Domenico was a great master of asceticism, an indefatigable preacher, an apostle, and an apologist experienced in the currents of thought of his time, which were even then filled with old and new ideas and dangerous errors; and he was devoted to correspondence with men of thought and action within a much wider range than that of the cloister and the local area. And now, action enters into his life: the governance of his religious family, travels, and foundations. The history of Father Domenico, which does not exceed fifty-seven years (a date that seems to be the milestone of many great lives), thus becomes very intense and full of events, ranging from the most interior, which can be associated with mystical phenomena, to the most exterior, involving exhausting apostolic labors. It is not here that we must narrate this history.

Translated by churchlatin.ai, a product of Boyne Archives

Here, it suffices to note one aspect and recall one fact, which seem to characterize, in a summary but faithful way, the new Blessed. The aspect worthy of consideration is his dedication to the Passion of Christ and his devotion to the Sorrowful Mother. This most pious brother of ours in heaven seems to repeat the words of Saint Paul, as a synthesis and definition of his life: "I determined not to know anything among you except Jesus Christ, and him crucified." Father Domenico not only preached the worship of the Cross of the Lord, but he himself bore it. He was a patient man, he was a sufferer. This painful note becomes more pronounced as his pilgrimage approaches its end, and it allows us to glimpse the dramatic side of his spirituality, which should be, in varying degrees according to the divine will, that of every Christian: "If anyone wants to come after me," says the Lord, "let him deny himself, take up his cross, and follow me" (Matthew 16:24).

[*Latin ed. p. 1023*]

Acts of Pope Paul VI, 1023, 4: "Take up thy cross and follow me." Father Domenico made the echo of this divine voice resound, and now, if we are not vain worshippers of him, he repeats it to us again; and as long as there is memory of him, and it will be perpetual, he will repeat it again. The fact that recalls Father Domenico is well known, and until today it has been the main title of his renown. The fact of the conversion of Newman: Father Domenico was the one who, on the evening of October 8, 1845, at Littlemore, received the decisive profession of Catholic faith from that most singular spirit. The extraordinary importance of that simple event and the ever-increasing greatness of the celebrated Englishman reflect a brilliant light upon the humble religious. Immediately, the question comes to our lips: Was he the one who converted Newman? What was the influence of Father Domenico upon him? These questions are still of the liveliest interest, and if the answers cannot attribute to our Blessed one the direct merit of that formidable conversion, which, as is known, matured after most laborious and dramatic meditations, they must nevertheless recognize in him two other very remarkable merits: that of having listened to a secret, inexplicable vocation, clearly enunciated to his soul from the early years of his religious life, to consecrate his apostolic ministry to England, where the Passionists had not yet set foot; he himself recounts it, when still a novice in 1814, at the end of September or in the first days of October, at midday, while praying before the altar of the Virgin, the date was revealed to him on which, as a professed priest, he would begin his ministry and the field of his apostolate among the dissenters: the Northwest of Europe; especially England. And in one of his ascetic works, now published, he will put those words on the lips of Jesus, when that singular vocation had not yet been realized: "England, that beloved England, over which you (devout soul) shed so many tears, is now preparing to return again to my fold; and you will soon see there the fervor of faith of the first faithful flourish." Father

Translated by churchlatin.ai, a product of Boyne Archives

Domenico will be the first Passionist to enter England, and, while he lives, he will give rise there to four houses of his Congregation, which, in human opinion, would not have seemed suited to the English mentality. Instead, the ways of the Lord are different. We can therefore ascribe to the newly Blessed one another merit: that of having brought the image most suitable to *Matthew 16:24. 5 Cf. Father Frederick, p. 48 and 474. * Italian Archives for the History of the Pietà, II, p. 142.

[*Latin ed. p. 1024*]

The Acts of the Apostolic See - Official Commentary 1024 attracted the esteem and admiration of Newman, who would make the figure of that humble Religious a striking character in one of his books, and who would remember him in the famous "apology" with the simplest, yet most eloquent, words: "He was a simple and holy man, and at the same time endowed with remarkable talents." He does not ask for admission, but intends to say that Father Dominic was a marvelous missionary. A preacher full of zeal. He will write: "My intentions are one, Christ... but I had a great part in my conversion and in that of others. His very gaze had something holy about it. When his figure came into view, it deeply moved me in the strangest way. The cheerfulness and affability of his manner, combined with all his holiness, was already a holy discourse for me. No wonder that I became converted by him... and his penitent." And this is enough for us now. But it is to be believed and hoped that the association of these two holy figures, the Blessed Father Dominic and Cardinal John Henry Newman, will not leave our spirit, that it will continue to ponder the mysterious meaning of their encounter with great hope and with prolonged prayer. "He had a great love for England." Thus did Newman write of this new Beatus, Father Dominic of the Mother of God. This phrase seems to define the figure of this humble but great follower of the Gospel of Christ; it seems to sum up the historical current of the sentiments of the Church of Rome, towards that island of high destiny; it seems to give expression to this present spiritual moment of the Apostolic See, which now raises to the glory of the Blessed this generous missionary, whose arms are open, eager towards all that is most venerable and most significant in that blessed country's present portion of its magnificent Christian heritage; and it seems today to rise up from the heart of the Ecumenical Council, being celebrated in this Basilica, like a sigh of still suffering, but always confident, Catholic brotherhood. "He had a great love for England." Newman's phrase, if properly meditated upon, means that the love of the pious Religious, the Roman... Loss and Gain. Chapter VII, towards the end. Deposition to Cardinal Farnocchi, cf. P. Fed. p. 474.

[*Latin ed. p. 1025*]

The Acts of Pope Paul VI, page 1025, mention that he was directed to

Translated by churchlatin.ai, a product of Boyne Archives

Newman himself, the promoter and representative of the Oxford Movement, which raised so many religious questions and excited such great spiritual energies; to him who, fully conscious of his mission – "I have a work to do" – and guided solely by love of the truth and fidelity to Christ, traced an itinerary, the most laborious, but also the greatest, the most meaningful, the most conclusive, that human thought ever travelled during the last century, indeed one might say during the modern era, to arrive at the fullness of wisdom and of peace. And if that phrase was true and salutary for so distinguished a representative of a great people, so high an authority of a time like ours, will it not be still true and salutary today, in heaven, in the heart of this beloved Blessed, and here below, in the hearts of all those who celebrate his glory, and wish to imitate his example? In regard to this also, We shall nourish great hope, and raise long supplication in prayer.

IV. In the Basilica Vaticana, in the presence of the clergy and the faithful, especially those who have made a pilgrimage to Rome, so that they might participate in the solemn rite of the Beatification of the Venerable Servant of God, Leonardo Murialdo.

* We have rendered honor to the cult, and we have sought the aid of his intercession, for a new citizen of Heaven, proclaiming Blessed an exemplary, zealous, and provident Piedmontese priest, Leonardo Murialdo, born in Torino in 1828 and died in Torino in 1900.

It is instinctive, and legitimate, and even dutiful, that the solemn event of the Beatification should raise the following question in the minds of those who contemplate it within the framework of glory in which the Church places him today: who was he? Before even answering, we might pose another tacit question to ourselves, which expresses the characteristic of modern hagiography; that is: what do we want to know about a Blessed or a Saint? If our mentality were that of mere external curiosity, or of a certain naive medieval devotion, we might propose to seek in the man who has been exalted in such an extraordinary way, extraordinary facts: the favors sin*

Die 3 Novembris mensis a. '1903 (the day on which the Venerable Servant of God was inscribed in the album of the Blessed).

[*Latin ed. p. 1026*]

1026 Acta Apostolicae Sedis - Commentarium Officiale. Certain privileged Servants of God sometimes enjoy mystical phenomena and miracles; but today we are less eager for these exceptional manifestations of Christian life; indeed, we are always impressed when we are given reliable news of them; we are deeply impressed, we children of a century engaged in the study and discovery of the wonderful laws of nature, when we have some direct observation, or even some experience, of such miraculous manifestations. But today we are so predisposed to consider the mechanism of natural laws inviolable that we become excessively cautious and suspicious

Translated by churchlatin.ai, a product of Boyne Archives

of charismatic and miraculous phenomena, which are sometimes clothed in holiness. These phenomena almost awaken doubts in us, rather than giving us certainty, when such facts are not truly proven and approved by the Church. In any case, it does not seem that the sign that Leonardo Murialdo gives us of his holiness is of this kind. Therefore, our question is content with a more easily answered response; that is, it wants to know the story of the glorified man, his biography; and even in this question, wanting to highlight the characteristic aspect that interests modern hagiography, we say that we like to know the human figure, rather than the mystical or ascetic figure of him; we want to discover in the saints what unites us to them, rather than what distinguishes them from us; we want to bring them down to our level, to people who are profane and immersed in the not always edifying experience of this world; we want to find them brothers in our struggles, and perhaps even in our misery, so that we may feel in confidence with them and share in a common, burdensome earthly condition. And in this regard, our curiosity will find an easy and interesting response in the narration of the life of Leonardo Murialdo: his story is simple, it has no mysteries, it has no extraordinary adventures; it unfolds in a relatively calm course, among places, people, and events well known. The volumes published for this occasion say so, and they seem to persuade us that this new Blessed is not a distant and difficult man, not a saint sequestered from our conversation; he is our brother, he is our priest, he is our companion on the journey. But, if we truly approach him, he will not fail to provoke in us that sense of admiration due to great souls, when we realize his certain hidden inner depth, his certain inflexible constancy in so many not easy virtues, in so many of his refinements of judgment, of manner, of style, that will make us say what others, while he was still alive, said upon meeting him, as if it were a happy discovery: he is a saint! And if we, after having said it,

[*Latin ed. p. 1027*]

Acta Pauli Pp. VI 1027: We are roused from the astonishment that such a definition generates in our minds; let us hear him himself, who, as it were, in a low voice, reveals to us the good foundation of that definition and of our own astonishment: "To do and to be silent." His motto, we might find, is contained in these two words: to do and to be silent. He tells us how positive and constructive the employment of his life has been, and how humble he was. He reminds us of the extreme words of Anthony Rosmini: "To adore, to be silent, and to rejoice." And therefore, the judgment of a contemporary is well-suited to him: "He was an extraordinary man in the ordinary." Our question, which seeks to know: who was he?, is thus clarified and satisfied, directing itself, according to the even more simplified, sometimes simplistic, aspirations of the newest hagiography, towards a comprehensive and reflected vision of the man in question, when

Translated by churchlatin.ai, a product of Boyne Archives

it is content with a summary notion of his life, which can be varied and very rich; when it is limited, that is, to demanding a synthetic definition, which classifies the chosen one according to certain aspects, sufficient to have of him, more than a complete knowledge, simply a concept, an idea. This, indeed, is what the panegyrist does, who concentrates his praise in one or more focal points; and this is what is appropriate for us, at this moment obliged to restrict the answer to the question that everyone asks: who was the new Blessed Leonardo Murialdo? He was a Priest, we might say, of the Turin school of holiness of the last century, which gave the Church a type of holy ecclesiastic, faithful to orthodox doctrine and canonical custom, a man of prayer and mortification, perfectly adhering to the usual pattern of life prescribed to a priest, who, however, precisely because of this generous and intimate adherence, feels new and powerful energies rising in his soul, and realizes that around him, grave and urgent needs demand his intervention. We will not seek in him novelty of thought, but rather we will find in him novelty of works. His action qualifies him. Driven from within by his spirit, called from without by new vocations of charity, this ideal priest dedicates himself to the practical problems of the good present to him; and thus, without any other prevision than that of abandonment to Providence, he begins the unexpected adventure, the novelty, that is, the foundation of a new institute, modeled according to the genius of that initial fidelity, and according to the experimental indications of human needs, which love has made evident and imploring. Thus Cottolengo, and Cafasso, already declared Saints, thus Lanieri, thus Allamano, and those who follow in their footsteps, and especially Don Bosco, of whose great and representative figure we are all aware. And so, Murialdo.

[*Latin ed. p. 1028*]

1028 Acta Apostolicae Sedis - Commentarium Officiale. As soon as anyone becomes acquainted with the biographical details, a new question arises: but why a new foundation, when this seems similar to the Salesian foundation and to many others of the same type and of the same historical period? And our question becomes all the more pertinent when one observes that the Turin school is not the only one to generate analogous institutions. We could list a glorious series of magnificent priests who have illuminated the Catholic Church in the nineteenth century, and who seem to be brothers, and all obey a similar paradigm of personal perfection and apostolic activity, so that they all together form a wonderful constellation of holy figures surrounded by new, powerful institutions founded by them. We cite, for example, among the institutions of those who preceded Murialdo: the Oblates of Mary Immaculate, the Oblates of the Virgin Mary, the Cavanis Institute, the Rosminians, the Pavonians, the Stigmatines, the Claretians, the Betharramites, and so on; and among those who are contemporary and subsequent: the Fathers of Timon David, the Josephites

Translated by churchlatin.ai, a product of Boyne Archives

of Asti, the Oblates of Saint Francis de Sales, the children of Kolping, of Chevalier, of Don Guanella, of Don Orione, of Don Calabria, and of many others. We could observe the same phenomenon, and with a very extensive series of blessed names, with regard to the feminine field. This flourishing of similar institutions, even though clearly distinct from one another, leads us to think of a providential design: the Lord has willed that his Church express its perennial vitality in a form, in a style particularly suited to the needs and tendencies of our time. Indeed, the needs of our time, with regard to assistance, education, and the training of youth, especially of working youth, are so pronounced and so widespread as to convince us that none of these institutions is sufficient, and therefore none is superfluous; rather, they are never sufficient; and if there were more today, all would have reason to exist, both for the originality that distinguishes one from the other (variety is beauty, is richness, is an indication of freedom and fecundity), and because all these same institutions are still so sought after for the development of the school and of professional training, that they are unable to meet all the numerous requests that come from every side, vying for their providential presence. And we dare to believe that this growing demand for Catholic educators of the popular youth will not easily diminish, even when the school system has expanded, as we can hope from the modern programs of civil society, because precisely such expansion will make even more evident.

[*Latin ed. p. 1029*]

Acts of Pope Paul VI, 1029, highlight an unwavering necessity, to which the cooperation of these institutions seems and is very conducive, namely that which provides the so-called "personnel," who, through daily, silent, loving, and total sacrifice, render the educational work effective, human, and great, like a spiritual motherhood. Murialdo notes this in a letter from Sicily: "universal... the lament of the difficulties in finding men of spirit... " for the education of working youth. "What is lacking," he notes in another writing, "is someone who would give... spirit and courage." And it was the vision of this social need that made him the modest, but bold and wise founder of the Pious Society of Turin of Saint Joseph: he provided men of spirit and courage to meet this social need. This fact must be presented within the historical context of the nineteenth century, which extends its influence into our century, because it once again shows us the social charity of the Church, which, in the face of the rise of modern industry, with the consequent formation of a working and proletarian class, did not resort to manifest and clamorous actions to promote a subversive emancipation of workers in need and suffering, but with vital insight, immediately offered, without waiting for the example or indication of others, its loving, positive, patient, and disinterested assistance to the children of the people; it surrounded them with understanding, affection, education, and love; it

Translated by churchlatin.ai, a product of Boyne Archives

paved the way for their social elevation; and it taught them to perform the modern work, so often proclaimed, but so often artificially permeated with restless passions, with love and skill, with dignity and with a consciousness of its value, not only for temporal life, but also for spiritual life, if joined with the breath of the soul, faith, and prayer, and if radiated and blessed by the example of Christ, and of him who was to Christ a foster father, a provident custodian, the humble and great worker, Saint Joseph. The sociology of the Church also finds a powerful and positive manifestation in this luminous company of Blesseds and Saints dedicated to the good of the people. Therefore, the beatification with which the Church today elevates this gentle and kind man, this pious and exemplary priest, this wise and industrious founder, acquires a particular significance: not only are the personal virtues of Leonardo Murialdo recognized, but...

[*Latin ed. p. 1030*]

1030 Acta Apostolicae Sedis - Official Commentary: These virtues are exalted, but the form and social force that such virtues possessed are so recognized and canonized. It is the line of sanctity proper to our age, which receives confirmation and encouragement; it is the school of those very virtues that receives public praise and official reward. Therefore, even in this luminous circumstance, the Church speaks to us of the needs, still alive and unsatisfied, of our society; it still urges us to give to man, especially to the man of material toil, a primary consideration in the overall context of economic production and social progress; it still reveals its heart full of affection and esteem for the working classes; it still opens the reserves of its active charity for the salvation, joy, human and Christian formation of the student, agricultural, and working youth. Murialdo, from above, teaches us this; and may He make us capable of following His examples and of one day participating in His glory.

V. In the Patriarchal Basilica Vaticana, on the feast of St. Charles Borromeo, when the solemn celebrations were held, on the exact four hundredth anniversary after the sacred seminaries were established by the Œcumenical Council of Trent.

* The great rite that we are celebrating speaks for itself: and its solemnity indicates the importance of the reason that led us to choose this date, November 4th, the feast dedicated to St. Charles Borromeo; and this place, the Basilica of St. Peter, where the Œcumenical Vatican Council II is now taking place; and to entrust its administration to the venerable Cardinal Pizzardo, Prefect of the Sacred Congregation for Seminaries and Universities.

We indeed wish to commemorate, with this extraordinary act of thanksgiving to God and with this great petition for graces from God, the four hundredth anniversary of the establishment of those schools, opened in individual dioceses, which we call Seminaries, and which are intended for

Translated by churchlatin.ai, a product of Boyne Archives

the formation of students who are preparing to receive the sacred ordination and to then properly exercise the priestly ministry.

* November 4th, in the year 1963.

[*Latin ed. p. 1031*]

Acta Pauli Pp. VI 1031 An Announcement of Grace. This institution, as is well known, is due to the eighteenth canon of the twenty-third Session of the Council of Trent, dated July 15, 1563. Immediately, the execution of this Decree had zealous promoters, among the first of whom was Saint Charles, then appointed Archbishop of Milan, most eager of all to apply the provisions of the Council of Trent to his diocese and province; and convinced as he was of the decisive importance of the establishment of Seminaries, he immediately founded several, and he was certainly the first to give to the principal of his Seminaries, located in the heart of the city, a monumental site, which still ranks among the classic buildings of the magnificent Milanese Renaissance, and now awaits, with worthy restorations, to reopen to its centuries-old and providential function.

This afternoon, on this very day, and in this very Basilica, now used as a conciliar hall, the Most Reverend Cardinal Stefan Wyszyński, Archbishop of Gnesen and Warsaw, will speak of the historical origins and the ecclesiastical significance of the establishment of Seminaries; and we are already grateful to him that he will add to the importance of this topic the prestige of his experience and his dignity. As for the esteem that we must all attribute to the seminary school, and the fruit that educators and students, in particular, must draw from this centennial commemoration, it will be explained in Our Apostolic Letter, addressed to the Bishops of the entire Church, which will be published shortly. It begins with the words *Summi Dei Verbum*, and has been prepared with the expert collaboration of the Sacred Congregation for Seminaries and Universities. To this document, carefully considered and widely disseminated, as required by the gravity of the topic, we have entrusted many, though not all, of the things that We believe should be remembered by Us in this auspicious circumstance, concerning such a vast and relevant subject. Therefore, it is not necessary for Us to elaborate on it during this ceremony; Our Apostolic Letter will express Our thoughts and Our desires. However, We do not wish to forgo addressing a word to these beloved seminarians, whom We see present at this sacred rite, and whom We wish to embrace with all Our paternal affection at this moment, and to consider as representatives of their fellow students, of all the seminarians who are in the Church of God.

1. Cf. Cxhjssano, 1, I I, V.

[*Latin ed. p. 1032*]

Acta Apostolicae Sedis - Official Commentary 1032 Our lips are opened towards you – we will say to you, dear students of our Seminaries, with

Translated by churchlatin.ai, a product of Boyne Archives

Saint Paul – our heart is poured out to you. We now wish to see in you the most authentic and most generous representatives of youth, of that youth which, among the supreme choices which, in the first clear discernment of life and in the first revelation of true love, must be made, has discovered the excellent choice, which decides for all: remember: ... the kingdom of the heavens is like a treasure hidden in a field; when a man has found it, he goes and hides it again, and then rejoices and goes and sells all that he has and buys that field. Of that youth, which, among the gifts of which life is lavish, and of which youth is most eager, has understood that one gift is worth more than all; remember also: ... the kingdom of the heavens is like a merchant seeking beautiful pearls; having found one of great price, he goes and sells all that he has and buys it. Of that youth, which has identified, among all the voices that resound around it and confuse and enchant it, one with a most singular, mysterious, but unmistakable accent, grave and gentle at the same time, meek and powerful, a plain and arcane voice, which resounds within, almost tormenting, in the secret of conscience, and resounds without, almost pacifying, in the confidence of a serene and authoritative counsel – a call which, interpreting that inner voice, declares it divine, and declares it, yes, precisely directed to it, to youth, which is not afraid of great things and which fears rather the bad and the mediocre; a voice which is at the same time an invitation and a command, a voice as simple as a sigh and as profound as a drama, the voice of Christ, who even today, and today more than ever, says: Come and follow me. Young people, who hear us: have you heard that voice: come and follow me? It continues: I am the light of the world; he who follows me will not walk in darkness, but will have the light of life. You know well how this dialogue is called. It is called the vocation. Each of you keeps it in your heart, as the secret of your life, as the direction of your future, as the strength of your actions: "Come and follow me." Let it be so here, let it be so today, let us, just as the Vicar of that Jesus, who first addressed himself to the disciples, 2 Cor. 6, 11. Matth. 13, 44. Matth. 13, 45. * Matth. 19, 21. 2 3 4

[*Latin ed. p. 1033*]

Acta Pauli Pp. VI 1033, to become his apostles, we repeat it to you who are present, to your companions, and to all other young people, of today and of tomorrow, who have the grace and the courage to hear it: "Come after me, and I will make you fishers of men." The incomparable splendor of the ecclesiastical vocation. This is to say: the work of redemption is not accomplished in the world and in time without the ministry of men dedicated to God, of men who, through a complete offering of human charity, carry out the plan of salvation of the infinite divine charity. This divine charity could have, if God had willed it, spread of itself, directly saving from itself. The design of God is different; God will save men in Christ through the

Translated by churchlatin.ai, a product of Boyne Archives

service of men. God has not given to the world only a revelation, a religion; He has given a Church, an organic society, a structured community, where some brothers work for the salvation of other brothers; He has instituted a hierarchy, He has instituted a priesthood: there arrives the message and the virtue of the salvation of Christ, where arrives the priesthood of Christ. The Lord has willed that the spread of the Gospel depend on the number and the zeal of the workers of the Gospel. This is why the call to the service of the Gospel assumes an incalculable importance. The drama of the salvation of the world is of concern to you. The gift of the vocation is a secret of God, yes; but let not cowardice, nor laziness, nor pusillanimity, nor deafness, nor impurity, my dearest children, deprive young souls, whom the thought of God would have made pure and strong for the ministry of His Kingdom. Blessed are you, children, who know these truths and make bold and humble experience of them. Blessed are you who know what aspect the attractiveness of the ecclesiastical vocation takes today: it is not, certainly, dynastic custom, nor the interest in a quiet life in a good benefice, nor the prospect of clerical honors, nor the will of others that replaces or prevails over the will of the candidate, and not even the pessimistic disgust of an unbearable world, or the disappointment of fallen hopes, that trace for you the path that leads to the Seminary; nor even those more noble of culture, or of art, which can, by themselves, be composed in a subordinate way with the authentic attractions that today push a young man to become a priest. The authentic attractions, which make you the students of the Seminary, are those paradoxical ones of the follower of Christ, who said: "Whoever wants to come after me, let him deny himself, and take up his cross, and follow me." (Marcus 1, 17).

[*Latin ed. p. 1034*]

Acta Apostolicae Sedis - Commentarium Officiale 1034. Post me, renega te ipsum, tolle crucem tuam et sequere me. Vocatio hodie significat renuntiationem, significat impopolaritatem, significat sacrificium. Significat praestare attentionem ad vitam interiorem prae vitae exteriori, significat eligere perfectionem austeram et constantem contra mediocritatem commodam et insignificans; significat habere capacitatem audire voces implorantes mundi, voces animarum innocentium, eorum quae sunt in dolore, eorum quae non habent pacem, consolationem, directionem, amorem, et simul, habere fortitudinem silere voces laetitiae et blanditiae voluptatis et egoismi; significat comprehendere missionem asperam, sed mirabilem, Ecclesiae, quae hodie, plus quam umquam, est impegnata docere homini verum eius esse, finem eius, sortem eius, et revelare spiritibus fidelibus immensas, ineffabiles divitias caritatis Christi. Significat, iuvenes, esse iuvenes: habere oculos limpidos et corda grandia, significat accipere, ut programmata vitae, imitationem Christi, eius heroismum, eius sanctitatem, eius missionem bonitatis et salutis.

Translated by churchlatin.ai, a product of Boyne Archives

Nulla perspectiva de vita offert idealem plus verum, plus generosum, plus humanum, plus sanctum quam humilis et fidelis vocatio ad sacerdotium Christi. Imitatio Christi: programmata vitae. Non est exaggeratio, carissimi filii, non est oratio, et certe non est suggestio, non est mendacium, quod dat Ecclesiae audaciam loqui sic. Est scientia quae Ecclesia habet de cordibus vestris, de gratiis quae Dominus effudit in animas vestras; est aestimatio quae illa nutrit pro vobis; est spes quae illa ponit in annos vestros florentes et in somnia vestra generosa. Et fortasse sciitis, filii, quod Ecclesia non auderet exprimere de vobis praedictiones tam altas et tam difficiles, si ei manaret facultas practica esse vicina vobis in annunciandis, et sollicita in adiuvando vos ad colligendas et in sequendo vos. Si Ecclesia non esset evolutam artem suam magistrae animarum, et ei manaret sede et instrumenta ad exercendum, non posset vobis loqui tam frange. Sed hodie Ecclesia se fecit aptam, et certe plus aptam erit cras, ad exercendum suam sublimem missionem educatricis futurorum sacerdotum, quia Ecclesia constituit ad hoc propositum seminaria sua. Seminarium est schola silentii interioris, in quo loquitur vox mysteria Dei, est palestra ad exercitationem virtutum difficilium, est domus ubi habitat Christus, Magister. Memineritis? Duo discipuli Johannis, audivisse ab eo de Iesu, Marc. 8, 34.

[*Latin ed. p. 1035*]

Acts of Pope Paul VI, 1035, passed along the bank of the Jordan: ”Behold the Lamb of God!” and they followed Jesus. Jesus turned, and seeing that they were following him, asked them: ”What are you seeking?” They said to him: ”Rabbi (which, translated, means Teacher), where do you dwell?” He said to them: ”Come and see.” Therefore, young men, if that very question should arise from the uncertain and moved depths of your souls, which have perceived that Jesus is the only Savior of the world, and that He is the One you seek and the One who seeks you, and should come to your lips: ”Teacher, where do you dwell?”, where can I meet you, O Christ, our Lord, where can I know you, O Jesus, where can I hear you, where can I unite myself with you, so that I may then take up your very mission? Remember that through the mouth of the Church, through the mouths of your Bishops, your Superiors, your Masters, the answer is always the same: ”Come and see.” And the blessed doors of the Seminary will open before you. So be it! VI. In the Basilica of St. Clement, after the sacred Byzantine Rite had been performed in this church, the solemnities were concluded, marking the eleven centuries since the arrival of Saints Cyril and Methodius in Great Moravia. * Venerable Brothers and beloved sons. To celebrate the eleven centuries that have passed since Saints Cyril and Methodius, that most noble emissary sent to the Slavs, arrived in Great Moravia, this year, in Rome and in many other distinguished places, it seems fitting to interweave a sacred rite, which is being religiously performed today in this

Translated by churchlatin.ai, a product of Boyne Archives

ancient and venerable temple, with the gatherings and undertakings that have taken place under one name. To this, We have not only wished to be present, but We also wished to add something of Our presence, so that the memory of this most blessed day might be prolonged into eternity and the beneficial work be perpetuated. When St. Cyril, together with his brother Methodius, fruitfully began their apostolate in Great Moravia, they came to Rome, where they were received with great honor by Hadrian II; and when, shortly after, he passed away, sooner through virtue than through age, the Supreme Pontiff ordered that his mortal remains be carried in solemn procession to this ancient and venerable temple, and arranged for them to be laid here. * John 1:38-39. * On November 17, 1963.

[*Latin ed. p. 1036*]

The Acts of the Apostolic See - Official Commentary 1036. We now, in a certain way, reiterate the homage rendered by Hadrian II to the Holy Apostle, a tribute worthy of his merits and glory; and it gives us great joy to present, at least in a small part, his sacred relics to this temple, confident that they will be diligently guarded and religiously venerated here. What we do in this most ample assembly derives a most significant meaning from you yourselves, who are present before us, and contains and expresses auspicious omens, from which one may gather hope for a better age. God, to whom is glory in the Church and in Christ Jesus, 1 has favored the evangelical work, among whose servants were Saints Cyril and Methodius, with singular and wondrous growth. You yourselves, who have gathered here, a magnificent and adorned assembly of Purple-robed Fathers and Bishops, and joined to your ranks with such joyful frequency priests and faithful, are you not a harvest, long cultivated over the course of the centuries from previous harvests, the fruits of the sweat and labors that each follower of the evangelical truth has undertaken for the glory of Christ? Our blessed Predecessor, John XXIII, through Apostolic Letters, beginning with the words "Magnificent events," desired, how salutary, that those who commemorate the arrival of Saints Cyril and Methodius in Great Moravia, might prepare the way for good and abundant fruit of heavenly grace. We make the wishes of the Supreme Pontiff, who preceded us, our own, and, with certain hope, we desire that the sacred relics of Saint Cyril, with which this temple is enriched, may be the cause for the perpetual fostering of studies of piety, religion, Christian decorum of your nations, concord, and union with the See of Peter, of which he was a most exemplary figure. May blessing, peace, and the strength of faith, and the joy of a good hope, be with you and those who belong to your nations. To the Venerable Brother and most beloved sons: Today, the relics of Saint Cyril, apostle of the Slavs with his holy brother Methodius, return to this ancient Basilica of Saint Clement, resplendent with art and history. Just as, once upon a time, the two ardent missionaries came to Rome, bringing to the Vicar of Christ the

Translated by churchlatin.ai, a product of Boyne Archives

precious gift of the mortal remains of Saint Clement of Rome, Pope and martyr, so today it is the same Successor of Peter who, as if responding in an act of mysterious continuity to that pious gesture, returns to the church that they so loved a distinguished fragment of the remains of Saint Cyril. 1 Cf. Eph. 3:21.

[*Latin ed. p. 1037*]

Acta Pauli Pp. VI 1037 History intertwines its threads with a coincidence, which exalts and surprises, powerfully bringing to our minds the memory of ancient but not dead events, of gigantic figures, which still radiate their enchantment of holiness and grace upon our astonished and admiring souls. We intimately rejoice, even with the awareness of the smallness of Our merits, to have been a useful and moved instrument in this significant return. • In experiencing the hidden presence among us of those great Popes and Pastors, this most pious and solemn celebration instills in our spirit "the sense of communion of the Saints." It is a sweet bond that unites us all in Christ Jesus, uniting in real and living intimacy of prayers, of affinities, of sentiments, the children of the Church that rejoices, that struggles, that atones, in a single identity of eternal destinies.

1. We shall soon be in the presence of the Eucharistic mystery. In Him, who renews to the Father the offering of His redemptive death "for the purpose of gathering together the scattered children of God," our fraternal union is strengthened and nourished, of which the assembly gathered around the altar is the most touching symbol. May our faith and our love adhere to Him; may our charity grow firmly in Him, for, according to the words of Saint John Chrysostom, "we are His very body. What, then, is the bread? It is the Body of Christ. And what becomes those who partake of Communion? The Body of Christ; not different bodies, but one body. For just as the bread, made of many grains, is so united that the grains are no longer seen... so we are closely united with each other and with Christ." 1 Corinthians 10:16.

2. In this mystical, yet very real, union, the limits that time and space impose on human weakness are broken; the Saints of Heaven are made present to our spirit, close and fraternal, eager for our salvation and ready for intercession and help, in a praying circle that surrounds us in every instant of our lives. The august prayer of the Canon reminds us: "communicantes et memoriam venerantes" (communicating and venerating the memory). We are united in communion of love and veneration: united first with the Blessed Virgin, Queen of all the Saints and most tender Mother of the children still pilgrims on earth; with Saint John the Baptist and with Saint Joseph; with the Saints Peter and Paul, shining pillars of the universal

Translated by churchlatin.ai, a product of Boyne Archives

Church; and here, in this very ancient Basilica.

[*Latin ed. p. 1038*]

The Acts of the Apostolic See – Official Commentary 1038, united with Saint Clement of Rome, with Saints Cyril and Methodius; with Saint Patrick, and Saint Dominic, venerated in this very Basilica. This fraternity, which makes us feel as though we are entering Heaven, allowing us to be "fellow citizens of the Saints and members of God's household," infuses true joy into our hearts, and is a constant stimulus to holy emulation, to the willing imitation of goodness in renewed purposes; and it impels us to give due honor to the Saints, seeking their protection in our endeavors, and striving to faithfully reproduce their examples.

3. The intensity of this heavenly bond ultimately makes us feel closely united with one another, and extends our solicitude of fraternal charity towards all the needs of the Church, for the love of neighbor is the test of the love of God: "Extend your charity to the whole world," says Saint Augustine, "if you wish to love Christ, for the members of Christ lie scattered throughout the world."

5. Therefore, let the example and the invitation to an ever more sincere and harmonious union, composed of self-denial and sacrifice, proceed from the Church of Rome, the center of communion for all believers, and entrusted with the ministry of universal charity. Let there be union among her children, scattered throughout the world, in the works of edification and charity, for the testimony that the distant, the lost, and the hostile are awaiting today is that of mutual love, of ready and ardent generosity towards the sufferings and miseries of our brothers. And since this present celebration, held in the name of Cyril and Methodius, brings to our minds the thought of the Eastern regions, to which they opened the treasures of the Gospel, and with them, the conspicuous honor of letters and the arts, our thoughts turn to our Eastern brothers, of the diverse rites and glorious civilizations, united with the See of Peter in a bond of centuries-old fidelity. But our thoughts also turn with reverent affection to the separated brethren, who also belong to ancient and illustrious Christian communities, to whom we once again attest our respect and our hope. And an affectionate thought is also given to the regions where the Church, in silence and tears, awaits the dawn of better days, to address the Hierarchy, the Priests, and the faithful with words of hope, encouragement, and consolation.

[*Latin ed. p. 1039*]

Acta Pauli Pp. VI 1039, soon will be the day when, having become one flock and one shepherd, the proven unity will be fully restored, and the Church will show everywhere its immaculate splendor! O Divine Redeemer, who loved the Church and gave Yourself for it, in order to

Translated by churchlatin.ai, a product of Boyne Archives

sanctify it... and to present it before You, resplendent with glory, let Your holy Face shine upon it! May Your Church, one in Your charity, holy through participation in Your own holiness, be even today in the world a banner of salvation for men, a center of unity for all hearts, an inspirer of holy purposes for a general renewal, and a leader. May its children, having abandoned all division and unworthiness, honor it always and everywhere, so that all men, who still do not belong to it, seeing it, may find You, the way, the truth, and the life, and may be brought back to the Father in the unity of the Holy Spirit! Amen, amen. Entrusting the fulfillment of this invocation to the Mother of the Church, the Most Holy Mary, to the Saints Peter and Paul, to Clement, Cyril, and Methodius, we pour forth upon each of you, and upon your loved ones far away, the comforting Apostolic Blessing. VII In the Vatican Basilica, with the clergy and Christian faithful present, especially from the Neapolitan archdiocese, on the day when the Venerable Servant of God Vincent of Rome was enrolled among the Blessed in Heaven. * My Lord Cardinal, venerable Brothers, beloved children, we greet the new Blessed Father Vincent of Rome, and we rejoice in the Lord, who allows us to contemplate this faithful and exemplary follower as a citizen of heaven. We have many particular reasons to be glad for this glorification, besides the principal one of the honor that is thus rendered to the Lord, and which redounds upon the entire Church, which sees the list of its victorious children enriched with the name of a new elect. We cannot remain silent that one of these reasons is constituted by the fact that [reference]. * On November 17th of the year 1953.

[*Latin ed. p. 1040*]

The *Acta Apostolicae Sedis* – Official Commentary – states that this Blessed man was Neapolitan, specifically from Torre del Greco; that is to say, he was born and lived in the renowned and pleasant town, located just a little over ten kilometers from Naples, a distance sufficient to give the inhabitants of Torre del Greco their own distinct moral and social character, and therefore a legitimate reason to boast of including this rare and now celebrated son in their registry, indeed in their history, born, lived, and died in Torre del Greco; but also sufficient to grant the populous town and this illustrious citizen the honor of belonging to the Archdiocese of Naples, to its civil jurisdiction, to its culture, to its education, to its life. We must express our congratulations to the Cardinal Archbishop of Naples for this beatification, and we must extend them to the venerable clergy and all the faithful of the Neapolitan Archdiocese, and to those of the fertile, blessed, and famous land of Chalastra, because the virtue recognized in Vincenzo Romano is not only strictly personal to him, but is representative of a spirituality and a way of life that we can rightly call regional. This consideration of the Blessed man within the religious and civil context in which his life

Translated by churchlatin.ai, a product of Boyne Archives

unfolded opens our minds to various questions, both general and particular, of great interest, to which historians and hagiographers will respond, and to which we will only briefly allude; for example, what is the influence of the environment on the personality of a saint, how much does he receive, absorb, modify, and express of the popular mentality that surrounds him, and how, therefore, does he become a characteristic and noble type of an age and a population? The fact that the environment has an enormous importance in the development of our lives is demonstrated by the fact that a large part of education consists in placing around the student a complex of circumstances and factors that should favor the best development of the student himself, as well as a large part of ascetic discipline consists in the choice and arrangement of environmental conditions conducive to the formation and practice of spiritual life. In our case, the environment is that offered by the modest and common way of life of a Neapolitan family in the second half of the eighteenth century and in the first decades of the nineteenth century, perfected by the ecclesiastical education of that time and of that city. Don Vincenzo Romano did not emerge from that local and moral sphere; therefore, his figure is typical and representative of it. And the search for the characteristics that qualify this figure easily reveals splendid and grandiose visions: Naples is in great *forma* at that time, its name is European, and its religious life is...

[*Latin ed. p. 1041*]

The Acts of Pope Paul VI, volume 1041, is characterized by the presence and action of another holy figure of the highest order, Alfonso Maria de' Liguori, who was born almost fifty years before Vincenzo Romano, but who was his contemporary for over thirty years, that is, during the period in which St. Alfonso disseminated his teachings as a writer and doctor, and his examples as a religious and Bishop. It is certain that the movement of thought and action to which St. Alfonso gave rise during those years and in that region also served as a model for the humble and intelligent priest of Torre del Greco; and it was a high standard, also because it itself participated in and promoted the religious revival and the canonical asceticism of the Neapolitan clergy of those years. To those who might object that those years, and those of the subsequent Napoleonic period, were, in many respects, not favorable to the appearance of a phenomenon of ecclesiastical sanctity – let it suffice to think of the Jansenist currents, the anti-clerical policy of Bernardo Tanucci, and the needs of moral and religious reform, of which St. Alfonso himself informs us – we can make another observation, which is the best praise of the Saints in relation to the environment in which their formation and activity take place; and it is that which sees how the Saint, and in our case, the Blessed Vincenzo Romano, not only embodies and elevates what is good in the environment, but also reacts to what is bad or miserable that the environment offers and

Translated by churchlatin.ai, a product of Boyne Archives

imposes on current customs; because he knows how to revive spiritual and moral energies from the depths of individual souls and from the heart of the people, which others neither supposed existed, nor knew how to extract. This observation is not only a source of admiration for the servant of God, who freed himself from the bonds of established customs, considered insurmountable, but it must also be a lesson for us, when it teaches us that every environment, with the grace of the Lord and with good will, can be fertile for sanctity: with what it has of good, it helps and comforts, with what it has of the contrary, it provokes strong fortitude in the great soul. And that is to say, it warns us not to overestimate the conditions of the environment, as if they were indispensable and determining for the strong, free, and Christian soul: to virtue, to good, if positive; to mediocrity or vice, if negative; they are certainly very important coefficients and often practically influential and prevalent on the conduct of ordinary people, but not on that of the hero of virtue, who dominates and embodies them, if good, resists and often overcomes and transforms them, if bad. Therefore, sanctity flourishes, if God helps, everywhere; and every environment can benefit it, every condition of life can be propitious to it, when the encounter of

[*Latin ed. p. 1042*]

The Acts of the Apostolic See - Official Commentary 1042: Two wills, the divine and the human, provoke the victorious spark of charity.

And this is precisely what we admire in the new Blessed: his holiness springs from his interaction with his environment; he was born there, he was formed there; he absorbs it, he molds it within himself according to the Christian and priestly model, and then he re-educates it, evangelizes it, and sanctifies it. He was, in fact, a priest of the region, as there were so many at that time; a diocesan priest, who had the good fortune of receiving an excellent education in the Seminary, and who then returned among his family and fellow citizens to exercise various ministries, first, and then the office of Parish Priest, for over thirty years, from 1799 to 1831, the year of his death. The pattern of his life seems to be that of a normal priest engaged in the care of souls. Where is the extraordinary aspect proper to holiness? Where is the exemplary aspect that merits our imitation and our veneration?

To answer, we must recount the story of this good parish priest and we will see what kind of perfection is proper to those who dedicate themselves to pastoral life; it is the gift of oneself for the salvation of others. And since so much is spoken of pastoral life today, we will see this simple country priest come to us from the land of Vesuvius, to teach us something magnificently current and universal. That Vincenzo Romano, for example, set for himself the maxim of "doing good well," indicates what requirement of perfection dominated his life.

Translated by churchlatin.ai, a product of Boyne Archives

One would speak of his inner life, of his personal piety, of his commitment to study, of his austerity *privata*, of his detachment from money and from worldly ambitions, not unknown even to good priests, in a word, of the ascetic effort that dominates the entire course of his years and that permeates the continuous projection of himself in the service of others, and largely results from it; one should make mention of certain mystical glimpses, which here and there escape from the secret of a soul always turned towards God and always ready to express its experience with the affectionate and sentimental tones, proper to the Southern temperament and the Alfonsian school.

But what now attracts our attention is his pastoral behavior, that is, the exercise of his external ministry for the benefit of his neighbor; but we cannot neglect two preliminary observations: that this external ministry is nourished by inner life, it draws its roots, its energies, its impulses, its comforts from it; it is not a profession.

[*Latin ed. p. 1043*]

The Acts of Pope Paul VI, volume 1043, speaks of a worldly concern, not the distress of Martha, nor the dissipation that empties the activist of his personal depth; it is charity that burns from within, and which is kindled in the intimacy of devout conversation and thoughtful meditation, and then overflows. And therefore (a second observation), this very outward ministry, while attracting the priest who has dedicated his life to it and becoming for him an insistent obligation, at the same time frightens and oppresses him, and almost repels him, because of the overwhelming sense of responsibility that it carries with it, and because of the enormous difficulties that it always represents, and which, as soon as they are perceived, highlight the disproportion between the duties to be performed and the available resources, the former immense, the latter poor and wavering. It is the torment of one who dedicates himself to the care of souls. The words of St. Augustine are fitting here: "Nothing is in this life, and especially in this time, more difficult, more laborious, more dangerous." The Blessed Vincent Romano also experienced the fear of a ministry as demanding and responsible as that of a parish priest; he would have preferred to avoid such a burden, and he said of himself: "I would have preferred death, rather than to burden myself with this so dangerous weight of the care of souls; this office cannot be accepted, neither for honor, nor for interest, nor for any other purpose, but only for the will of God." We thus find in him a similarity to the Holy Curate of Ars, who was also inwardly oppressed by the responsibility of pastoral duties, to the point of trying to escape from his parish. We have mentioned St. John Vianney, the Curate of Ars: it would be interesting to note many other aspects of similarity between that saintly parish priest and this one, both bound by equal duties, and both extraordinarily skilled in exercising analogous virtues, and in deriv-

Translated by churchlatin.ai, a product of Boyne Archives

ing similar merits, albeit in different forms and measures. We will also find in Vincent Romano a great outpouring of the Word of God; from the systematic, and never sufficiently recommended, catechesis, which is the true foundation of religious life and a profound need of our time, to the exhortative and edifying (it is said that our Blessed was even prolix in his preaching; now perhaps even his would not be so!). We will find the foresightful care of making the faithful participate in the celebration of the Holy Mass; a booklet of his, entitled "The Practical Mass," tells us how he had the insight into that necessity that the assembly of the faithful should pray well, pray together, and pray coordinating thoughts and voices with those of the celebrating priest, a necessity. 2 Ep ad Valerium, 21; P/, D'y, 88.

[*Latin ed. p. 1044*]

The Acts of the Apostolic See - Official Commentary 1044, which is today recognized by the doctrine of the Church and promoted by liturgical movements. We find a charity that extends beyond the mere exercise of worship, and that is concerned with and strives for all human needs lacking other assistance: the parish priest is not indifferent to anything, he knows everyone, comforts everyone, admonishes everyone, and benefits everyone. Indeed, his charity, starting as individual, becomes social, and from spiritual, also professional and economic (returning immediately to the moral and religious sphere), if this is required by the good of souls, which for a parish priest is the "supreme law." The Blessed Vincent gives us, in this regard, a beautiful example, almost a precursor of the social charity of the Church in our time, by organizing and assisting the coral fishermen of Torre del Greco, who were and still are numerous, hardworking, and in need. Thus, he deserves that we consider him, as it is commonly said, "of the present day," as an example of virtues of which our time manifestly needs. And he will be dear to all the faithful, but especially to the priests, especially the diocesan priests, for whom the obligation of Christian perfection is not supported by a religious profession, but is demanded both by their dignity and by their ministry, and, when this is exercised with fullness of charity, that perfection becomes possible and great through the ministry itself. We are especially happy to point out to the parish priests a brother in heaven; to them, on this occasion, goes our particular and affectionate thought: may the Blessed One show them the greatness of their mission; and remembering in what difficult and humble conditions their ministry is often carried out, we will remind them that "it is not the geographical horizons that expand those of the spirit, but the vastness of the soul's horizons that can give even to a tiny place the dimensions of the universe." And may this new Blessed One show them how a priest entrusted with souls must be holy; may he support their hardships, compensate for their deprivations, strengthen their spirit of sacrifice and selflessness, console

Translated by churchlatin.ai, a product of Boyne Archives

their sorrows, and reward their labors! May our blessing go with them, along with our wishes. For, brothers and sons, it is zealous priests, it is holy pastors of whom the Church especially needs today: she celebrates a new one in Paradise; may she also number a new multitude of them in this present world! 1 Garofalo, p. 30.

[*Latin ed. p. 1046*]

Acta Apostolicae Sedis - Official Commentary 1046, addressed to the entire people of the Netherlands. We know your land from personal experience, its beauties, and its industrious people. We offer our full recognition for the long-standing work of the "Katholieken Radio Omroep" in Hilversum, in the service of true radio and television apostolate. We ourselves had the opportunity to visit Radio Hilversum; at that time, its excellent television studio did not yet exist, which remains unique to this day. The Christian people of the Netherlands are preparing to celebrate the Willibrord Day. We congratulate you on the great missionary of Christianity, who has become the father of the faith of your homeland, recognized and revered as such by every Dutchman. A sign of this is also his monument, which his episcopal city of Utrecht has erected to him. The Anglo-Saxon Willibrord came to your beautiful homeland from Rome. Appointed as a missionary by Pope Sergius I, he entered your homeland in the year 693, and as the first in West Friesland, proclaimed the Gospel of Christ, received with joy by your ancestors and honored in your land to this very hour. Already in 695, as the first Bishop of Utrecht, his missionary work led him from here to Antwerp, Heligoland, to Denmark, and even to eastern Franconia and Thuringia. This love for mission has been deeply ingrained in the hearts of your ancestors by Willibrord. The Christian faith that he gave to the Netherlands has been spread by tens of thousands of his sons and daughters throughout the centuries as missionaries for the cause of Christ; and the faithful people of their homeland supported their missionary work through prayer and generous donations. Even today, seventy Dutch bishops, originating from the seven dioceses of the homeland, are working in various mission countries around the world. In their enthusiasm for the spread of the Kingdom of God, they and the missionaries working with them follow the patron saint of the Netherlands, whose holy life and missionary activity serve as an example to them to this very day. The Dutch missionary bishops, as well as the bishops of your homeland, are currently participating together in Rome in the work of the Ecumenical Council. We urge the Catholics of the Netherlands to give their full attention to the Council. Remember that...

[*Latin ed. p. 1047*]

The Acts of Pope Paul VI, page 1047, state that the subject of the Council, which is the highest and most holy thing that exists on earth, is the work

Translated by churchlatin.ai, a product of Boyne Archives

of our Lord: His Church, which concerns you all, your faith, the shaping of your Christian life; a Church which allows us to taste how beautiful it is when brothers live in harmony with one another. As members of the Church of Christ, We urge you to pray fervently for the Council, so that its aims may be realized, so that the Church may shine forth before God and men in new splendor, and so that its message may reach to the ends of the earth. To all who hear Us today, to the entire Dutch nation, We implore, with all our heart, God's lasting protection and richest blessings.

TELEGRAPHIC MESSAGE

To His Excellency, Most Reverend Paul Nguyen Van Binh, Archbishop of Saigon, sent because of the lamentable events which have occurred in the Vietnamese nation.

*Remembering the exhortation of the Apostle *fierce cum gentibus* (fierce with the nations), We share with paternal affection your sorrow and that of the entire beloved Vietnamese people, so severely afflicted. Our prayer rises to God for the sake of your homeland, so that divine assistance may be abundantly granted to it in these difficult hours, and so that it may overcome this new and painful trial in peace and concord.

PAULUS PP. VI

13 Psalm 132:1. Psalm 18:5.

* November 2, 1963.

[*Latin ed. p. 1048*]

1048 Acta Apostolicae Sedis - Official Commentary. ACTA OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. I. PROVISIONS REGARDING CHURCHES. The Most Holy Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Consistory Congregation, provided for the following churches, each newly endowed with a pastor, namely: on July 13, 1963. — To the Metropolitan Church of Hermosillo, recently established, he appointed the Most Reverend Doctor John Navarrete y Guerrero, formerly the Bishop of Hermosillo. on August 1. — To the titular episcopal church in Asia, he appointed the Reverend Doctor John a Deo López y Victoria, General Vicar of the archdiocese of Saint John of Puerto Rico, whom he designated as Auxiliary to the Most Reverend Father Doctor James Peter Davis, Archbishop of Saint John of Puerto Rico. on August 12. — To the Metropolitan Church of Rosario, recently established, he appointed the Most Reverend Father Doctor William Bolatti, formerly the Bishop of Rosario. — To the cathedral church of the Most Holy Conception in Argentina, recently established, he appointed the Reverend Father

Translated by churchlatin.ai, a product of Boyne Archives

Doctor John Charles Ferro, Urban Antistite, archpriest of the metropolitan chapter of Tucumán. — To the cathedral church of Cruz del Eje, recently established, he appointed the Reverend Doctor Henry Pechuán Marín, general secretary of the archiepiscopal curia of Saint John of Cuyo. — To the cathedral church of Saint Roch, recently established, he appointed the Reverend Father Doctor Italo Severin Di Stefano, General Vicar of the diocese of Resistencia. — To the cathedral church of Venado Tuerto, recently established, he appointed the Most Reverend Father Doctor Anthony Rossi, formerly the titular bishop of Dices. on August 19. — To the titular episcopal church of Boston, he appointed the Most Reverend Father Doctor Emmanuel Jerome Verena y Camarena, formerly the Bishop of Huejutla.

[*Latin ed. p. 1049*]

The Sacred Consistorial Congregation, 1049 — To the Cathedral Church of Huejutla, Reverend Bartholomew Carrasco, Rector of the archdiocesan Seminary of Angelorum. Dated September [day not specified]. — To the Cathedral Church of Tigüana, recently erected, His Excellency Alfred Galindo Mendoza, formerly the titular Bishop of Lipari. Dated October 8th. — To the territorial Prelature of Arica, Reverend Raymund Salas Valdés, of the Society of Jesus, administrator of the religious house of the Society of Jesus and Rector of the College of Saint Mark in the city of Arica. Dated October 23rd. — To the territorial Prelature of Huamacuca, Reverend Damian Nicolau Roig, a member of the Third Regular Order of Saint Francis, formerly the Apostolic Administrator, by the mandate of the Holy See, of the same territorial Prelature. Dated October 27th. — To the titular episcopal See of Eressus, Reverend Joseph M. Querexeta, a member of the Congregation of Missionaries of the Sons of the Immaculate Heart of the Blessed Virgin Mary, whom the Holy See has appointed as the Prelate of the newly erected territorial Prelature of Isabella.

II. PERUGIA AND AREZZO: DECREE Concerning the alteration of boundaries.

For the better consideration of the good of souls, the Most Reverend Raphael Baratta, Archbishop of Perugia, and the Most Reverend Telesphorus John Cioli, Bishop of Arezzo, had recently petitioned the Apostolic See that the parish commonly known as "San Martino a Borghetto" be transferred from the diocese of Arezzo to the archdiocese of Perugia. Therefore, the Sacred Consistorial Congregation, having approved this alteration, which it deems truly conducive to the spiritual growth of souls, and exercising the special faculties granted to it by Our Most Holy Father Paul VI, by the Divine Providence of the Holy Spirit, after due deliberation, has decided that, with the consent of those who have an interest in the matter, or are presumed to have such an interest, this present Consistorial Decree, which shall have the same validity as if it were a decree issued

Translated by churchlatin.ai, a product of Boyne Archives

by the Apostolic See with the papal seal, establishes that the territory of the parish commonly known as "San Martino a Borghetto," located in the municipality of "Tuoro sul Trasimeno" and belonging to the diocese of Arezzo, be transferred to the archdiocese of Perugia.

— ACTA, vol. V, n. 1.7. — 20-12-1903.

[*Latin ed. p. 1050*]

1050 Acta Apostolicae Sedis - The Official Commentary states that, along with the attached parish benefits and all rights, burdens, goods, and documents, it is separated from the aforementioned Arezzo diocese and attached to the Perugia archdiocese. The territory of the aforementioned parish church of "San Martino a Borghetto" is thus delimited: "To the South of Lake Trasimeno; to the West by a broken line that follows and coincides with the border between the Province of Arezzo and the Province of Perugia, starting from the lake and following the Vanella stream until its intersection with the Borghetto municipal road, then following that road until the intersection of the inter-poderal roads at an altitude of 265. From that point, it follows the stream that delimits the two aforementioned provinces, crosses the State Road No. 71, and continues until approximately 250 meters upstream of that road. From that point, in the absence of a natural boundary, it follows an ideal line running between the buildings of the Monte Gualandro farm, which remains within the parish of Borghetto, and the buildings located at an altitude of 442 belonging to the parish of Tuoro. To the North-West and West, from the Fonterossa road to Monte Melino at an altitude of 383, and from that point, by an ideal line that crosses State Road No. 75 bis at kilometer marker 45.9, and continues directly until it meets Lake Trasimeno." To carry out these matters, the Sacred Consistorial Congregation appoints the Most Reverend Raphael Baratta, Archbishop of Perugia, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, to carry out the aforementioned purpose, with the obligation imposed upon him to promptly submit to the same Sacred Consistorial Congregation an authentic copy of the completed act. All contrary decrees notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on July 30, 1963. CAROLUS Card. CONFALONIERI, Secretary. L. S. Franciscus Carpino, Archbishop of Serdica, Assessor.

[*Latin ed. p. 1051*]

The Sacred Consistorial Congregation, 1051, III, of Arezzo and of the Territorial Abbey of Monte Oliveto Maggiore, DECREE Concerning the Alteration of Boundaries. The Most Reverend Father Telesphorus John Cioli, Bishop of Arezzo, and the Reverend Father Peter Romuald Mary Zilianti, Abbot of the nullius [diocese] of Santa Maria di Monte Oliveto Maggiore,

Translated by churchlatin.ai, a product of Boyne Archives

having recently requested from the Apostolic See that the boundaries of the territories subject to them be altered, in order to better provide for the spiritual welfare of the souls entrusted to them. Therefore, the Sacred Consistorial Congregation, having approved this alteration, which it judged to be truly conducive to the spiritual good of souls, and exercising the special faculties granted to it by the Most Holy Pope Paul VI, by the Divine Providence of the Holy Father, after due deliberation, decreed that, with the consent of those who are concerned, or are presumed to be concerned, the territory of the parishes commonly called "San Giovanni Battista a Pievina di Vescona," "Ss. Iacopo e Cristoforo a Badia Rofeno," "San Giovanni Evangelista a Montecontieri," located in the municipality called "Asciano" and belonging to the Diocese of Arezzo, together with the annexed parochial benefices and with all rights, burdens, and goods—with the exception of certain artistic works already transferred from the Episcopal Curia of Arezzo to the museum of the vicariate of "Asciano"—be separated from that same Diocese of Arezzo and attached to the Territorial Abbey of Santa Maria di Monte Oliveto Maggiore. Furthermore, the Sacred Congregation orders that all acts and documents pertaining to the aforementioned parishes and their faithful be transmitted from the Curia of Arezzo to the Curia of Santa Maria di Monte Oliveto Maggiore. Henceforth, the diocesan boundaries will be: "Starting from the point where the Torrente Camerone flows into the Torrente Botaroni, the boundary is delimited by the stream itself, following it upstream to its source. In the absence of a natural boundary, from said source, a straight line is drawn that intersects the Lauretana road at its midpoint."

[*Latin ed. p. 1052*]

1052 Acta Apostolicae Sedis - Official Commentary concerning the areas between Monte tenori and Cavasonni. It is specified that the buildings of Montefiori are assigned to Monte Oliveto, while those of Cavasonni remain with the diocese of Arezzo. The ideal boundary line continues until the beginning of the small Borro delle Coste, from which point the boundary itself is determined by the same Borro until its intersection with the road to Siena in the locality of Palazzolo and Palazzetto. It is specified that the buildings of Palazzolo are transferred to the Territorial Abbey of Monte Oliveto Maggiore, while those of Palazzetto remain with the diocese of Arezzo. From these localities, in the absence of a natural boundary, the boundary itself is delimited by an ideal line, up to the river Ombrone. It is specified that the rural buildings of Rigoli di sotto, Rigoli di sopra, Collarcolino, Collarcole, and Focaia remain with the diocese of Arezzo. Continuing from the river Ombrone, the boundary is delimited by the river itself until the intersection of the stream of Montemori, so that the farm of Montemori, with all adjacent buildings, remains within the diocese of Arezzo. The boundary continues with the aforementioned stream, until

Translated by churchlatin.ai, a product of Boyne Archives

the intersection of the Asciano-Chiusure road, in the locality of Bretonica, and continues with the country road of Rofanello. From the locality of Rofanello, in the absence of a natural boundary, the boundary itself continues with an ideal line until the borro of Calcinaie, thus touching the boundary of the diocese of Pienza. To accomplish these matters, the Sacred Consistorial Congregation appoints the Reverend Father Peter Romuald Mary Zilianti, Abbot of the Territorial Abbey of Monte Oliveto Maggiore, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned purpose, with the obligation of submitting to the same Sacred Consistorial Congregation, as soon as possible, the authentic copy of the completed act. All contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 1st of August, 1963. CAROLUS Cardinal CONFALONIERI, Secretary I, * S. f. Franciscus Carpino, Archbishop of Serdica, Assessor.

[*Latin ed. p. 1053*]

Sacra Penitentiaria Apostolica 1053

ACTA TRIBUNALIUM

SACRA PAENITENTIARIA APOSTOLICA

(SECTIO DE INDULGENTIIS)

Oratio pro Oecumenico Concilio Vaticano II a clericis recitanda.

Indulgentiis ditatur.

Emitte, Domine Deus, sapientiam de sede magnitudinis tuae super Oecumenicum Concilium Vaticanum secundum. In nomine tuo congregatis illic Antistitibus Ecclesiae tuae Spiritus Sancti septiforme munus largire, ut ipsi sciant quae placita sunt in conspectu tuo et norint vias tuas. Tuo collustrati lumine et auxilio suffulti, ex plenitudine veritatis et caritatis ea hauriant et decernant, quibus collapsa reparentur, obliqua dirigantur, dispersa congregentur, vetera reficiantur, nova instituantur. Te donante, id feliciter contingat, ut Sancta Ecclesia iuventute florens inde exeat, et honore pietatis et cultu iustitiae in salutem omnium gentium magis magisque revirescat. Per Christum Dominum nostrum. Amen.

Die 28 Ssmus D. N. Paulus div. Octobris 1968.

Prov. est: Indulgentias quae sequuntur:

1. Ricis saltem corde devote recitaverint; ab ipsis tionem cani contrito 2. VI acquirendam, plenariam, benigne concedere dignatus partialem decem annorum a cle- suetis si orationem conditionibus, supra semel si quotidie

Translated by churchlatin.ai, a product of Boyne Archives

per integrum mensem, pie persolverint. Praesenti ad Oecumenici II lucrandam, Pp. 1. exitum relatam in mense eandem, recita- Concilii Vati- valituro. Contrariis non obstantibus quibuslibet.

F. Card. CENTO, Paenitentiarius Maior

L. © S. I. Sessolo, Regens.

[*Latin ed. p. 1054*]

Acts of the Apostolic See - Official Commentary 1054

SACRED ROMAN ROTA

Summons by edict

PORTLANDENF. IN OREGON

Regarding the nullity of marriage (Ryan - Johnson)

Since the actual place of residence of Mr. Robert Johnson is unknown, in this cause, we summon him to appear, either in person or through a lawfully constituted proxy, on January 13, 1964, at the eleventh hour, before the Sacred Roman Rota (Piazza della Cancelleria, 1, ROMA), for the resolution or signing of the following doubt: Does the nullity of the marriage in this case exist?

The Ordinaries of the places, the parish priests, and all the faithful who have knowledge of the actual residence of the aforementioned Mr. Robert Johnson, must take care to ensure that he is duly informed of this edict.

* Gerard M. Rogers, Secretary

From the Chancery of the Tribunal of the S. R. Rota, on November 9, in the year 1963.

Marius F. Pompedda, Notary

* It is unknown where Mr. Robert Johnson, the defendant in this cause, currently resides; therefore, we summon him to appear, either in person or through a lawfully constituted proxy, at the seat of the Tribunal of the Sacred Roman Rota (ROMA, Piazza e Palazzo della Cancelleria) on January 13, 1964, at 11 o'clock, to resolve or sign the doubt reported below: Does the marriage exist in nullity in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Robert Johnson must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 1055*]

Diarium Romanae Curiae 1055

DIARIUM ROMANAE CURIAE

Translated by churchlatin.ai, a product of Boyne Archives

Tuesday, November 19, 1963. The Holy Father Paul VI received His Excellency the Honorable MWALIMU JULIUS K. NYERERE, President of Tanganyika.

SACRED CONGREGATION OF RITES

Saturday, September 14, 1963, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates, Officials, and theological Consultors, gave their vote concerning the miracles, which are asserted to have been worked through the intercession of the Venerable Servants of God:

1. Vincenzo Romano, a secular priest, parish priest of Torre del Greco.

2. Leonardo Murialdo, a priest, founder of the Pious Society of Saint Joseph of Turin.

3. Domenico of the Mother of God, a professed priest of the Congregation of the Passionists.

Saturday, November 16, 1963, in the Vatican Apostolic Palace, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates, Officials, and theological Consultors, discussed the heroic virtues of the Servant of God Mary of the Apostles (Teresa Wuellenweber), foundress of the Institute of the Sisters of the Divine Savior.

The same Most Reverend Lords Cardinals and Reverend Prelates, Officials, then discussed in the Ordinary Congregation concerning the resumption of the Cause of the Blessed Benedict of Urbino, a Confessor, of the Order of the Friars Minor Capuchins, and concerning the writings of the Servants of God Mamerto Esquiu, Bishop of Córdoba in Argentina, of the Order of the Friars Minor, and Maria Ignatia Melin, foundress of the Sisters of the Holy Family of the Most Sacred Hearts.

[*Latin ed. p. 1056*]

1056 Acta Apostolicae Sedis - Official Commentary. SECRETARY OF STATE. By means of letters from the Secretary of State, the Holy Father Paul VI, may He happily reign, has deigned to include among the Members of the Pontifical Commission for the revision of the Code of Canon Law, the Most Reverend and Eminent Lords Cardinals: Ignazio Gabriele Tappouni, Patriarch of Antioch of the Syrians; Normanno Tommaso Gilroy, Archbishop of Sydney; Giacomo de Barros Cámara, Archbishop of São Sebastião do Rio de Janeiro; Giuseppe Frings, Archbishop of Cologne. Anthony Caggiano, Archbishop of Buenos Aires; Stefano Wyszynski, Archbishop of Gnesen and Warsaw; Valeriano Gracias, Archbishop of Bombay; Francesco König, Archbishop of Vienna; Alberto Gregorio Meyer, Archbishop of Chicago; Giuseppe Lefebvre, Archbishop of Bourges; Bernard

Translated by churchlatin.ai, a product of Boyne Archives

Giovanni Alfrink, Archbishop of Utrecht; Laureano Rugambwa, Bishop of Bukoba.

By means of letters from the Secretary of State, the Holy Father Paul VI, may He happily reign, has deigned to include among the Consultors of the Sacred Congregation for the Oriental Church, the Most Reverend and Eminent Monsignors: Filippo Nabaa, Archbishop of Beirut of the Melkites; Gregorio Thangalathil, Archbishop of Trivandrum for the Syro-Malankareses; Giuseppe Parecattil, Archbishop of Ernakulam; Raffaele Rabban, Archbishop of Kerkuk of the Chaldeans; Ambrogio Senyshyn, Archbishop of Philadelphia of the Ukrainians; Giuseppe Rabbani, titular Archbishop of Nacolia, Apostolic Administrator of Horns (of the Syriacs); Ignazio Ziadé, Archbishop of Beirut of the Maronites; Benedetto Printesis, Archbishop of Athens; Giorgio Layek, Archbishop of Aleppo of the Armenians; Giuseppe Perniciaro, titular Bishop of Arbano, Auxiliary and General Vicar of the Cardinal Archbishop of Palermo for the Italo-Albanians; Alessandro Scandar, Bishop of Assiut for the Copts; Nicola Elko, titular Bishop of Apolloniade, Apostolic Exarch of Pittsburgh for the Ruthenians; Giacinto Gad, titular Bishop of Grazianopoli, Apostolic Exarch for the Byzantine Rite Catholics in Greece; Andrea Katkoff, titular Bishop of Nauplia, Visitor for the Russians abroad; Ceslao Sipovic, titular Bishop of Mariamme, Apostolic Visitor for the Belarusians; Basilio Cristea, titular Bishop of Lebedo, Visitor for the Romanian Byzantine Rite abroad.

[*Latin ed. p. 1057*]

From the Roman Curia Diary, 1057, concerning tickets from the Secretary of State: The Most Holy Father, Pope Paul VI, may He happily reign, has deigned to confirm:

Extraordinary Secret Chamberlains of His Holiness:

(followed by a series of blank spaces, indicating a list)

July [year obscured], 1963.

Most Reverend Monsignor Bolwin Giacomo (Berlin).

Most Reverend Monsignor Brinkmann Alfredo (Berlin).

Most Reverend Monsignor Endres Enrico (Berlin).

Most Reverend Monsignor Ftìssel Francesco (Berlin).

Most Reverend Monsignor Greve Raimondo (Berlin).

Most Reverend Monsignor Groetschel Otto (Berlin).

Most Reverend Monsignor Gross Otto (Berlin).

Most Reverend Monsignor Grossek Melchiorre (Berlin).

Most Reverend Monsignor Haendly Volfango (Berlin).

Most Reverend Monsignor Hasse Felice (Berlin).

Most Reverend Monsignor Heinrich Kurt (Berlin).

Most Reverend Monsignor Heyder Alfredo (Berlin).

Translated by churchlatin.ai, a product of Boyne Archives

Most Reverend Monsignor Klausener Erico (Berlin).
Most Reverend Monsignor Krawinkel Walter (Berlin).
Most Reverend Monsignor Müller Giovanni (Berlin).
Most Reverend Monsignor Muschslek Uberto (Berlin).
Most Reverend Monsignor Pitzki Enrico (Berlin).
Most Reverend Monsignor Badek Frederick (Berlin).
Most Reverend Monsignor Schütte Giuseppe (Berlin).
Most Reverend Monsignor Schwerdtfeger Bernard (Berlin).
Most Reverend Monsignor Semrau Harry (Berlin).
Most Reverend Monsignor Vòn Unold Giorgio (Berlin).
Most Reverend Monsignor Adamo Salvatore (Camden).
Most Reverend Monsignor Argullo Michele (Camden).
Most Reverend Monsignor Bazela Ladislao (Camden).
Most Reverend Monsignor Callahan Riccardo (Camden).
Most Reverend Monsignor Carr Giacomo (Camden).
Most Reverend Monsignor Giammarino Vincenzo (Camden).
Most Reverend Monsignor Hudzik Leone (Camden).
Most Reverend Monsignor Kelly Giovanni (Camden).
Most Reverend Monsignor McMahon Martin (Camden).
Most Reverend Monsignor O'Connor Edoardo (Camden).
Most Reverend Monsignor Pionkowski Gerolamo (Camden).
Most Reverend Monsignor Rigney Filippo Tommaso (Camden).
Most Reverend Monsignor Sharkey Giorgio (Camden).
Most Reverend Monsignor Sharkey Tommaso (Camden).
Most Reverend Monsignor Winowicz Leone (Camden).
Most Reverend Monsignor Behrman Elmer (Saint Louis).
Most Reverend Monsignor Byrne Enrico (Saint-Louis).
Most Reverend Monsignor Curtin Giacomo (Saint-Louis).
Most Reverend Monsignor Flavin Cornelio (Saint-Louis).
Most Reverend Monsignor Gannon Roland (Saint-Louis).
Most Reverend Monsignor Glynn Gerard (Saint-Louis).
Most Reverend Monsignor Hartnett Giacomo (Saint-Louis).

[*Latin ed. p. 1058*]

1058 0 » » » » » » » 11 » » » » w » » » » » » »)) » « » « » Acta Apostolicae Sedis - Commentarium Officiale, July 1963. Most Reverend John Kennedy (Saint-Louis). » » Most Reverend George Lodes (Saint-Louis). » » Most Reverend Louis Meyer (Saint-Louis). » » Most Reverend Joseph Michalski (Saint-Louis). » » Most Reverend Patrick Molloy (Saint-Louis). » » Most Reverend Daniel I.

Translated by churchlatin.ai, a product of Boyne Archives

Moore (Saint-Louis). » » Most Reverend Fenton Runge (Saint-Louis). » » Most Reverend Clarence White (Saint-Louis). » » Most Reverend Roland Brière (Gaspé). » » Most Reverend Charles Allard (Gaspé). » » Most Reverend John Paul Goupil (Gaspé). » » Most Reverend William Gleason (Hamilton). » » Most Reverend Bernard Harrigan (Hamilton). » » Most Reverend Joseph Tadarauskas (Hamilton). » » Most Reverend Paul Beding (Hamilton). » » Most Reverend Dominic Perri (Mileto). » » Most Reverend Pasquale De Lorenzo (Mileto). » » Most Reverend Francis De Gaetano (Mileto). » » Most Reverend Gennaro Varriale (Mileto). » » Most Reverend Francis Comande (Mileto). » » Most Reverend Dominic Costa (Mileto). » » Most Reverend Francis Luzzi (Mileto). » » Most Reverend Francis Pagnotta (Mileto). » » Most Reverend Francis Valenti (Mileto). » » Most Reverend Valmore Lajoie (Saint-Hyacinthe). » » Most Reverend Richard Lecomte (Saint-Hyacinthe). » » Most Reverend Hermann Hebert (Saint-Hyacinthe). » » Most Reverend Renato Gagner (Saint-Hyacinthe). » » Most Reverend Eucher Martel (Saint-Hyacinthe). » » Most Reverend Maurice Godbout (Saint-Hyacinthe). » » Most Reverend Telesforo Dubuc (Saint-Hyacinthe). » » Most Reverend Louis Philippe Phaneuf (Saint-Hyacinthe). » v » Most Reverend Peter Emiliano Chagnon (Saint-Hyacinthe). » » Most Reverend Alfred Lalime (Saint-Hyacinthe). » » Most Reverend Denis Robitaille (Saint-Hyacinthe). » » Most Reverend Henry Joseph Murphy (Sault Sainte Marie). » » Most Reverend Adolph Proulx (Sault Sainte Marie). » » Most Reverend Bernard Francis Pappin (Sault Sainte Marie). » » Most Reverend John Barbaro (Venice). » » Most Reverend Joseph Callegaro (Venice). » » Most Reverend Angelo Carretta (Venice). » » Most Reverend Joseph Marchetti (Venice). » » Most Reverend Felix Marchesan (Venice). » » Most Reverend Umberto Mezzaroba (Venice). » » Most Reverend Amedeo Poloni (Venice). » » Most Reverend Anthony Poloni (Venice). » » Most Reverend Hilary Quintarelli (Venice). » » Most Reverend Louis Semenzaio (Venice). » » Most Reverend John Schiavon (Venice).

[*Latin ed. p. 1059*]

Diarium Romanae Curiae, 11 Iulii.

Monsignor Spavento, Gino (Venetia).

Monsignor Tramontin, Silvio (Venetia).

Monsignor Vio, Luigi (Venetia).

Monsignor Zaniol, Giovanni Battista (Venetia).

Monsignor Galles, Francesco (Winona).

Monsignor Habiger, Giacomo (Winona).

Monsignor Tigne, Emmet (Winona).

Monsignor Aichner, Giuseppe (Bressanone).

Monsignor Baur, Giovanni (Bressanone).

Monsignor Dapunt, Angelo (Bressanone).

Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Irsara, Lorenzo (Bressanone).
Monsignor Oberkofler, Giovanni (Bressanone).
Monsignor Prader, Giuseppe (Bressanone).
Monsignor Tschurtschenthaler, Giovanni (Bressanone).
Monsignor Bourkè, Myles (Nova Eboracum).
Monsignor Breheny, Giovanni (Nova Eboracum).
Monsignor Byrne, Harry (Nova Eboracum).
Monsignor Cohalan, Fiorenzo (Nova Eboracum).
Monsignor Connors, Edoardo (Nova Eboracum).
Monsignor Cox, Giacomo (Nova Eboracum).
Monsignor Cox, Matthaeus (Nova Eboracum).
Monsignor Curry, Giovanni (Nova Eboracum).
Monsignor Curtin, Riccardus (Nova Eboracum).
Monsignor Darcy, Walter (Nova Eboracum).
Monsignor Downey, Vincentius (Nova Eboracum).
Monsignor Duffy, Franciscus (Nova Eboracum).
Monsignor Fitzgerald, Stephanus (Nova Eboracum).
Monsignor Fogarty, Edmondus (Nova Eboracum).
Monsignor Ford, Robertus (Nova Eboracum).
Monsignor Gallaher, Robertus (Nova Eboracum).
Monsignor Gallaher, Thomas (Nova Eboracum).
Monsignor Goodwine, Giuseppe (Nova Eboracum).
Monsignor Guido, Giovanni (Nova Eboracum).
Monsignor Harrington, Giovanni (Nova Eboracum).
Monsignor Head, Edoardo (Nova Eboracum).
Monsignor Illich, Giovanni (Nova Eboracum).
Monsignor Jablonski, Stanislaus (Nova Eboracum).
Monsignor Kane, Christophorus (Nova Eboracum).
Monsignor Kelleher, Stephanus (Nova Eboracum).
Monsignor Kelly, Georgius (Nova Eboracum).
Monsignor Kelly, Giovanni E. (Nova Eboracum).
Monsignor Kelly, Giovanni P. (Nova Eboracum).
Monsignor Kenney, Vincentius (Nova Eboracum).
Monsignor Lynch, Giacomo (Nova Eboracum).
Monsignor Lynch, Matthaeus (Nova Eboracum).
Monsignor McCormack, Guglielmus (Nova Eboracum).
Monsignor McDonnell, Giacomo (Nova Eboracum).
Monsignor McGowan, Giovanni (Nova Eboracum).

Translated by churchlatin.ai, a product of Boyne Archives

Monsignor McKeown, Giacomo (Nova Eboracum).

[*Latin ed. p. 1060*]

Acta Apostolicae Sedis - Official Commentary 1060 13 » » » » » » » » » »)) o » » » ,) » ,) » » » » » » » » » » » » « » » » n » » » » » » » » » » » » » » July » » » » » » » » » » » » » » » « » » >, » » « » y » » » » » » 1963. Monsignor McMahon Thomas (New York). » Monsignor Mitty Edward (New York). » Monsignor Mooney Gregory (New York). » Monsignor Moore George (New York). » Monsignor Mulroy John (New York). » Monsignor Nelan Frederick (New York). » Monsignor O'Flaherty Patrick (New York). » Monsignor Potter Philip (New York). » Monsignor Powers Raymond (New York). » Monsignor Quinn Joseph (New York). » Monsignor Rea James (New York). » Monsignor Rigney James (New York), » Monsignor Rigney Raymond (New York). » Monsignor Riordan Wilfred (New York). » Monsignor Snee Joseph (New York). » Monsignor Banti Bruno (Rome). » Monsignor Berti Pierluigi (Rome). » Monsignor Cartacei Vinicio (Rome). » Monsignor Cicioni Ferdinand (Rome). » Monsignor De Grada Stephen (Rome). » Monsignor Federici Frederick (Rome). » Monsignor Ferraris Dominic (Rome). » Monsignor Giannini Philip (Rome). » Monsignor Frazzano Vincent (Rome). » Monsignor Marzani Peter (Rome). » Monsignor Milioni Alban (Rome). » Monsignor Pasquali Gustav (Rome). » Monsignor Semproni Dominic (Rome). » Monsignor Spalletti Constantine (Rome). » Monsignor Staderini Robert (Rome). » Monsignor Testori Mario (Rome). » Monsignor Volpetti Mario (Rome). » Monsignor Storti Nicholas (S. Angelo in Vado). » Monsignor Pizzoli Dominic (Sabina and Poggio Mirteto). » Monsignor Bertozzo Anthony (Vicenza). » Monsignor Bison Ofelio (Vicenza). » Monsignor Bizzotto Anthony (Vicenza). » Monsignor Canova Lidio (Vicenza). » Monsignor Carlesso Mark (Vicenza). » Monsignor Carraro Joseph (Vicenza). » Monsignor Ceroni Peter (Vicenza). » Monsignor Dal Grande Eugene (Vicenza). » Monsignor De Boni Peter (Vicenza). » Monsignor Fracasso Benign (Vicenza). » Monsignor Lorenzon Joseph (Vicenza). » Monsignor Mantese John (Vicenza). » Monsignor Marola Camillus (Vicenza). » Monsignor Scapin Joseph (Vicenza). » Monsignor Ricci Julius (Acquapendente).

[*Latin ed. p. 1061*]

Diarium Romanae Curiae 13 » » » » » » » » » » 15 » » » » « » July » » » » » » » » » » » » » » » » » » »

» »

[*Latin ed. p. 1063*]

Diarium Romanae Curiae 18 19 » » » July » » » » » » » » »)))) » » » »)))) » »)) »)))))) »)))))) » »)))) » »)))) »)))) » »)))) »)) » »)) » » » »)) »)))))) » 20 » »)) n » » » » » » » » 1963. Monsignor Spiers Edoardo (Colombus). Monsignor Abella Luigi (Agrigento). » Monsignor Bellino Giuseppe (Agrigento). » Monsignor Birritteri Vincenzo (Agrigento). » Monsignor Bono Agostino (Agrigento). » Monsignor Burgio Giuseppe (Agrigento). » Monsignor Cassar Aurelio (Agrigento). » Monsignor Conte Stefano (Agrigento). » Monsignor Cucchiara Giovanni (Agrigento). » Monsignor Cuffaro Giuseppe (Agrigento). » Monsignor Daino Liborio (Agrigento). » Monsignor Di Caro Francesco (Agrigento). » Monsignor Di Marco Giuseppe (Agrigento). » Monsignor Fontana Giuseppe (Agrigento). » Monsignor Gambino Emanuele (Agrigento). » Monsignor Minnella Giuseppe (Agrigento). » Monsignor Noto Angelo (Agrigento). » Monsignor Padalino Antonino (Agrigento). » Monsignor Padalino Francesco (Agrigento). » Monsignor Pontillo Francesco (Agrigento). » Monsignor Restivo Vincenzo (Agrigento). » Monsignor Scicolone Angelo (Agrigento). » Monsignor Urso Giuseppe (Agrigento). » Monsignor Benazzi Dante (Bologna). Monsignor Bonetti Alfonso (Bologna). Monsignor Brini Giovanni (Bologna). Monsignor Della Casa Dante (Bologna). » Monsignor Franzoni Guy (Bologna). » Monsignor Galletti Luigi (Bologna). » Monsignor Magagnoli Angelo (Bologna). » Monsignor Mazzoli Aleardo (Bologna). » Monsignor Orlandi Elio (Bologna). Monsignor Pasi Enzo (Bologna). » Monsignor Raimondi Pietro (Bologna). » Monsignor Romagnoli Angelo (Bologna). » Monsignor Salmi Giulio (Bologna). Monsignor Di Prima Giuseppe (Venosa). Monsignor Lanzetta Giuseppe (Venosa). » Monsignor Di Napoli Giovanni (Cariati). » Monsignor Jacqueline Bernard (Contances). » Monsignor Clementi Mariano (Fermo). » Monsignor Marconi Luigi (Fermo). Monsignor Taddei Alighiero (Florence). » Monsignor Schorer Lujo (Fribourg). » Monsignor Vodopivec Giovanni (Ljubljana). » Monsignor Belej Giovanni (Maribor). Monsignor Jezernik Massimiliano (Maribor). » Monsignor Scalzotto Tiziano (Padua). Monsignor Irigoyen Jesus (Pamplona). 1063.

[*Latin ed. p. 1064*]

Acta Apostolicae Sedis - Commentarium Officiale 1064 20 July 1963. Monsignor Ladomerszky Nicola (Presov). Monsignor Schwieder Giorgio (Rieti). Monsignor Gasbarri Aroldo (Viterbo). Honorary Chamberlains, wearing the peacock blue cassock of His Holiness: 5, 11, 13, 15, 19, 20 July 1963. Monsignor Hanus Francesco (Berlin). Monsignor Fraccari Luigi (Verona). Monsignor Rubino Nicola (Mileto). Monsignor Cesca Carlo (Venezia). Monsignor Silvestrini Francesco (Venezia). Monsignor Vianello

Translated by churchlatin.ai, a product of Boyne Archives

Gino (Venezia). Monsignor Papousek Giorgio (Prague). Monsignor Pimpo Mario (Rome). Monsignor Savini Aldo (Rome). Monsignor Migliorini Gabriele (Vicenza). Monsignor Ulinski Edmondo (Chelmno). Monsignor Coletti Arturo (Rome). Monsignor Gianneccbini Mario (Lucca). Monsignor Palestro Vittorio (Sassari). Monsignor Casolari Giacomo (Modena). Monsignor Corni Carlo (Modena). Monsignor Orsini Fernando (Modena). Monsignor Tassi Antonio (Modena). Monsignor Pedroni Telesforo (Modena). Monsignor Vignocchi Cesare (Modena). Monsignor Bottacci Ivo (Bologna). Monsignor Di Stasi Pasquale (Venosa). Monsignor Laconica Emilio (Venosa). Monsignor Filippo Filiberto (Melfi). Monsignor Cipriani Mario (Trento). Monsignor Mocchiutti Francesco (Udine). Secret Honorary Chaplains of His Holiness: 13, 15, 19 July 1963. Monsignor Milani Guerrino (Treviso). Monsignor Gibellini Bruno (Modena). Monsignor Santi Roberto (Modena). Monsignor Venturi Celso (Bologna). Necrology: 5 December 1963. Monsignor Cody John Christopher, Bishop of London. Monsignor Robin Louis, titular Bishop of Arnee. Monsignor Carinci Alfonso, titular Archbishop of Seleucia of Isauria. 11. Monsignor MacNeely William, Bishop of Raphoe.

[*Latin ed. p. 1065*]

Year and Volume LV, December 31, 1963 (Series DI, Vol. V) - No. 18.

ACTA APOSTOLICAE SEDIS COMMENTARIUM OFFICIALE I.

GENERAL INDEX OF ACTS (Year and Volume LV - ACTA IOANNIS PP. XXIII, Series III, Vol. V).

LETTERS, 31, 32, 149, 159, 162, 163, 164, 228, 327, 446, 770.

DECRETAL LETTERS, 193, 369, 761, 801.

ENCYCLICAL LETTERS, 257.

SOLEMN CANONIZATIONS, 5, 65.

APOSTOLIC MOTUS, 67.

ALLOCUTIONS, 33, 35, 41, 43, 46, 48, 89, 92, 96, 99, 166, 171, 229, 232, 238, 328, 332, 336, 343, 392, 395, 397, 448, 450, 455, 458.

APOSTOLIC LETTER, 434.

Translated by churchlatin.ai, a product of Boyne Archives

HOMILIES, 7, PROPRIO, RADIOPHONIC ANNOUNCEMENTS, 344, 399.

LETTERS GIVEN, 205.

WRITTEN ANNOUNCEMENTS, 53.

APOSTOLIC EXHORTATION, 440.

CHIROGRAPH, 579.

ACTS CONCERNING THE DEATH OF POPE XXIII, 465 and following pages.

APOSTOLIC CONSTITUTIONS OF JOHN, 19, 24, 26, 27, 29, 75, 77, 80, 81, 129, 131, 133, 135, 136, 138, 140, 208, 210, 212, 215, 217, 218, 377, 379, 382, 384, 694.

III. ACTS OF THE CONCLAVE, ELECTION, AND CORONATION OF POPE PAUL VI, 585 and following pages.

697, 699, 701, 703, 705, 809, 811, 812, 815, 817, 819, 821, 823, 826, 828, 830, 919, 921, 923, 925, 928, 931, 933, 935.

IV. ACTS OF POPE PAUL VI, 937, 939, 941, 943.

APOSTOLIC LETTER, 979.

APOSTOLIC LETTERS, 84, 85, 86, 87, 143, 144, 145, 147, 148, 220, 222, 223, 225, 226, 227, 305, 311, 318, 319, 320, 322, 323, 324, 386, 387, 388, 389, 391, 442, 443, 444, 707, 708, 709, 710, 711, 832, 833, 835, 945, 946, 947, 948, 950, 951, 953, 955, 956.

68. ACTS, Vol. V, No. 18. - December 31, 1963.

APOSTOLIC EXHORTATION, 729.

APOSTOLIC LETTERS GIVEN: 665.

MOTU, APOSTOLIC LETTERS: 905, 996, 1002, 1008.

PROPRIO, 911, 913.

Translated by churchlatin.ai, a product of Boyne Archives

[*Latin ed. p. 1066*]

Index 1066: General Epistles, 6:6:8, 6:6:9, 6:7:0, 7:3:4, 7:3:6, 7:3:8, 7:3:9, 7:4:0, 8:5:9.

Sacred Congregation of the Propagation of the Faith: Decrees, 1:7:5, 1:7:6, 3:4:9, 4:1:0, 7:1:7; Homilies, 6:1:8, 9:7:2, 7:7:6.

Allocutions, 6:4:5, 6:4:7, 6:4:8, 6:4:9, 6:5:0, 6:5:1, 6:5:2, 6:5:4, 6:7:1, 6:7:5, 6:7:8, 6:8:0, 6:8:6, 6:8:7, 6:8:9, 7:4:4, 7:4:6, 7:5:0, 7:5:5, 7:5:6, 7:9:3, 8:4:1, 8:6:0, 8:6:2, 8:6:4, 8:6:7, 8:6:8, 8:7:0, 8:7:2, 8:7:5, 8:7:8, 9:1:5, 10:1:4, 10:1:8, 10:2:0, 10:2:5, 10:3:0, 10:3:5, 10:3:9, 10:4:5.

Written Notifications, 6:9:2, 7:5:7, 7:5:9.

Sacred Congregation of Rites: Decrees, 1:1:0, 1:7:7, 1:8:1, 2:4:8, 2:5:0, 3:5:0, 3:5:3, 3:5:5, 4:1:1, 4:1:4, 4:1:7, 7:7:7, 7:7:9, 8:3:8, 8:9:0, 8:9:3, 8:9:5, 9:5:9, 9:6:2, 9:6:3.

Sacred Congregation for Seminaries and Universities: Decrees, 3:5:7, 7:8:0, 7:8:1.

Radio Broadcasts, 8:8:1.

Radio Announcements, 5:7:0, 8:8:3, 8:8:4, 8:8:6, 10:4:5.

Telegraphic Announcements, 10:4:7.

6:9:3, 7:6:0, 8:8:8.

VII - Acts of the Sacred Apostolic Penitentiary: Decree, 6:5:7.

Prayers with Indulgences, 5:6, 8:9:8, 10:5:3.

V - Second Vatican Ecumenical Council.

Sacred Roman Rota: Citation Notices, 3:6:0, 3:6:1, 3:6:2, 4:1:9, 4:2:0, 4:2:1, 4:6:2, 4:6:3, 10:5:4.

Delegates or Moderators, 8:9:9.

List of Conciliar Commissions, 11:8.

Diary of the Roman Curia: COMMISSION "FOR COORDINATING THE COUNCIL'S WORK," 11:4.

3:6:3, 6:6:2, 7:8:3, 8:9:9, 10:5:5.

Rescript Concerning the Holding of a Second Session of the Sacred Ecumenical Council of Vatican II, 5:8:1.

Solemn Audiences, 5:7, 11:4.

Pontifical Nomination, 5:8:2.

Commission for the Revision of the Code of Canon Law Established, 3:6:3.

Sacred Congregation of Rites: Congregations, 1:8:6, 2:5:3, 4:2:2, 7:1:8.

VI - Acts of the Holy Congregations.

Sacred Congregational Consistory, 10:5:5.

Secretariat of State: Decrees, 5:4, 5:5, 10:8, 1:7:3, 1:7:4, 2:4:6.

Nominations, 5:7, 11:4, 1:8:7, 2:5:3, 3:4:6, 3:4:8, 4:0:6, 4:0:8, 4:0:9, 7:7:3,

Translated by churchlatin.ai, a product of Boyne Archives

7:7:5, 8:3:6, 3:6:4, 4:2:2, 4:6:4, 5:8:4, 7:1:9, 7:8:3, 8:3:9, 8:9:9, 9:6:5, 10:5:6.

8:3:7, 9:5:8, 10:4:9, 10:5:1.

Provisions for Churches, 10:6, 2:4:5, 4:0:5, 4:6:1, 7:1:3, 7:7:2, 8:8:9, 10:4:8.

Necrologies, 6:4, 11:7, 2:5:6, 4:3:2, 6:6:4, 7:2:8, 7:9:2, 9:0:4, 9:6:8, 10:6:4.

* For greater convenience, this distinct listing is provided:

Patronages Conferred by the Holy Father to Cardinals: 11:4, 11:5, 1:8:7, 4:2:2, 4:2:3, 7:1:9, 7:8:3, 7:8:4, 8:9:9.

Official Notifications: In the Holy Office, 11:5, 2:5:3, 9:6:5; In the Sacred Consistory, 3:6:4; In the Sacred Congregation for the Oriental Church, 2:5:3, 4:2:3, 7:2:0, 10:5:6; In the Sacred Congregation for the Discipline of Sacraments, 4:2:4; In the Sacred Congregation of Religious, 7:8:4, 9:6:5; In the Sacred Congregation for the Propagation of the Faith, 1:8:8; In the Sacred Congregation of Rites, 4:2:3; In the Sacred Congregation Ceremonial, 2:5:3, 3:6:4; In the Sacred Congregation for Seminaries and Universities, 11:5, 4:2:4; In the Sacred Apostolic Penitentiary, 3:6:4; In the Supreme Tribunal of the Signature, 11:5, 4:2:3, 9:6:5; In the Royal Chamber, 8:9:9; In the Secretariat of State, 9:6:5; In the Nunciatures,

[*Latin ed. p. 1067*]

Index generalis actorum 1067 187, 784; In Delegationibus Apostolicis, 899; In Commissione "de Religiosis", 784; In Commissione pro revisione C. I. C, 363, 1056. Episcopi adsistentes Solio: 57, 187, 584, 719, 720, 783, 784. Protonotarii Apostolici, de numero: 423. Protonotarii Apostolici, ad instar participantes: 57, 188, 423, 584, 719, 784, 900, 901. Praelati domestici: 58, 188, 424, 584, 901, 965. Cubicularii secreti supra numerum: 59, 191, 364, 426, 720, 967, 1057. Cubicularii secreti de numero ab ense et lacerna: 61. Cubicularii secreti supra numerum ab ense et lacerna: 61, 366, 427, 722, 784, 900. Cubicularii honoris in habitu: 61, 366, 427, 968, 1064. Cubicularii honoris supra numerum ab ense et lacerna: 61, 427, 787, 901. Cappellani secreti honoris, 1064. Cappellani honoris extra Urbem, 427. Cappellani communes, s. n., 115. Ex Ordine Supr. Christi, 464, 789. Ex Ordine Piano: Collare, 61, 902; Gran Croce, 61, 116, 367, 663, 723, 902, 903; Commenda, 254. Ex Ordine S. Gregorii Magni: Gran Croce, 61, 116, 428, 663, 724, 902; Commenda con Placca, 62, 254, 367, 428, 726; Placca, 254, 428, 726; Commenda, 62, 254, 428, 726; Commenda, 62, 255, 727; Cavalierato, 62, 255, 367, 429, 728, 789. Ex Ordine S. Silvestri Papae: Gran Croce, 62, 116, 117, 367, 368, 428, 726, 789, 791, 902; Commenda con Placca, 63, 368, 429, 791; Placca, 368, 791; Commenda, 63, 430, 791; Cavalierato, 63, 431, 464, 792, 903.

[*Latin ed. p. 1068*]

II. INDEX OF DOCUMENTS ARRANGED IN CHRONOLOGICAL ORDER

Translated by churchlatin.ai, a product of Boyne Archives

I. DECREES OF POPE JOHN XXIII

I. DECREES

Page 6

* *Christi caritas.* – Concerning Blessed Martin of Porres, Confessor, of the Order of Saint Dominic. December 9.

* *Corona Sanctitatis.* – Concerning Blessed Peter Julian Eymard, Confessor, Founder of the Congregation of Priests and the Society of the Servants of the Most Holy Sacrament.

* *Boni pastoris.* – Concerning Blessed Anthony Mary Pucci, Confessor, Priest of the Order of the Servants of the Blessed Virgin Mary.

* *Unitatis ardor.* – Concerning Vincent Pallotti, Confessor.

* *Sanctorum Caelii.*

1963 January 20

1962

193

369

761

801

II. ENCYCLICAL LETTERS

1963 April 11

* *Pacem in terris.* – To the Most Reverend Brothers, Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries, holding peace and communion with the Apostolic See, to the clergy and the Christian faithful of the whole world, and also to all men of good will: concerning the establishment of peace among all nations in truth, justice, charity, and freedom.

III. APOSTOLIC LETTER

1963 May 11

257

* *Magnifici eventus.* – To the Most Reverend Fathers, Rulers of the Slavic Nations, holding peace and communion with the Apostolic See: concerning the eleventh century since the arrival of Saints Cyril and Methodius in Great Moravia.

IV. APOSTOLIC EXHORTATION

1963 May 20

Translated by churchlatin.ai, a product of Boyne Archives

434

* *Novem per dies.* – To all Bishops holding peace and communion with the Apostolic See: concerning the pious celebration of the upcoming novendial Pentecosts.

V. DURING THE SOLEMN CANONIZATION

1962 December 9

* Of the Blesseds: Peter Julian Eymard, Confessor, Founder of the Congregation of Priests and the Society of the Servants of the Most Holy Sacrament; Anthony Mary Pucci, Confessor, Priest of the Order of the Servants of the Blessed Virgin Mary; Francis Mary of Camporubeo, Confessor, Lay Brother of the Order of the Friars Minor Capuchin.

* Canonization formula of the Supreme Pontiff.

* Homily.

5

6

7

[*Latin ed. p. 1069*]

Index of documents arranged chronologically, page 1963. January 20. The canonization formula of the Supreme Pontiff concerning the Blessed Vincent Pallotti, Confessor, founder of the Catholic Apostolic Society. Homily VI.

LETTERS

65

66

67

APOSTOLIC MOTU PROPRIO, dated March 7, 1963.

Dominican Order. The Pontifical Athenaeum Angelicum is adorned with the title and honor of "Pontifical University of Studies of Saint Thomas Aquinas in the City."

July 8, 1960

January 13, 1962

February 10

February 24

March 10

March 16

March 24

April 14

April 16

Translated by churchlatin.ai, a product of Boyne Archives

CONSTITUTIONS

205

APOSTOLIC. Eastern Churches. The municipalities commonly known as Mezzoiuso, Contessa Entellina, and Palazzo Adriano, are transferred under the jurisdiction of a single Greek-rite Bishop of Planensis.

DURANGO AND TALA. Venerable Brother. After deducting certain territories from the Dioceses of Durango, Zacatecas, and Tepic, a new "nullius" Prelature is founded, to be called "Nayariana de Iesu et Maria."

ANTEQUERENSIS - ANGELORUM (Tehuacaniensis). In like manner, certain territories are deducted from the Dioceses of Antequera and Angelorum, with which a new Diocese is founded, to be called "Tehuacaniensis."

ATLANTIS. Predecessors of Ours. The Diocese of Atlantis is elevated to the rank and dignity of a metropolitan Church, and a new ecclesiastical Province is constituted, named "Atlantensis."

MACEIO - PENEDO (Palmiriensis Indorum). With the greatest consideration. After deducting certain territories from the Archdiocese of Maceio and from the Diocese of Penedo, a new Diocese is established, named "Palmiriensis Indorum."

MAKENENSIS. Apostolic. The Apostolic Prefecture of Makeni is elevated to the rank of a Diocese.

LUSAKA (Monze). The Gospel of salvation. After separating certain territories from the Archdiocese of Lusaka, a new Diocese is founded, to be called "Monze."

BAMAKO (Segu). Sacred things of Christians. After deducting certain territories from the Archdiocese of Bamako, a new Diocese is founded, named "Segu."

CALI (Carthadensis in Columbia). Of all the Churches. The territory of the Diocese of Cali is divided, and a new Diocese is founded, named "Carthadensis in Columbia."

BOGOTA - ZIPAQUIRE (Facatativensis). Supreme Pastor. After deducting certain territories from the Dioceses of Bogota and Zipaquire, a new Diocese is established, named "Facatativensis."

...

IARENSIS (Sancti Iosephi de Antiquonia). New. After deducting certain territories from the Archdiocese of Iare, a new "nullius" Prelature is founded, to be called "Sancti Iosephi de Antiquonia."

BELLOHORIZONTAINE AND TALA (Iudiciforensis, de Pouso Alegre, Uberabensis). Those who are like. From the ecclesiastical Provinces of Bellohorizontina, Adamantina, and Marianensi, certain seats are divided, with which three new ecclesiastical Provinces are established: "Iudiciforensis, de Pouso Alegre, and Uberabensis."

Translated by churchlatin.ai, a product of Boyne Archives

PARACATUENSIS. Of that ship. The "nullius" Prelature of Paracatu is elevated to the rank and dignity of a Diocese, with the same name and boundaries.

KIAYIENSIS. With the Apostolic. In the island of Formosa, the Apostolic Prefecture of Kiayi is elevated to the rank of a Diocese, with the same name and the same boundaries.

TAICHUNGENSIS. With God. The Apostolic Prefecture of Taichung is elevated to the rank of a Diocese.

PLANENSIS, Greek-rite.

[*Latin ed. p. 1070*]

Index of documents arranged chronologically:

April 14: The Apostolic Prefecture of Nagoya is elevated to the rank of a diocese.

NIIGATA: As is fitting. The Apostolic Prefecture of Niigata is suppressed.

BUKAVU and KASONGO (Uvira): By the divine will. Certain territories are removed from the dioceses of Bukavu and Kasongo, and a new diocese is established, to be called "Uvira."

April 30: TACAMBARE and COLIMA (Apatzingan): For the greater good. The territories of the dioceses of Tacambare and Colima are divided, and a new diocese is established, called "Apatzingan."

MONTERREY (Linarina): With daily progress. Certain territories of the archdiocese of Monterrey are separated to form a new diocese, called "Linarina."

May 6: BEIRA (Tete): These words. The diocese of Beira is divided, and a new diocese is established, called "Tete."

April 7: CAPITIS PALMAS: It is fitting. The Apostolic Prefecture of Cape Palmas in Liberia is established as an Apostolic Vicariate, retaining the same name.

June 5: AREQUIPA and CARAVELI (Chuquibancba): Out of charity. Certain territories are removed from the archdiocese of Arequipa and the "nullius" Prelature of Caravelí, and a new "nullius" Prelature is established, called "Chuquibamba."

June 9: PAPANTLA and TALIARUM (Tuxpan): It is not hidden. Certain territories are taken from the dioceses of Papantla, Huejutla, Tampico, and Tulancingo, and a new diocese is established, called "Tuxpan."

June 13: S. PAULI in Brazil and TAUBATÉ (Crucismogensis): For the Christian people. Certain territories are taken from the churches of S. Paulo in Brazil and Taubaté, and a new diocese is established, called "Crucismogensis."

June 15: VERA CRUZ and EUIALA (Verae Crucis): For the good of the

Translated by churchlatin.ai, a product of Boyne Archives

people. Certain territories are taken from the churches of Vera Cruz (or Jalapa) and S. Andreae de Tuxtla, and a new diocese is established, called "Verae Crucis."

July 2: LOLO: As is proper. The Apostolic Prefecture of Lolo is elevated to the rank of a diocese, with the same name and boundaries.

July 7: YOLA: For the Christian republic. The Apostolic Prefecture of Yola is elevated to the rank of a diocese, retaining its name and boundaries.

July 11: BUNIA (Mahagiensis): Which the Venerable Fathers. Certain territories of the diocese of Bunia, in the Congo, are separated to form a new diocese, called "Mahagiensis."

July 14: CALCUTTA and RANCHI (Jamshedpur): As is fitting. Certain territories are taken from the churches of Calcutta and Ranchi, and a new diocese is established in India, called "Jamshedpur."

July 21: ISANGI: Following the footsteps of our predecessors. The Apostolic Prefecture of Isangi is elevated to the rank of a diocese.

July 21: S. SALVATORIS in Brazil (Feira de Santana): Since new needs arise. Territories are taken from the archdiocese of S. Salvator in Brazil, and a new diocese is established, called "Feira de Santana."

July 22: PANAMA (Chitre): By the prophecy of Daniel. The archdiocese of Panama is divided, and a new diocese is established, called "Chitre."

July 22: CURITIBA (Paranaguá): The holy Church. Territories are taken from the archdiocese of Curitiba, and a new diocese is established, called "Paranaguá."

July 22: ILHEOS (Caravelí): For all the churches. Certain territories are taken from the diocese of Ilhéus, in Brazil, and a new diocese is established, called "Caravelí."

July 22: GRANADA (Juigalpa): By the will of Christ. Territories are taken from the diocese of Granada, and a new "nullius" Prelature is established, called "Juigalpa."

July 22: BARRA and TALIARUM (Spelaeopolitanae a Bono Iesu et Juazeiren'sis): The Church of Christ. Territories are taken from the diocesses of Barra, Bonfi

[*Latin ed. p. 1071*]

Index of documents arranged chronologically:

1071: In certain territories of the month of May and Caetite, new dioceses are founded, to be called "Spelaeopolitana a Bono Iesu" and "Iuazeiriensis."

August 3, 1962: DELOURENÇOMARQUES (Inhambanianae). Of the highest importance. - After certain territories were taken from the archdiocese of Lourenço Marques, a new diocese is founded, to be called "Inhambaniana."

Translated by churchlatin.ai, a product of Boyne Archives

August 8: DUMKAËNSIS. Rejoice, O Holy One. - After certain territories were taken from the archdiocese of Calcutta, a new diocese is constituted from these territories and from the Apostolic Prefecture of Malda, to be called "Dumkaënsis."

August: DARJEELINGENSIS. In what manner. - Certain territories are taken from the churches of Calcutta and Sikkim, from which a new diocese is constituted, to be called "Darjeelingensis."

August 24: ALASKENSIS (de Fairbanks). For the priestly order. - The Apostolic Vicariate of Alaska is raised to the dignity of a diocese, to be called "de Fairbanks."

August 24: LAOUSMOËRI (Kilwaënsis). A gift of Christ. - The Apostolic Prefecture of Lacus Moëri is raised to the rank of a diocese, to be called "Kilwaënsis."

October 17: DAVIDENSIS (Buccae Taurinae). Of the new Church. - After certain territories were taken from the diocese of David, a new territorial prelate is founded, to be called "Buccae Taurinae."

October 26: MARTHAE - BARRANCABERMEIENSIS (Ocaniensis). Because of the mysteries. - After certain territories were taken from the diocese of Saint Martha and from the Apostolic Vicariate of Barrancabermeja, a new diocese is founded, to be called "Ocaniensis."

October 27: BARRANCABERMEIENSIS. Divine Christ. - The Apostolic Vicariate of Barrancabermeja is raised to the rank of a diocese, with the name unchanged.

October 30: S. LUDOVICIINMARAGNANO (Vianensis). Of the faithful of Christ. - After certain territories were taken from the archdiocese of Saint Louis in Maragnano, a new diocese is founded, to be called "Vianensis."

November 12: MANZINENSIS - ESHOWENSIS (Ingwavumensis). Because of the most important matters. - A new Apostolic Prefecture is founded in the Union of South Africa, to be called "Ingwavumensis."

November: ONITSHAENSIS (Enuguensis). That which is divine. - A new diocese is constituted in Eastern Nigeria from certain territories of the archdiocese of Onitsha.

November 24: MELITENSIS. Of the Apostolic See. - In the suburb of Rabat, in the state of Notabilis, in the archdiocese of Malta, the oratory of Saint Publius is added to the temple of Saint Paul; the same temple of Saint Paul is raised to the dignity of a collegiate church, in which a body of canons is established.

November 26: HUARAZENSIS (Cimbotiensis). The purpose of the Church. - After certain territories were taken from the diocese of Huaraz, a new territorial prelate is made, to be called "Cimbotiensis."

December 17: LEONENSISINNICARAGUA (Esteliensis). Of the highest importance. - After certain territories were taken from the diocese of León

Translated by churchlatin.ai, a product of Boyne Archives

in Nicaragua, a new diocese is founded, to be called "Esteliensis."

December 27: PIETERSBURGENSIS (De Louis Trichardt). Christ's command. - After certain territories were taken from the territorial abbey of Pietersburg, a new Apostolic Prefecture is founded, to be called "de Louis Trichardt."

[*Latin ed. p. 1072*]

1072 Index documentorum chronologico ordine digestus PAGE 1962 » respectively, the principal and secondary patrons are chosen for the city and archdiocese of BrasÃlia. . April 13, with the sword, "Beata Maria Virgo <a b angustiis>", i.e., "Nuestra Señora de las angustias", together with Saint Julian, is chosen as the principal patron of the Conchensis diocese. . . . » 25 of the Kingdom of Mary. - The Blessed Virgin Mary, called "Regina Africae," is chosen as the principal celestial patron of the Ikelaënsis diocese. May 4, inhabitants of Guayaquil. - The title and privileges of the minor basilica of the parish church of the Blessed Virgin Mary of Mercy, in the city of Guayaquil, are conferred. » 29 of Augsburg of God. - The Blessed Virgin Mary, assumed into heaven, is chosen as the principal patron of the Seguntinae-Guadalajarensis diocese. . . . June 2, Lumen Calabriae. - Saint Francis of Paula is declared the principal celestial patron of the entire Ecclesiastical Province of Calabria. » 12, Amicus siduà. - The Blessed Virgin Mary "a Quercu" is declared the principal celestial patron of the valley commonly called "Nure," within the confines of the Placentinae diocese. » 22, Molis amplitudine. - The title and privileges of the minor basilica of the cathedral church of CzÄ□stochowa are conferred. » By common consent. - The parish church of the Blessed Virgin Mary of Nazareth in the city called "Sestri Levante," of the Glavarensis diocese, is honored with the title and privileges of a minor basilica. . . . » 30, Locorum Sanctorum. - The cathedral church of the Biturgensis diocese is adorned with the title and dignity of a minor basilica. » Caelo gratissimum. - The parish church dedicated to the Most Sacred Heart of Jesus in the town of "Conewago," of the Harrisburgensis diocese, is decorated with the title and privileges of a minor basilica. » Gloria et praesidium. - The title and privileges of the minor basilica of the Shrine of the Blessed Virgin Mary "de Lluch," within the confines of the Maioricensis diocese, are conferred. * July 2, MateÃ³la, ancient. - The title and privileges of the minor basilica of the Materanensi cathedral church are granted. » 4, Ex opportuno. - The Blessed Virgin Mary, called "Regina Mundi," is declared the celestial patron of the entire Quercopolitana diocese. . » 13, Etruriae illa. - The Blessed Virgin Mary, assumed into heaven, is chosen as the principal patron for the entire Apuana diocese. . . . » 20, SabuU collis. - The metropolitan church of Firmana, dedicated to the honor of the Blessed Virgin Mary, assumed into heaven, is decorated with the title and privileges of a minor basilica. August 4, Insidet in animis. - Saint Joseph, Spouse of the Blessed Virgin

Translated by churchlatin.ai, a product of Boyne Archives

Mary, is established as the principal celestial patron of the archdiocese of Hartford. October 1, Nominis claritatent. - The church dedicated to Saint Ludovico Maria Grignion de Montfort, in the town of Saint Lawrence near the river "Sevre," of the Lucionensis diocese, is decorated with the title and dignity of a minor basilica. » 3, Doctoris gentium. - Saint Paul the Apostle is established as the principal patron and Saint John Vianney as the secondary patron of the archdiocese of Saint Paul of Minnesota. » 15, Civitatis Mariae. - The Blessed Virgin Mary, called the Immaculate Conception, is declared the principal patron of the Civitatis Mariae diocese, and Saint Joseph the Worker and the Popes Pius X are declared secondary patrons. » 29, Flos Dominicae. - Saint Gemma Galgani, Virgin, is chosen as the principal celestial patron for the entire Dodomaënsi diocese in Tanganyika. » Ab Archangelo. - The Blessed Virgin Mary "a b Angelo salutata" is chosen as the principal patron of the entire diocese of Saint Mary of the Angels. November 7, Sanctum religione. - The title and privileges of the minor basilica of the Mindoniensi cathedral church are conferred. » 13, Spectabile monumentum. - The title and privileges of the minor basilica of the Saigonensi cathedral church are conferred. . . . . » 20, Caeleste patrocinium. - The Blessed Virgin Mary, v. "de Acahuato" ap-

[*Latin ed. p. 1073*]

Index of documents arranged chronologically:

1073 PAGE 1962

1963

November 20: The Immaculate Conception, the principal Patroness of the Apatzingan diocese, is declared. Pastoral study.

November 21: Saint John Bosco, Confessor, is declared the principal heavenly Patron of the Rivogallaëcens diocese.

December 1: The Most Blessed Virgin Mary, commonly known as "La Virgen de los Treinta y Tres," is chosen as the principal Patroness of the Republic of Uruguay.

August: The parish church of the city of "Piekary" is elevated to the dignity of a Minor Basilica.

August: The title and privileges of a Minor Basilica are conferred upon the cathedral church of Moron.

August 8: Saint Patrick, Bishop and Confessor, is declared the heavenly Patron of the Harrisburg diocese.

August 12: The new Statutes of the Equestrian Order of the Holy Sepulchre of Jerusalem are approved.

August 13: The Most Blessed Virgin Mary of the Rosary of Fatima is chosen as the principal Patroness of the Propriá diocese.

Translated by churchlatin.ai, a product of Boyne Archives

August 13: The Most Blessed Virgin Mary of the Rosary of Fatima is established as the principal Patroness of the entire Leiria diocese, together with Saint Augustine, Bishop, Confessor, and Doctor of the Church, who is also the principal Patron of the same diocese.

August 19: The cathedral church of Posen is adorned with the title and privileges of a Minor Basilica.

August 21: The title and privileges of a Minor Basilica are conferred upon the parish temple of Saint Peter the Apostle in Caraca.

August 29: The Most Blessed Virgin Mary of Perpetual Succor is chosen as the principal Patroness, and Saint Francis of Assisi as the secondary Patron, of the Salina diocese.

January 11: The church of the Holy Mary of Populeto, in the Tarragona archdiocese, is honored with the title and privileges of a Minor Basilica.

February 2: The church of the Most Blessed Virgin Mary of the Angels, commonly known as "San Francisco el Grande," in the Madrid diocese, is honored with the title and privileges of a Minor Basilica, following the custom of Saint Francis of Assisi the Great.

February 9: The church dedicated to the Immaculate Heart of the Most Blessed Virgin Mary, located in the city of Rio de Janeiro, is adorned with the title of a Minor Basilica.

February 11: The Apostolic Nunciature in the Kingdom of Burundi is established.

February 16: The Apostolic Nunciature in the Republic of Congo (Leopoldville) is established.

March 12: The cathedral archiepiscopal church of Catania is conferred with the title and privileges of a Minor Basilica.

March 17: Venerable Servant of God Elizabeth Anna Bayley, widow Seton, foundress of the Institute of the Sisters of Charity of Saint Joseph in North America, is declared Blessed.

March 19: Venerable Servant of God Aloysius Maria Palazzolo, secular priest, foundress of the Institute of the Poor Sisters, is declared Blessed.

March 20: The parish church of the Most Blessed Virgin Mary, Queen of Poland, in the city of Cracow, is adorned with the title and privileges of a Minor Basilica.

March 22: The cathedral church of Fabriano in the Piceno diocese is adorned with the title and privileges of a Minor Basilica.

April 1: The cathedral church of Florida is honored with the title and privileges of a Minor Basilica.

May 10: A CHIROGRAPH is established for the "Fondazione Premio In-

Translated by churchlatin.ai, a product of Boyne Archives

ternazionale della Pace Giovanni XXIII," and its Statutes are promulgated.

[*Latin ed. p. 1074*]

Index of documents arranged in chronological order: 1074 X - LETTERS, page 1962. November 29 » December 12. 1963. January 6 » » 16 » » 20. February 9 » » 13 » » 20 » » 24. April 20. May 10. Seven hundred and fifty. - To the Reverend Father Michael of Jesus, General Superior of the Order of the Most Holy Trinity for the Redemption of Captives, celebrating the five hundredth anniversary of the death of the pious St. John of Matha, the founder of that Order. - To His Eminence, Father Joseph, Cardinal Pizzardo, of the Holy Roman Church, Bishop of Albano Laziale, and Prefect of the Sacred Congregation for Seminaries and Universities, completing five years since his co-option to the Sacred College of Cardinals. That most remarkable man. - To the individual Bishops of the Catholic Church and other Fathers of the Second Vatican Ecumenical Council, on the Feast of the Epiphany of the Lord... The Franciscan Family. - To the Reverend Father Basil Heiser, General Minister of the Order of Friars Minor Conventual, celebrating the seventh century since the sacred relics of St. Anthony were transferred to the Basilica at Padua, erected in his honor. Although, with no... - To His Eminence, Father Peter, titular of St. Anthony of Padua, of the Holy Roman Church, Reverend Cardinal Tatsuo Doi, Archbishop of Tokyo, celebrating the completion of five years since he received the episcopal dignity. Although from a religious... - To His Eminence, Father Ephraem, titular of the Holy Cross in Jerusalem, of the Holy Roman Church, Reverend Cardinal Forni, celebrating the completion of five years since he received the episcopal dignity, and ten years since his ordination. With good omens. - To His Eminence, Father James, titular of St. Mary Major in Trastevere, of the Holy Roman Church, Reverend Cardinal Lercaro, Archbishop of Bologna, celebrating the fifth century since the death of the pious St. Catherine of Vigri. In observance of... - To the most distinguished man, John Dell'Acqua, Rector of the University of Studies of Ferrara, for the inauguration of the new building of that Athenaeum... Soon to be eighty. - To His Eminence, Father Hamlet John, of the Holy Roman Church, Cardinal Cicognani, titular of the suburban Church of Tusculum, entrusted with public affairs of the Church, celebrating his eightieth birthday this year. With heartfelt greetings. - To the Reverend Father Benedict Reetz, O.S.B., Archabbot of the Archabbey of Beuron, President of the Beuron Congregation, celebrating the century since the founding of that Archabbey. With sincere... - To His Eminence, Father Hamlet John, of the Holy Roman Church, Cardinal Cicognani, Bishop titular of Tusculum, for the celebrations held in Faenza in honor of Father Francis Lanzoni, a priest and most distinguished historian. November 1962. 11. 7 - 31. 32. 149. 159. 162. 163. 228. 327. 164. 770. 446. ADDRESSES. To the Fathers assembled in the Vatican Basilica, who concluded the first series of General Congregations of the Second Vatican Ecumenical Council. 33.

Translated by churchlatin.ai, a product of Boyne Archives

8. Delivered in the Vatican Basilica, on the Feast of the Immaculate Conception of the Blessed Virgin Mary, after the Pontifical Mass celebrated by His Eminence, the Cardinal Archpriest of that Basilica, as the first session of the Second Vatican Ecumenical Council came to a close... 3. 5. 16. To His Majesty, Mwambutsa IV, King of the nation of Burundi, who publicly visited the Supreme Pontiff. 41. 23. To His Eminences, the Cardinals and Prefects of the Roman Curia, who sent auspicious greetings to the Blessed Father through His Eminence, the Dean of the Sacred College, for the upcoming feast of the Nativity of Jesus Christ. 43. » To the Most Excellent Gentlemen who serve as envoys at the Holy See, sending auspicious and felicitous greetings to the Supreme Pontiff. 46. 25. On the day of the Nativity of the Lord Jesus Christ, to those present in the square of St. Peter, after the recitation of the "angelic salutation" prayers. 48.

[*Latin ed. p. 1075*]

Index of documents arranged in chronological order, page 1968.

January 4: To those who attended the meeting of 25 members from the entire Italian nation, held in Rome by the "Movimento Laureati di Azione Cattolica."

6: To the esteemed group of Administrators of the Roman city, who were presented before the Supreme Pontiff, to offer auspicious greetings for the beginning of the new year.

25: To those who attended the meeting on physical exercise, held in Rome for members of the entire Italian nation.

27: To the editorial staff of the newspaper "L'Osservatore Romano" and other Catholic writers, who were presented before the Most Blessed Father, and to whom candles were offered to the Most Blessed Father in the Clementine Hall, on the feast of the Purification of the Blessed Virgin Mary.

8: To the directors and members of the Congregation of the Most Holy Redeemer, who attended the General Council of their religious community in Rome.

11: To those who attended the first meeting of the "Journée Européenne des écoles."

19: To those who attended the first meeting of the Sacred Congregation for the Council, held in Rome, on the subject of: "Tourism and Pastoral Care."

March 7: To the distinguished members of the "Fondazione Internazionale Balzan" and to journalists from various nations, who were awarded the prize by the Supreme Pontiff for their work in promoting peace.

17: In the Vatican Basilica, to the Christian faithful who had made pilgrimages to Rome, to attend the solemn beatification of the Venerable Servant of God, Elizabeth Anne Bayley, widow Seton.

Translated by churchlatin.ai, a product of Boyne Archives

To the Most Eminent Cardinal, Dean of the Sacred College, and to the other Cardinal Fathers, auspicious greetings were offered by the Supreme Pontiff on the occasion of the imminent celebration of his titular feast day.

19: To the Christian faithful, especially those from the Bergamo diocese, who attended the solemn beatification of the Venerable Servant of God, Aloysius Mary Palazzolo, in the Basilica of Saint Peter.

20: To the Most Excellent Mr. Feridun Cemal Erkin, Minister of Foreign Affairs of the Turkish nation.

April 11: To the Most Reverend group of Legates at the Apostolic See, on Holy Thursday during the "Cena Domini," after the Eucharistic sacrifice was celebrated by the Supreme Pontiff in the Sistine Chapel.

14: To the citizens of Rome and pilgrims present in the square adjacent to Saint Peter's Basilica, on the feast of the Resurrection of Our Lord Jesus Christ, before the Supreme Pontiff imparted the Apostolic Blessing to the city and the world.

28: To those who attended the first meeting held in Rome by the association commonly known as "Association Internationale de Médecine des accidents et du trafic."

May 10: In the Royal Hall of the Vatican Apostolic Palace, as the prize known as "Prix Balzan 1962 pour la Paix, l'Humanité, la Fraternité des Peuples" was solemnly presented to the Supreme Pontiff, in the presence of the Most Eminent Fathers, Cardinals, and Most Excellent Gentlemen.

To the Most Reverend Cardinals, Most Reverend Gentlemen from the group of Legates of the States and Prefects of the Roman Curia, and other honorable gentlemen present in the Vatican Basilica, as the Supreme Pontiff descended from the Royal Hall after receiving the prize known as "Prix Balzan pour la Paix, l'Humanité, la Fraternité des Peuples."

11: To the Most Excellent Mr. Antonio Segni, President of the Italian Republic, and to others present, a greeting was offered in the Quirinal Palace, where the Most Blessed Father was received with great honor, the day after he received the "Balzan" prize.

13: To the Most Reverend Bishops, Reverend Prefects, Priests, Religious members, and Christian faithful of the Eastern rite, who were present to celebrate the eleventh centenary of the arrival of Saints Cyril and Methodius in Great Moravia.

[*Latin ed. p. 1076*]

Index of documents arranged in chronological order:

1076 XII - RADIO BROADCASTS, page 1962.

November 27 » December 22 » » 24

1963 February 27 » March 14 » April 13

To the faithful in Australia and New Zealand, as a new Vatican Radio

Translated by churchlatin.ai, a product of Boyne Archives

broadcasting facility was inaugurated to transmit signals to those distant regions...

To all the faithful and nations, on the occasion of the imminent celebration of the Solemnity of the Nativity of Our Lord Jesus Christ, the Holy Eucharist was celebrated in the private chapel by the Most Blessed Father...

To all the faithful on the day of Ashes, so that through fervent prayers and the hardships of Lent, a good outcome may be achieved for the Ecumenical Council;

To all nations, concerning the "Campaign against Hunger," a gathering of people from all nations will be held in Washington...

To all the faithful, celebrating the feast of the Resurrection of Our Lord Jesus Christ:

50 51 240 344 399

XIII - WRITTEN MESSAGES

1962 December 8

A message to the faithful and the entire Hungarian nation, delivered by the Holy Prelates who attended the initial sessions of the Ecumenical Council:

53

I - ACTS OF POPE JOHN XXIII

Recognition of the remains.

Request for burial.

Eulogy of the Pontiff.

Funeral oration.

Legations *extra ordinem* for the solemn funeral.

The deceased Pontiff's testament.

Testimonies of grief...

474 479 483 490 497 508 511

III - ACTS OF THE CONCLAVE FOR THE ELECTION AND CROWNING OF POPE PAUL VI

Reason for the Conclave's closure.

Prayer for the election of the Supreme Pontiff.

Instructions for the closure, custody, and opening of the Conclave.

Request for the internal closure of the Conclave.

Instrument of the external closure of the Conclave.

Order of the Conclave.

Translated by churchlatin.ai, a product of Boyne Archives

Act of acceptance of the Supreme Pontificate.

Instrument for the opening of the Conclave.

The Supreme Pontiff's homily on the day of the Coronation.

Legations *extra ordinem* for the solemnities of the Coronation...

585 589 598 603 604 609 612 613 618 627

[*Latin ed. p. 1077*]

Index of documents arranged in chronological order:

1077 IV - ACTS OF POPE PAUL VI

I - APOSTOLIC LETTER, page 196S, November 4, of the Supreme God. - To the Patriarchs, Primates, Archbishops, and Bishops of the entire Catholic world: concerning the exact centenary after the establishment of the sacred seminaries by the Council of Trent.

II 196S, September 14 - APOSTOLIC EXHORTATION, "Cum Proxime." - To all Bishops who have peace and communion with the Apostolic See: concerning obtaining, through prayers and works of penance, the blessed outcome of the Second Vatican Council.

III 979 729 - APOSTOLIC LETTERS, granted by Motu Proprio.

1963, July 2, To the Supreme Pontificate. - Certain privileges are granted to ecclesiastical conclaves.

IV 1963, June; » » » October; » » » November; » »

- APOSTOLIC LETTERS, 27, concerning the honor and privileges. - The church of the Blessed Virgin Mary, assumed into Heaven, commonly called "Madonna del Monte" or "Conadomini," located in the city of Calatayeronio, is honored with the title and privileges of a Minor Basilica.

» Which today. - The parish church of St. Andrew the Apostle in the city of "Viareggio" is conferred with the title and privileges of a Minor Basilica.

13, To the highest glory. - The Venerable Servant of God, John Nepomucene Neumann, Bishop of Philadelphia, from the Congregation of the Most Holy Redeemer, founder of the Congregation of the Sisters of the Third Order of St. Francis, is declared blessed.

27, The Cross affixed. - The Venerable Servant of God, Dominic of the Mother of God, a professed priest of the Congregation of Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, is declared blessed.

3, You are. - The Venerable Servant of God, Leonard Murialdo, a priest, founder of the Pious Society of St. Joseph, is declared blessed.

17, Light of sanctity. - The Venerable Servant of God, Vincent Romano, a secular priest, a curate of the Eighth Tower, or commonly "Torre del Greco," is declared blessed.

V 1963, June; » » » July; » » » »

Translated by churchlatin.ai, a product of Boyne Archives

665 - 911
913
905
996
1002
1008

LETTERS, 24, concerning the Fiftieth. - To His Eminence, Father Dominic, titular of St. Callixtus, Cardinal of the Holy Roman Church, Archbishop of Naples and Bishop of Pozzuoli, completing ten decades since the beginning of his priesthood.

27, Wonderful God. - To the Reverend Father Basil M. Heiser, General Moderator of the Order of Friars Minor Conventual, concerning the third century since the most pious death in the Lord of St. Joseph of Cupertino.

3, To His Eminence, Father Francis, Cardinal of the Holy Roman Church, celebrating sixty years since the beginning of his priesthood.

16, Sixtieth. - To His Eminence, Father Joseph, titular of St. Prisca, Cardinal of the Holy Roman Church, celebrating sixty years since the beginning of his priesthood.

24, Although entirely. - To His Eminence, Father Francis, Cardinal of the Holy Roman Church, Prefect of the Apostolic Signatura of the Supreme Tribunal, completing ten decades since his ordination to the priesthood.

668
736
859
669
738

[*Latin ed. p. 1078*]

Index of documents arranged chronologically:

July 25, 1963 - August 24 - September.

To the Most Reverend Father Ferdinand, titular Bishop of St. Eustachius, Cardinal Priest of the Holy Roman Church, Prefect of the Congregation for Seminaries and Universities, celebrating his eightieth birthday.

To the Most Reverend Father Joseph, Cardinal of the Holy Roman Church, Bishop of Albano Laziale, and Prefect of the Congregation for Seminaries and Universities, celebrating the sixtieth anniversary of his priestly ordination.

To the Most Reverend Father Eugene, Cardinal of the Holy Roman Church, Bishop of Ostia, Porto, and Santa Rufina, Dean of the College of Cardinals, and Prefect of the College of Presiding Cardinals of the Second Vatican Ecumenical Council.

Translated by churchlatin.ai, a product of Boyne Archives

To the individual Bishops of the Catholic Church and other Fathers of the Second Vatican Ecumenical Council: concerning the convocation of the College of Fathers for the celebration of the second session of the Council, June 1968.

ALLOCUTIONS:

To the Most Reverend Cardinal, the Vicar General of the City; to the Most Reverend Cardinal, the Pro-Vicar General; to the Most Reverend Auxiliary Bishops, to the Reverend Officials of the Vicariate, to the officials of the City and their assistants, who have shown obedience to the newly elected Most Blessed Father.

To the Most Excellent Gentlemen of the College of Legates to the Apostolic See and their assistants, whom the Most Blessed Father has graciously admitted.

To the Most Excellent Sir, João Goulart, President of the Federative Republic of Brazil.

To journalists from various nations, graciously admitted by the recently elected Supreme Pontiff.

To Their Majesties, Baldwin, King of the Belgians, and Fabiola, Queen.

To the distinguished Gentlemen from the Legations sent for the Coronation ceremonies, whom the Supreme Pontiff graciously received in the Sistine Chapel.

To the Most Excellent Sir, John F. Kennedy, President of the United States of America.

To the Most Excellent Sir, Edmund de Valera, President of Ireland.

To the Most Excellent Gentlemen, Leonidas Suzzi-Valli and Stelvium Montironi, the supreme leaders of the Republic of San Marino, or commonly known as "Captains Regent."

To the honorable leaders of the City of Rome and the Gentlemen of the Council of Municipal Administrators, who rendered the service of honor and observance to the elected Supreme Pontiff.

To the Most Reverend Father Cardinal Charles Confalonieri, President of the Pontifical Council for Latin America, and to the other Most Reverend Prelates of the same Council and the Council of Bishops of Latin America.

To the Most Excellent Sir, Yong-Sik Kim, Minister of Foreign Affairs of the Republic of Korea.

To the Most Excellent Sir, U Thant, Secretary of the United Nations.

To those who attended the meeting in Rome held by young people from various nations, concerning issues related to agriculture.

To the Most Excellent Sir, Antonio Segni, President of the Italian Republic.

To those who attended the meeting in Rome held by the Presidents of

Translated by churchlatin.ai, a product of Boyne Archives

the Diocesan Councils of the Catholic Action Society.

To the leaders and members of the Congregation for the Mission, who attended the thirty-third General Assembly.

To those who attended the meeting in Rome held by representatives from all nations, concerning the work of the United Nations, and the activities undertaken for the purpose of delegations, or commonly known as "tourism."

To those from the Italian clergy who attended the thirteen-day meeting held in Rome, commonly known as "di aggiornamento pastorale" (a period of pastoral renewal).

[*Latin ed. p. 1079*]

Index of documents arranged chronologically, page 1963.

September 12: To the Most Excellent Sir, John Leone, President of the Supreme Council for the Administration of Public Affairs in Italy, 755.

September 17: To the Most Excellent Sir, Conrad Adenauer, President of the Supreme Council for the Administration of Public Affairs in the Federal Republic of Germany, 756.

September 20: To students of medicine, who attended gatherings in Rome on general surgery and surgery of the heart and blood vessels, 860.

September 21: To the Most Reverend Cardinals, Most Reverend Bishops, Reverend Prelates, and other officials of the Roman Curia, 793.

September 27: To physicians who attended the seventeenth International Congress on the methods and resources for combating the scourge of tuberculosis, 862.

September 29: To the conciliar fathers, during the second session of the Ecumenical Council, 841.

October 1: To journalists, to inform their citizens about the events taking place at the Ecumenical Council, 864.

October 3: To delegates from various nations and others who attended the meeting of the association "Association pour l'étude du problème mondial des Réfugiés," 867.

October 5: To those from various nations who attended the meeting in Rome on the art of medicine, specifically "aérospatiale," 868.

October 7: To the Most Excellent Sir, Aden Abdul!a Osman, President of the Somali Republic, 870.

October 11: Held in the Liberian Basilica, on the feast of the Blessed Virgin Mary, exactly two years from the beginning of the Second Vatican Ecumenical Council, 872.

October 12: To members of the Pontifical College of Sophors, who attended the week-long meeting, with the proposed question: "The role of econometric analysis in the formulation of development plans and the

Translated by churchlatin.ai, a product of Boyne Archives

study of economic fluctuations," 875.

October 13: Held in the Vatican Basilica, with the attendance of the faithful, especially from the archdiocese of Philadelphia and other dioceses of the United States of America, on the day that the Venerable Servant of God, John Nepomucene Neumann, was added to the list of the Blessed in Heaven, 915.

October 17: To the Reverend Observers, sent to the Ecumenical Council by Churches separated from the Apostolic See, 878.

October 20: Held in the Basilica of Saint Peter, where the Supreme Pontiff performed the episcopal consecration of fourteen bishops from various regions of the world, as the day was celebrated for supporting the missionary activities of the Church, 1014.

October 26: To the Most Reverend Bishops and distinguished gentlemen from the General Council of the "Pax Christi" International Association, who will be attending the meeting in Rome, 1018.

October 27: Held in the Basilica of Saint Peter, with the attendance of the faithful, on the day that the Venerable Servant of God, Dominic of Our Lady, was added to the list of the Blessed in Heaven, 1020.

November 3: Held in the Vatican Basilica, with the attendance of the clergy and the faithful, especially those who have made pilgrimages to Rome, to participate in the solemn rite of the beatification of the Venerable Servant of God, Leonardo Murialdo, 1025.

November 4: Held in the Patriarchal Vatican Basilica, on the feast of Saint Charles Borromeo, with the celebration of the fourth centenary since the establishment of the sacred seminaries by the Ecumenical Council of Trent, 1030.

November 17: Held in the Basilica of Saint Clement, before the sacred Byzantine rite was performed in that church, to conclude the celebrations for the eleven centuries since the arrival of Saints Cyril and Methodius in Great Moravia, 1035.

November: Held in the Vatican Basilica, with the attendance of the clergy and the faithful, especially from the Neapolitan archdiocese, on the day that the Venerable Servant of God, Vincent Romano, was added to the list of the Blessed in Heaven, 1039.

November 19: To the Most Excellent Sir, Mwalimu Julius K. Nyerere, President of the Republic of Tanganyika, 1045.

[*Latin ed. p. 1080*]

Index of documents arranged in chronological order:

1080 VII - RADIO AND TELEVISION NEWS, page 1963. September 26. A message given by the Supreme Pontiff, commemorating the seventy-fifth anniversary of the founding of the Catholic Athenaeum of Washington, D.C., known as "Georgetown University," in the United States of America.

Translated by churchlatin.ai, a product of Boyne Archives

881 VIII - RADIO NEWS, 1963. June, September, October, November 22. From the Sistine Chapel to the entire Catholic world, the day after Pope Paul VI was elected. To the citizens of the Canadian nation, on the occasion of the days dedicated to the technical aspects of transmitting voice and images through electrical waves.

8. A message given by the Most Blessed Father, at the request of the directors of the Lausanne Radio Station, concerning the beginning of "World Radio Week."

12. To the faithful of the United States of Mexico, before the Supreme Pontiff blessed the cornerstone of the College being built in Mexico City.

6. To Catholics in the Netherlands, celebrating the feast of Saint Willibrord, the apostle of that region.

IX 1963. July 18, 20, August 30. July, August, October, November. NEWS - NEWS. Given: 692, 757, 759. TELEGRAPHIC: 27.

To the Most Reverend Father Joseph Ujcié, Archbishop of Belograd (-Smederevo), concerning the Skopje diocese, which has been devastated by a major earthquake.

5. To the Most Reverend Gentlemen: The President of the United States of America; the President of the public administration council in England; the Director of public affairs in the United States of Russia; the Secretary General of the United Nations.

10. To the Most Reverend Father Joachim Muccin, Bishop of Feltre and Belluno, concerning certain towns in that region that have been overwhelmed and destroyed by a severe flood.

2. To the Most Reverend Father Paul Nguyen Van Binh, Archbishop of Saigon, sent due to the lamentable events that have occurred in the nation of Vietnam.

XI 1963. WRITTEN: To the Most Reverend Father Ralph S.R.E. Cardinal Silva Henriquez, Archbishop of Santiago de Chile, now that the new radio station, "Radio Chilena," has begun to transmit its signals through the airwaves.

To the Most Reverend Father Benedict Printesis, Archbishop of Athens, to the young explorers, known as "Boy Scouts," from all over the world, who will be participating in the Jamboree.

To the people of Vietnam, as the harmony among citizens in that nation is being brought to a serious crisis.

X 1963 - 570, 27 - 693, 760, 888, 1047.

RESPONSE: Concerning the beginning of the second session of the Sacred Ecumenical Council of Vatican II.

Translated by churchlatin.ai, a product of Boyne Archives

581.

[*Latin ed. p. 1081*]

Index of documents arranged chronologically.

1081 V - ACTS OF THE HOLY CONGREGATIONS I - SACRED CONSISTORY CONGREGATION. Page 1962.

May S, June 4, 9, July, August 2, 20, November 16, December 8, 15.

1963, January, March 6, 25, April 8, 22, 29, July, August 13, 30, September 1.

Chillanensis, Talcensis, Linarensis. Decree concerning the alteration of boundaries.

Birminghamiensis, North antoniensis. Decree concerning the alteration of boundaries.

Maceratensis. Decree concerning the erection of the dignity of the Archpresbytery in the cathedral chapter.

Diniensis. Decree concerning the erection of a co-cathedral.

S. Mariae, Uruguaianensis. Decree concerning the alteration of diocesan boundaries.

Olindensis et Recifensis, Nazarensis in Brasilia, Caruaruensis, Pesqueirensis. Decree concerning the alteration of diocesan boundaries.

Ouneensis et Montis Regalis in Pedemonte. Decree concerning the alteration of diocesan boundaries.

Reipublicae Dominicanae. Nomination of a Vicar for Castrensis.

Tacnensis. Decree concerning the erection of the dignities of the Archdeaconate and the Chantorship in the cathedral chapter.

Augustodunensis. Decree concerning the granting of the title of Abbey to Cluniacensis.

Jadrensis, Veglensis. Decree concerning the alteration of boundaries.

Jalapensis, Huajuapanensis, Tehuacaniensis. Decree concerning the alteration of boundaries.

Jadrensis, Ragusinae. Decree concerning the alteration of boundaries.

Seccoviensis. Decree concerning the alteration of the name of the diocese.

De Rio Branco (Roraimensis). Decree concerning the alteration of the name of the prelate "nullius".

Decree concerning the prescriptions of canons 534 § 1 and 1532 § 1, n. 2 of the Code of Canon Law.

Perusinae et Arretinae. Decree concerning the alteration of boundaries.

Arretinae et Sanctae Mariae Montis Oliveti Maioris. Decree concerning the alteration of boundaries.

Evansvicensis. Decree concerning the translation of the episcopal cathe-

Translated by churchlatin.ai, a product of Boyne Archives

dral.

II, page 1962, December 28, 1963, January, March 25, 5, April 19, 28, August 2, April, July.

FIDE, Kayensis, Sancti Ludovici Senegalensis. Decree concerning the alteration of boundaries.

Laguatensis, Qaoënsis. Decree concerning the alteration of boundaries.

Sanctae Mariae Angelorum, Araucaniaënsis. Decree concerning the alteration of boundaries.

Hollandiae, Manolcwariensis. Decree concerning the commutation of boundaries.

Hollandiae (Kotabaruensis). Decree concerning the alteration of the name.

Yolaënsis, Maiduguriensis. Decree concerning the alteration of boundaries.

III, 1962, CONGREGATION FOR PROPAGATION OF THE FAITH - SACRED CONGREGATION.

Comen, seu Mediolanen. Decree concerning the virtues for the beatification of the Venerable Servant of God Aloysius Guanella, priest, founder of the Congregations of the Servants of Charity and the Daughters of St. Mary Providence.

Matriten. Decree concerning the virtues for the beatification of the Venerable Servant of God Antonia Maria a Misericordia, foundress of the Institute of the Oblate Sisters of the Most Holy Redeemer.

Bergomen. Decree concerning the virtues for the beatification of the Venerable Servant of God Aloysius Maria Palazzolo, secular priest, founder of the Institute of the Poor Sisters.

Baltimoren. Decree concerning the miracles for the beatification of the Venerable Servant of God Anna Elisabeth Bayley, widow Seton, foundress of the Institute of the Daughters of Charity of St. Joseph in North America.

ACTS, vol. V, n. 18. - December 31, 1963.

[*Latin ed. p. 1082*]

Index of documents arranged chronologically: 1082 - PAGE 1963

February 25, Philadelphia, or Budovice: Decree concerning miracles for the beatification of the Venerable Servant of God, John Nepomucene Neumann, from the Congregation of the Most Holy Redeemer, Bishop of Philadelphia, founder of the Congregation of the Sisters of the Third Order of St. Francis of Philadelphia.

Lugdunum: Decree concerning virtues for the beatification of the Venerable Servant of God, Pauline Mary Jaricot, foundress of the Works of the Propagation of the Faith and the Living Rosary.

March 7, Bergamo: Decree concerning miracles for the beatification of

Translated by churchlatin.ai, a product of Boyne Archives

the Venerable Servant of God, Aloysius Mary Palazzolo, secular priest, founder of the Institute of the Poor Sisters.

Baltimore: Decree concerning the "nihil obstat" [nothing obstructs] for the beatification of the Venerable Servant of God, Elizabeth Anne Bayley, widow Seton, foundress of the Congregation of the Sisters of Charity of St. Joseph in America.

Naples, or Pinnen: Decree concerning miracles for the beatification of the Venerable Servant of God, Nunzio Sulprizio, a young layman.

Philadelphia, or Budovice: Decree concerning the "nihil obstat" for the beatification of the Venerable Servant of God, John Nepomucene Neumann, from the Congregation of the Most Holy Redeemer, Bishop of Philadelphia, founder of the Congregation of the Sisters of the Third Order of St. Francis of Philadelphia.

Bergamo: Decree concerning the "nihil obstat" for the beatification of the Venerable Servant of God, Aloysius Mary Palazzolo, secular priest, founder of the Institute of the Poor Sisters.

September 6, Naples, or Pinnen: Decree concerning the "nihil obstat" for the beatification of the Venerable Servant of God, Nunzio Sulprizio, a young layman.

Decree concerning the mozzetta [a type of cape] to be worn in the sessions of the Ecumenical Council.

Decree concerning the mandatory collection "for the Holy Spirit" during the time of the Council.

October 5, Turin: Decree concerning miracles for the beatification of the Venerable Servant of God, Leonard Murialdo, priest and founder of the Pious Society of St. Joseph.

Rome, or Westmonasterium: Decree concerning miracles for the beatification of the Venerable Servant of God, Dominic of the Mother of God, professed priest of the Congregation of Clerics Barefoot of the Holy Cross and Passion of Our Lord Jesus Christ.

Naples: Decree concerning miracles for the beatification of the Venerable Servant of God, Vincent Romano, secular priest, then parish priest of Herculaneum, now of Torre Octava, commonly known as "Torre del Greco."

Rome, or Westmonasterium: Decree concerning the "nihil obstat" for the beatification of the Venerable Servant of God, Dominic of the Mother of God, professed priest of the Congregation of Clerics Barefoot of the Holy Cross and Passion of Our Lord Jesus Christ.

Turin: Decree concerning the "nihil obstat" for the beatification of the Venerable Servant of God, Leonard Murialdo, priest and founder of the Pious Society of St. Joseph of Turin.

Naples: Decree concerning the "nihil obstat" for the beatification of the Venerable Servant of God, Vincent Romano, secular priest, parish priest of

Translated by churchlatin.ai, a product of Boyne Archives

the place of Herculaneum, now Torre Octava, commonly known as "Torre del Greco."

III 250 350 353 414 417 355 777 779 838 890 893 895 959 962 963 IV - SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITY STUDIES

1962 November - 1963 August

15. Decree: The Theological Faculty of St. Thomas Aquinas, existing in Bologna, is to be added to the Theological Faculty of the Pontifical Athenaeum "Angelicum" of the City of Rome.

10. Decree: The University of Studies of Deustu is canonically established in the city of Flaviobrigensi (Bilbao) for the Church.

22. Decree: The Theological Faculty of the International College of Claret is to be added to the Sacred Theological Faculty of the Pontifical University of the Lateran in the City of Rome.

[*Latin ed. p. 1083*]

Index of documents arranged in chronological order:

1083 VI - ACTS OF THE SACRED PENITENTIARY TRIBUNAL OF THE APOSTOLIC SEE, page 1963.

» January, June.

» July, October.

» 9, 27. Invocation to the Blessed Virgin Mary, granted indulgences.

Indulgences granted by the Most Holy Pope Paul VI to the Christian faithful who possess some object of piety or religion, blessed by themselves or by a priest with the power to do so, and who have fulfilled certain prescribed conditions.

18. Prayer for the Missions, to be recited by priests, granted indulgences.

3. Prayer for the happy outcome of the Second Vatican Ecumenical Council, composed by the Most Holy Pope Paul VI, granted indulgences.

28. Prayer for the Second Vatican Ecumenical Council, to be recited by clerics, granted indulgences.

II, 1963.

» March.

» 6, 12.

» April, May.

» 26, 17.

4, 6.

» 7.

» 29.

» November.

Translated by churchlatin.ai, a product of Boyne Archives

SACRED ROMAN ROTA:

56, 657, 659, 898, 1053.

Citations and edicts:

BruMynien. - Nullity of marriage (Me Clean-Mc Kenzie).

Medellen. - Nullity of marriage and dispensation (Valencia-Charbonnier).

Florentina. - Nullity of marriage (Papini - Guarducci).

Carduben, in Argentina. - Nullity of marriage (Cano - Torti).

Sacramenten. - Nullity of marriage (Forbes - Potter).

Plymuthen. - Nullity of marriage (Urso - Marengo).

Brentwooden. - Nullity of marriage (Lyons - Benett).

Berolinen. - Nullity of marriage (Promoter of Justice - Jung Klema).

Pacen, in Bolivia. - Nullity of marriage (Promoter of Justice - Dei Carpio - Guevara).

Portlanden, in Oregon. - Nullity of marriage (Ryan - Johnson).

360, 361, 362, 419, 420, 421, 462, 463, 661, 1054.

[*Latin ed. p. 1084*]

III. INDEX NOMINUM I - INDEX NOMINUM PERSONARUM (OMITTUNTUR NOMINA ACTIS SUBSCRIPTA)

A. Abbas Zaki A., 504, 637.

B. Abboud F. J., 558.

C. Abdullahi I., 902.

D. Abella L., 1063.

E. Abondia (S.), III.

F. Abraham., 138.

G. Accardi L., 61.

H. Accogli L., 190.

I. Acerbi A., 721.

J. Acosta Yépez F., 630.

K. Âcquarone R., 791.

L. Adalbert de Savoie-Gênes i: (S.A.R.), 507.

M. Adamo, 177, 1057.

N. Adams G., 968.

O. Adamski S., 225, 245.

P. Addi vínola C., 426.

Q. Aden Abdula O. (Praeses), 558, 870, 899, 902.

R. Adenauer O., 531, 756, 783, 789.

S. Adeva M. A., 504, 636.

T. Adolfs B. C. M., 429.

Translated by churchlatin.ai, a product of Boyne Archives

U. Adorni Braccesi R., 785.
V. Adoula C, 525.
W. Adrianus Pp. II, 459.
X. Aertker W., 255.
Y. Aga Khan S., 460.
Z. Agagianian Card. G. P., 124, 363, 476, 478, 488, 600, 835, 899.
AA. Aganier H., 840.
BB. Agata (S.), 951.
CC. Aglonu F. S., 500, 631.
DD. Agnese (S.), 249.
EE. Agnozzi M., 727.
FF. Agostino (S.), 18, 105, 160, 282, 570, 709, 771, 847, 8S0, 1038, 1043.
GG. Agresti V., 368.
HH. Águila González M., 426.
II. Aguilar Alvarado F., 499, 630.
JJ. Aguilera Narbona P., 772.
KK. Agustoni G., 667.
LL. Aichner G., 1059.
MM. Aiken F., 501, 535, 633.
NN. Airoldi M., 63.
OO. Ake S., 630.
PP. Akkermans D. L., 64.
QQ. AKAmfr A. K., 501, 633.
RR. Alarco Larrabure G., 192.
SS. Albani (di Oastelbarco) A., 786.
TT. Albareda Card. A. M., 125, 477, 478, 488, 602, 719.
UU. Albert de Belgique (S. A. R.), 497.
VV. Alberto T., 966.
WW. Albring B., 191.
XX. Alejandrino I., 504.
YY. Alemanno S., 365, 968.
ZZ. Alengrin R., 189.
AAA. Alessandri F., 785.
BBB. Alessandri M., 968.
CCC. Alessandri Rodríguez J. (Praeses), 523.
DDD. Alessandrini F., 723.
EEE. Alessandro (S.), 89, 148, 311.
FFF. Alfano M., 1061.

Translated by churchlatin.ai, a product of Boyne Archives

GGG. Alfieri R., 719.
HHH. Alfonso M. de' Liguori, 230, 917, 1010, 1041.
III. Alfonzo Rivas O., 366.
JJJ. Alfrink Card. B. G., 486, 602, 1056.
KKK. Alibrandi G., 54, 349.
LLL. Alighieri Dante, 96.
MMM. Alkalifah I., 518.
NNN. Allamano, 1027.
OOO. Allard O., 968, 1058.
PPP. Allegra A., 427.
QQQ. Alliali O., 630.
RRR. Almeida Andrade O., 106.
SSS. Aloisi Masella Card. B., 121, 363, 373, 474, 478, 488, 600, 603, 604, 766, 970.
TTT. Alonso Zaldivar P., 188.
UUU. Alperto (fratei) (S. D.), 186.
VVV. Alsalim Alsabah A., 542.
WWW. Altamirano y Bulnes L. M., 715.
XXX. Alter O., 119.
YYY. Altidoro Barrientos Gómez G., 766.
ZZZ. Aluffi Pentini M., 364.
AAAA. Alvarado Garrido L., 428.
BBBB. Alvarez de Castro C, 254.
CCCC. Alvarez González G., 364.
DDDD. Alvarez Tena V., 224.
EEEE. Alvear Urrutia E., 461.
FFFF. Alvez de Siqueira A. M., 121.
GGGG. Alvez Moreira A. G., 789.
HHHH. Alvez Motta G., 667.
IIII. Amado-Blanco L., 499, 630, 724.
JJJJ. Ambris G., 424.
KKKK. Ambrogio (S.), 329, 673, 753, 1016.
LLLL. Amendola A., 254.
MMMM. Ammann G., 584.
NNNN. Amore A., 423.
OOOO. Anastasio da Utrecht, 18S.
PPPP. Anderson J., 502.
QQQQ. Andrea Ap. (S.), 657, 913, 985.

Translated by churchlatin.ai, a product of Boyne Archives

RRRR. Angeloni L., 722.
SSSS. Angelum R., 366.
TTTT. Angénor C, 632.
UUUU. Angermair R., 189.
VVVV. Anionwu L. O. V., 503, 635, 725
WWWW. Anna'(S.), 384, 697, 813.
XXXX. Anna d'Aosta (S. A. R.), 507, 641.
YYYY. Anouar H., 724.
ZZZZ. Anouchiravân Sepahbodi, 501, 633, 724.
AAAAA. Antaki Fathi G., 63.
BBBBB. Antamoro C. G., 786.
CCCCC. Antamoro L. C, 785.
DDDDD. Antamoro N., 784.
EEEEE. Antiliei F., 787.
FFFFF. Antoine T., 182, 312.
GGGGG. Antonelli F., 113, 181, 185, 250, 252, 352, 414, 416, 892, 894, 897.
HHHHH. Antonetti L., 720.
IIIII. Antonia Maria della Misericordia (S. D.), 177.

[*Latin ed. p. 1085*]

Antonini O., 728. Anthony of Padua (Saint), 159, 382, 819. Antoniutti Cardinal I., 363, 423, 477, 478, 486, 602, 719, 784, 965. Antonucci Lucidi A., 785. Aoueini H., 634. Aponte Martínez L., 461. Applegate O. B., 1062. Aragiusto N., 366. Arai L. K., 121. Aramburu Lecaros G., 504, 636, 724. Arangio Ruiz V., 565. Arango E., 629, 725. Arango Henao B., 925, 928. Arca Parro A., 428. Arcami G., 62. Arce Mâsias C. A., 64. Archi G., 786. Arciero M. (V.), 1010. Ardant J., 503, 635. Arens G., 903. Argaya Goicóechea G., 391. Arguello Cervantes E., 503, 635. Argullo M., 1057. Arif M. A. M. (President), 539. Arinos De Mello F. A., 724. Aristeguieta F., 464. Armas Lerena F., 461. Arndgen G., 791. Arnold F., 189. Arntz S., 901. Arocena A., 726. Arosemena J., 636. Arosemena M., 504, 636. Arosemena Garland G., 428. Arosemena Monroy C. J., (President), 514. Arpin E., 965. Arrighi, 747. Arrighi G., 968. Arsenault G. T., 966. Artale A., 431. Arteaga Malfavón L., 425. Arteaga y Betancourt Cardinal M., 256. Artino C, 728. Asgeirsson A. (President), 539. Ashworth L., 721. Asmus R., 728. Assereto A., 727. Assmann G. P. G., 789. Assumma C, 117. Astorri A., 1061. Atassi L., 559. Atienzà G., 667. Atkinson E. U., 189. Atonna B. (Sister), 422. Attanasio G., 63. Attard P., 937. Audet R., 714. Aufderbeck U., 584. Augenti G., 63. Index nominum personarum 1085. Augustin J. F., 503, 634. Augusto do Rego Monteiro L., 498. Auriol V., 565. Ausdenmore E., 59. Ausiello Lanteri R., 967. Auth L., 900. Avelino Maia F., 429. Awouters L., 464. Ayala Viguera F., 430. Ayeh-Kumi E., 631. Ayme F., 429. Ayub Khan M., (President), 551. Azara A., 62, 507. Azikiwe N.,

Translated by churchlatin.ai, a product of Boyne Archives

550. Azizollâh Eskandary, 501, 633. Aznar Cleofé G., 366. Azurdia Paiz R., 632. Azzone G., 787. Barbantini G., 788. Barbarito L., 720. Barbaro G., 1058. Bàrberi G., 997. Bàrberi S., 997. Barbier E. (Sister), 186. Barbieri Cardinal A. M., 107, 601, 946. Barbieri C, 255. Barcellona D., 365. Barda F., 719. Barello Morello C. (Sister), 718. Barnaba Apostle (Saint), 152. Baron A., 423. Baroni G., 63, 715. Barra C. V., 667. Barraco A., 431. Barrett G. G., 966. Barry M. G., 968. Barry T., 427. Bartels M. C, 373. Bartocci Fontana G., 255. Bartoletti L, 464. Bartolomeo Apostle (Saint), 658. Bartolucci D., 488. Bassetti P., 789. Basudde L. N., 726. Batanian I. P. XVI, 120, 253. Battaglia F., 912. Batthyány L., 786. Battibocca R., 785. Battibocca T., 785. Battibocca V., 785. Baudouin, 518. Bauer E., 1061. Bauer F., 428. Bauer I. L., 365. Baum G., 1061. Baumann G., 903. Baumgartner F., 428. Baumgartner G. Ev., 189. Baur G., 1059. Bayer O., 429. Bayley E. A. (Brother), 187, 248, 305, 328, 353, 905. Bayley R., 306. Bazarrabusa Hina T., 635. Bazella L., 1057. Bazin V., 119. Bea Cardinal A., 364, 477, 478, 488, 602, 783, 965. Beauchamp L., 840. Beauchesne E., 786. Beb A Don F., 498, 628, 724. Beck G. A., 123. Becker E., 58. Becker G., 782. Becker G. G., 58. Beckmann F., 904. Beckmann G. B., 188. Bednorz E., 127. Beeby C. E., 503, 635. Beerman A. C. W., 636. Beggi S., 60. Begin Floyd L., 128, 146.

[*Latin ed. p. 1086*]

1086 Index nominum personarum Behrens A., 190. Behrman E., 1057. Beitia Aldazábal E., 128. Bejze B., 772. Bekkers G., 125. Bélanger G., 903. Bélanger V., 121. Belardo G., 723. Belardo M., 723. Belej G., 1063. Bélisle E., 968. Bellana E., 432. Bellati B., 785. Bellavance G., 58. Belleau A., 1062. Bellegrandi F., 788. Belli T., 721. Bellini V., 952. Bellino G., 1063. Bellomia N., 61. Bellone A., 430. Belloni C., 901. Bellucci A., 727. Beltranena Sinibaldi L., 632, 663. Belzile I., 190. Benassi E., 351. Benatti Alves V., 366. Benazzi D., 1063. Ben Bella A., 515. Benedictus (Pope) XIII, 956, 983. Benedictus (Pope) XIV, 320, 736, 983. Benedictus (Pope) XV, 205, 351, 418, 450, 457, 483, 910, 983, 996, 1007. Benett N. T., 462. Bengsch A., 122, 406. Bengzon O., 636. Bengzon G. P., 789. Benigni E., 788. Benítez Fontúrvel C, 121. Bennardis A., 60. Benso E., 431. Bentivoglio G. L., 121, 953. Benvenuti L., 639. Benzur S., 502, 633, 725. Beppu S., 502, 633. Beras O. A., 55. Bereciartua Balerdi L., 143, 772. Berg A., 840. Bergamini A., 63. Berghoff g., 191. Bergin C, 667. Bergmann B., 726. Berloco A., 667, 721. Bermudez Milia A., 632, 724. Bernabeo R., 788. Bernal Ortiz G. G., 716. Bernard (Saint), 797, 905. Bernard S., 368. Bernards M., 727. Bernedo M., 192. Bernedo Malaga L., 189. Bernetti E., 722. Bernhard J. (Regina), 536. Bernini, 340. Bernini D., 365. Berry L., 790. Bertain G., 790. Berthieu G. (Sister), 718. Berthon R., 429. Berti G. L., 547, 637. Berti P., 1060. Berteli P., 174, 348. Bertoni G. (Sister), 718. Bertozzo A., 1060. Betancourt R. (President), 562. Bethenod O. M., 256. Bettazzi L., 773. Bexch S., 192. Beyenburg G., 903. Beyerle G., 62. Bezaza J. E., 502. Biagi R., 788. Bianchini N., 901. Bianchini P., 366, 901. Bigarella M., 59. Bigenwald R., 427. Bigi F., 505, 547, 637. Bilczewski G., 57. Bin Dato Hussein

Translated by churchlatin.ai, a product of Boyne Archives

A., 546. Binz L., 119, 223. Birchler F., 790. Birritteri V., 1063. Bisinger G., 791. Bisleti F., 785. Bison O., 1060. Bisori G., 117. Bizzarri L., 786. Bizzotto A., 1060. Blacet G., 1061. Blacke G., 58. Blakeney F. J., 497, 627. Blanchet E. A., 126. Blanehy P., 634. Bleich Lamoyne C, 256. Blémur U., 501. Blomjous G., 127. Blumschein M., 839. Boada y Flaquen T., 785. Boccardo O., 727. Bock F., 724. Boelens F. J. M., 429. Bogaerts T., 428. Bogarín Argafía R., 126. Bugliolo A., 667. Bohr A., 876. Boilini G., 1061. Boissier-Palun L., 725. Boland T., 107. Bolaños Quesada E., 108. Bolatti G., 1048. Bolognini D., 121. Bolwin G., 1057. Bonatti P., 723. Bonaventura (Saint), 160. Bonella B., 787. Bonelli dì Salci V., 787. Bonetti A., 1063. Bongay K., 638. Bongchun Ohang. 499, 629. Böngianino L., 190. Boniface (Pope) VIII, 973. Boniface (Pope) IX, 327. Bonnelly Fondeur U., 637, 724. Bono A., 1063. Bonomelli E., 722. Bonsu O., 500, 631. Bontempi A., 117. Boonen F., 366. Boonen P., 430. Borda Mendoza C., 254. Bordeion G., 192. Borg Olivier G., 639. Borghi M., 1061. Borgia L. O., 71. Borgolivier, 548. Bornigia D., 145, 256. Borosak G., 364. Borra D., 773. Bortignon G., 123. Bosch J. (President), 528. Boschbach G., 192. Bosco G., 633. Bosio P., 566. Boskamp O., 58. Bossart A., 256. Botero Salazar T., 126. Bottacci I., 1064. Bottiglieri G., 788. Botto P., 123. Bourdoise A., 982. Bourguiba H. (President), 561. Bourguignat R., 256. Bourke M., 365, 1059. Boustani Jalil R., 63. Bowe T. G., 424. Bowman M. G., 967. Boye T. A., 503, 635. Boyle T., 901. Bozzini G. F., 431. Bozzini L., 255. Bracale G., 899. Bracci Card. F., 477, 478, 488, 602, 859. Bradley G., 426. Brady G. F., 188. Braga Paixäo V. E., 726. Brahim S., 724. Bramlage F., 790. Brancaccio F., 896. Brandano P., 423. Brandäo De Castro G., 947. Braun G. G., 426, 728. Breen E., 58. Breheny G., 1059. Brennan G., 425. Brenninkmeijer L., 901. Bretz G., 966. Breuer E., 728.

[*Latin ed. p. 1087*]

t Briaeca S., 406, 904. Briani N., 63. Brière R., 968, 1058. Bringmarm C. A., 727. Brini G., 1063. Brinkmann A., 1057. Brocato L., 365. Brocke C, 58. Brockmann G., 720. Broda C, 628. Broers F., 714. Broguet M., 256. Broisat G., 256. Broli L., 584. Brophy C , 190. Brosnan G., 190. Brown G., 965. Browne Card. M., 57, 114, 115, 118, 364, 477, 488, 585, 602, 719, 784, 899, 965. Browne M., 119. Bruening G., 728. Bnignoli A., 507, 640. Bruls G., 188. Brunetti G., 432. Brungardt B., 790. Brunori V., 188. Brusco B., 254. Buchmann G., 1062. Buckley G. O., 966. Bucko G., 120. Buddy G. F., 772. Bueno Miele B. G., 107. Bueno y Monreal Gard. G. M., 119, 488, 601. Bues N., 432. Bueso Cáceres G. C, 632. Bukatho G., 120. Bunte G., 584. Buongarzoni N., 64. Burelli G., 430. Burgio G., 1063. Burin des Roziers E., 500. Burity da Silva A., 637. Burke E. G., 790. Burkhardt E., 426. Büro M., 720. Burrus G., 786. Busigo A., 791. Bustamante, 541. Butler P., 429. Butoraé P., 836. Büttner A., 784. Büttner G., 192. 428. Byrne D., 191. Byrne E., 1057. t Byrne E. V., 664. Byrne H., 1059. Byrnes T., 191. C Caballero D., 200. Cabrera Perez A., 200. Caccia M., 431. Cacciavillan A., 721. Index nominum personarum 1087 Cafasso

Translated by churchlatin.ai, a product of Boyne Archives

G. (S.), 1002, 1027. CafTarelli F., 635. Caffery J., 785. Caggiano Gard. A., 488, 601, 1056. Caglio E., 63. Cahill D. R., 426. Cahill L., 967. Cahill T. V., 123. Caintic L., 424. Calabresi U., 722. Calabria (don), 1028. Calamari U., 636. Calamoneri A., 190. Caldarella M., 191. t Caldarola O., 432. Calewaert C. G., 125. Caliaro L., 967. Calisto (S.), 668. Callahan G. D., 190. Callahan R., 1057. Callegaro G., 1058. Calieri G., 423. Calliari I. A., 667. Callistus Pp. III, 323. Callovini C, 968. Calsamiglia S. R., 787. Calwell A. A., 627. Callori di Vignale F., 476, 482, 586, 603, 605, 614. Camagni E., 477, 478. Cambiaghi A., 787. Cambiaghi P. M., 246. Camerini L., 115. Caminada M. G., 891. Camisassa M., 720. Campa G., 788. Campa L., 485. Campanile A., 61. f Campbell D. A., 664. Campo M., 191. Campos P. T., 107. Canali Card. N., 444. Candioti E., 627. Canestri G., 478. Cangiano G. M., 188. Camizaro A., 255. Canni Ferrari A., 792. Cannizzaro A., 727. Cano, 419. Canova L., 1060. Cantave F., 632. Cantin E., 58. Cantuti Castelvetri F., 477. Cantwell G. G., 424. Canzonieri C, 889. Cape D., 500, 632. Capece Minutólo G., 900. Capelle R., 786. Câpelletti R., 785. Capizzi E., 62. Caplis G., 255. Capoferri C, 904. Capoferri S., 185, 424, 482, 586, 604, 612, 666. Caporello E., 427. Capovilla E., 466, 467, 470, 481, 482. Cappa C, 431. Cappa G., 255, 431. Capranica Card. D., 980. Caprio G., 132, 133. Caramanlis C, 532. Caramanno G., 58. Carapellotti R., 726. Carbonara N., 60. Carbone V., 967. Carboni R., 384, 408, 939. Cardatesi G., 190. Cárdena S., 967. Cardi jn G., 57. Cardinale I., 666, 890, 899. Caretta A., 586, 667. Carew G., 721. f Carinci A., 1064. Carlesso M., 1060. Carletti C, 788. Carli L., 119. Carlin G., 191. Carlo Borromeo (S.), 341, 447, 673, 743, 753, 981, 996, 1005, 1030. Carlo di Wurtemberg (S. A. R.), 641. Carlomagno M., 722. Carmignani L., 430. Carmont G. F., 900. Carnevale Maffé C, 60. Carnatiu P., 721. Carolei F., 788. Carpino F., 119, 477, 586, 598, 604, 612, 666. Carr G., 1057. Carranza López C, 108. Carrara G., 723. Carraro G., 126, 1060. Carrasco B., 1049. Carretta A., 1058. Carrizo G. M., 108. Carrol F. P., 716. Carroll F., 217. Carroll G., 307. Carroll V., 900. Carroll V. L, 424. Carroll-Abbing G. P., 115. Carrubba A., 365. Carstens K., 902. Cartacei V., 667, 1060. f Cartafía Inglés J., 728. Caruana M., 787. Carvajal L., 889. Casale de Bustis y Figoroa G., 785. Casalena I. E., 787. Casap C, 498, 628. Cascio Bosco C, 967. Cascone G., 365. Casey E., 190. Casini E., 1061. Casolari G., 1064. Cass G., 425. Cassar A., 1063.

[*Latin ed. p. 1088*]

1088 Index nominum personarum Cassetta Card., 71. Cassidy E., 722. Cassinis P., 785. Cassisa S., 61. Cassulo S., 173. Castaldo Card. A., 122, 478, 487, 601, 668, 1013. Castaldo V., 426. Castanho de Almeida L., 192. Castellano F., 461. Castellano M. I., 127, 773. Castelli A., 119. Castiella F. M., 536, 630, 949. Castiglola V., 190. Castiglione Humani V., 786. Castiglioni G., 785. Castillo G , 503. Castillo Cabrero D., 427. Castillo Estrada P., 425. Castro G. L., 714. Castro Rubén G., 724. Casuccio G., 967. Casullo G. M., 713. Catalano A., 366. Catalano D., 427. Cataldi E., 785. Catania B., 366. Catania F., 938.

Translated by churchlatin.ai, a product of Boyne Archives

Catenacci D., 788. Caterina de' Vigri (S.), 228. Cattaneo L., 904. Cattelani A., 62, 723. Cattino G., .191. Caudron P., 788. Cavagna A., 468. Cavallero J. M., 664. Cavallini E., 1061. Cavallini F., 786. Cavazzana G., 901. Cave F., 188, 839. Cawley T., 189. Cazaux A. M., 126, 221. Cebelinski G., 1062. Ceccherini C, 432. Cecchetti I., Ilo. Cecchini M., 720. Ceirano G., 721. Celentano V., 190. Celio E., 505, 601. Cellesi C, 904. Celli G., 190. Cento Card. F., 127, 363, 422, 477, 478, 488, 670, 1136. Centoz L., 474, 603, 613. Cep G., 430. Ceriani G., 750. Cerioli C. (B.), 183. Cerioli P. E. (B.), 311. Ceroni P., 1060. Cerruti F., 1061. Cesaris Demel V., 431. Cesca C, 1064. Chagnon P. E., 1058. Chambers G., 967. Champagne F., 464. Chang G., 967. Chang Huan S., 558, 629. Charbonneau P. E., 714. Charbonnier G., 361. Charlton C, 306. Chartrand N., 968. Charue A. M., 118. Chatellier E., 256. Che V., 968. Chedid G., 121. Chehab F. (Praeses), 543. Cheikho P. II, 120, 253. Cheli G., 722. Chen Cheng., 557. Chenevert Allen M., 189. Chen Min-Chung, 498. Chéou-Kang Sié, 498, 629. Chesrow F., 786. Chess E. R., 425. Chevalier, 1028. Chevrier L., 498. Chiang Fu-Tsung P., 256. Chiang Kai Shek, 529. Chianura E., 893. Chiapperò P. G., 664. Chiari R. F. (Praeses), 552. Chiarini P., 364. Chiarlo Card. C, 128, 601. Chigi Albani della Rovere L., 605, 614. Chigi Albani della Rovere S., 586, 603, 604, 614. Chiocchetta P., 188. Chiodi L., 967. Chmielewski C, 427. Chong Chan Lee, 499, 629. Christel E., 430. Christiaan Erasmus F., 497, 627. Ciampa G., 365. Ciampini D., 787. Ciarlanti A., 431. Cicero C, 191. Cicioni F., 1060. Cicognani Card. A. G., .114, 120, 151, 164, 363, 470, 478, 582, 600, 783, 835. Cicognani Card. G., 180, 201, 327, 446. Cifuentes L., 373. Cinque A., 789. Cinquini S., 966. Cinti N., 115. Cioccetti IL, 723. Ciocci F., 904. Ciotti A., 254. Cioli T. G., 1049, 1051. Cipollone E., 720. Cipriani M., 1064. Cipriano (S.), 228. Cipriano P., 430. Ciriaci Card. P., 122, 363, 488, 585, 601. Cirillo (S.), 170, 434, 458, 1035. Cirincione G., 365. Cirriñcione V., 365. Cittadini G., 115. Ciuf oli B., 966. Civardi L., 128. Clamkowski E. F., 425. Clark G., 900. Clasby G. G., 424. Claudel P., 786. Clavel Méndez T. A., 923. Cleary D., 840. Clemens Pp. I (S.), 436, 1035. Clemens Pp. VIII, 983. Clemens Pp. XII, 199. Clemens Pp. XIII, 199, 983. Clemente Alessandrino, 575. Clementi M., 1063. Ciernen toni R., 788. Clementz G., 256. Cleyn F., 903. Cocchetti O., 586, 667. Cocuzzi G., 1062. Code T. F., 425. Cody G. C, 126, 187, 1064. Cody G. P., 126. Coghlan L., 840. Cohalan F., 1059. Colasuonno F., 722. Cole G., 586. Colesanti C, 430. Coletti A., 1064. Coletti F., 723. Colli E., 127. Collin B., 174. Collin F., 727. Collins G., 840. Coloma-Silva A., 499, 630. Colombo G., 126, 772. Colombo L., 901. Colonna A., 477. Colonna-Czonowski L., 786. Colson D., 667. Coluzzi G., 902. Comandé F., 1057. Comin D., 728. Comini R., 586. Commins T. V., 501, 633, 724. Compagnone E. R., 123. Concannon F. B., 427. Concha Card. A., 140, 488, 602. Conde Basanta A., 966. Conerty T. L, 425.

[*Latin ed. p. 1089*]

Considine G., 188. Contant C., 365, 968. Conte S., 365, 1063. Conti E.,

Translated by churchlatin.ai, a product of Boyne Archives

63. Conti L., 722. Conture R., 62. Conway G., 424, 773. Conway P., 192. Conway T., 728. Cools G., 431. Cooray T., 122. Copello Card. L., 363, 476, 478, 488, 600. Coppa G., 721. Coppola M., 190. Corcoran L., 1062. Cordella G., 901. Cordero d'Aubuisson R., 499, 630. Cordero Lanza di Montezemolo C, 722. Cordini J. C, 516. Coreth G., 116, 497, 628. Cornejo D., 192. Corni C, 1064. Correa Cintra T., 430. Correa J. A., 507. Correa León P., 119. Corripio Ahumada E., 122. Corsanego C, 586, 605, 614, 723, 767. Corsanego S., 722. Cortella C, 839. Cortés Pastor F., 188. Cortis T., 789. Cosgrave L., 535. Cossetti L., 255. Costa D., 1058. Costa F., 461. Costa M., 368. Costalunga M., 1061. Costantini F., 666. Costantini M., 429. Costello G. A., 107. Cottolengo G. B. (S.), 110, 339, 1002, 1027. Coughlin U., 255. Cousin E. M. A., 788. Cousineau O., 62. Cousins G., 127. Couve de Murville M., 500, 530, 531. Cox G., 60, 365, 1059. Cox M., 1059. Cozzolino M. C, 896. Cramarossa R., 191. Crawford E. F., 425. Cremades Royo G. A., 254. Cremonini P., 792. Crescenti G. G. C, 60. Crescimanno S., 255. Crisan T., 1061. Criscito A., 191. Cristea B., 1056. Croce V., 427. Croke G., 966. Cronin D., 667, 721. Croon G., 901. Crosby G. P., 784. Crovelia E., 115. Crovini M., 614. Crowley C, 1062. Cruz Ferrada E. I., 255. Cuccarono C. S., 432. Cucchiara G., 1063. Cudahy F., 367. Cuenin G., 901. Cuffaro G., 60, 1063. Cullinan G., 189. Culliton E. E., 62. Cultrera G., 967. Cunial A., 406. Cunial E., 478. Cunningham G., 58. Cuoq G., 188. Curis C, 722. Curmis A., 251. Curry G., 1059. Curti G., 254. Curtin G., 1057. Curtin R., 1059. Cusani L., 62. Cushing Card. R. G., 488, 601. Custer E., 790. Cuttitta C, 791. Cyr A. E., 966. Dante, 738. Dante L. E., 125, 475, 482, 586, 596, 606, 612, 666. Dapunt A., 1059. Darcy A., 968. Darcy W., 1059. D'Ardia Caracciolo F., 900. Darsy F., 423. d'Arzignano M., 427. da Silva Card. A.A., 107, 601. da Silva Farias R., 22, 904. Da Silveira d'Elboux E., 120, 817. Dattero F., 366. D'Avack G., 890. Da Veiga G. S., 839. d'Avella F., 788. David, 873. Davidsover A. L., 1061. Davis G. P., 1048. Dawson de Orchil R. G., 900. Day G. L., 839. de Alba y Hernández L, 210. de Almeida Batista G. N., 26. de Almeida Lustosa A., 713. De Andrea G., 722. Deane A., 387. De Angelis A., 889. De Angelis L., 431. De Angelis S., 188. De Angelis Mallegni E., 766. de Araujo Sales E., 127. Dearden G. F., 118. de Arriba y Castro Card. B., 488, 601, 834. de Barros Cámara Card. G., 126, 488, 601, 951, 1056. de Barros Seldanha E., 900. De Berredo Carneiro P. E., 640. de Berulle Card. P., 982. De Boni P., 1060. De Bonis D., 667. de Buyer L., 786. De Camillis L., 787. De Campo P. F., 967. de Carli F., 788. Decazes E., 62. Deceulaer I., 192. De Ceuster E., 464. Dechâtelets L., 124. de Chinchón C, 199. Decker G., 903. Declerck R., 628. Deegan T. J., 57. De Falco L. M., 461. de Faria A., 116, 504, 637. de Figuereido M., 728. De Franceschi N., 59. De Franciscis A., 430. De Fremery E. M., 63. Defresne M., 667. de Fürstenberg L., 63. de Furstenberg M., 826. Dacko D. (Praeses), 548. da Costa Nunes Card. G., 478, 488, 602, 669. Dadjo M., 499, 725. Dadone G., 890. Daem G., 126. Dagbovie, 638. Dahille D., 840. Dahm P., 903. Daino L., 1063. Daleggio d'Alesio E., 368. D'Alessandro M., 254. D'Alessio P., 431. Dal Grande E., 1060. Dalla Torre

Translated by churchlatin.ai, a product of Boyne Archives

P., 722, 726. Dalla Torre G., 477. Dal Monte .T. J., 664. D'Alton Card. G., 117. Daly E. C, 123. Daly M., 254. D'Amato C, 125. Damaillacq B., 966. Damaso del Ssíño Rosario, 893. Dame G., 429. d'Amelio C, 788. Damiano D., 59. da Mota Filho C, 628. d'Andigné A., 786. d'André P., 786. d'Angelo Neto G., 380.

[*Latin ed. p. 1090*]

1090 Index nominum personarum: De Gaetano F., 1058; de Galen O. B., 900; de Gaulle O. (Praeses), 530; Degimbe J., 506; De Giovanni M., 900; De Giuli R., 432; de Goes-Saurau C. A. C., 432; De Grada S., 1060; de Grisogono O., 503, 725; De Groot E., 429; de Gruyter L. G., 789; De Guevara G., 661; De Haas G., 64; Deis P. L., 63; De Keyser E, 424; De la Flor Valle A., 428; Delahoyde L., 190; Delaney G. L., 425; Delanne R., 635; De La Tournelle G., 631; de la Vega F. A., 497; de Lavergnolle G., 786; Delavet G., 426; Del Balzo R., 785; Del Carpio, 661; Del Carpio G. L., 189; Del Carretto di Novello G., 785; de Mojana di Cologna A., 477, 478, 514, 640; de Mojana di Cologna P., 785; De Montecler R. M. G., 254; de Montmorency F., 884; de Moráis Penedo G. M., 380; De Mun A., 1003; De Natal L. F., 664; De Nicolò P. G., 667, 721; Denis M., 189; De Nittis F., 722; Denti S., 667; de Oliveira Barbosa L. C, 191; De Oliveira Salazar A., 545; de Oviedo A. M., 178; de Perth, 500; de Polignac G., 635; de Porres G., 194; de Porres M. (S.), 193; De Quay, 536; D'Erchia A., 405; De Riccafdis G., 721; Derisi O. N., 719; de Ri vero M., 194; de Rivero V., 195; D'Erme B., 432; De Roía O. L., 190; De Rossi A., 431; De Rossi G., 788; de Sá Leâo y Seabra P., 245; De Santis A., 424; De Sanctis B., 1061; D'Escoto Muñoz M., 503, 635; de Schrijver A., 628, 724; de Ségur L. G., 1003; De Silva C. P., 629; Deskur A., 721; Desläuriers L., 840; de Souza Gomez E., 116, 498, 628; Del Corpo E., 1062; De Leon R., 506; De Liva O., 410, 717; Della Casa D., 1063; Dell'Acqua A., 121, 470, 478, 833; Dell'Acqua G., 255, 327; Della Porta G., 367; Della Romana, 178; Della Rossa A., 791; della Sudda S., 427, 788; Delle Fave U., 116, 502; Dellepoort G. G., 60; Delli Paoli A., 506; Dell'Oglio C, 431; Dell'Orso Maini A., 724; Del Mestri V., 78; de López Mateos E. S., 565; De Lorenzo P., 1058; Del Piccolo G., 904; Del Pinto V., 792; De Luca D., 721; De Luca G., 1021; De Luca S., 63; de Marchant et d'Ansembourg F., 504, 636; De Marchi G., 667; De Marco V., 61; De Martini G., 790; de Matos Antunes Várela J., 504; de Maupéou Monbail G., 786; Demby A. I., 638; de Mello Travassos Valdêz G., 785; Demers G. E., 1062; de Souza y Antâo G. M., 188; Despatures M. B., 792; Dessain.G., 786; Dessart A., 189; De Steensen-Leth V., 499, 630, 725; Desvarieux S., 363, 501, 632; De Truszczynski G., 791; de Twickel R., 900; de Valera E. (Praeses), 535, 633, 640, 650, 662; de Vasconcellos Motta Card. C. C , 601; De Vecchi A., 431; de Vega F., 198; Dever D., 427; De Vet G., 128; Devine G., 60; de Vizcarra Z., 792; Devlin T., 727; Devoto A., 707; de Waele G., 368; De Walt O., 1062; de Warenghien de Flory C, 786; Dewilde D., 429; Dhanis E., 965; Diakhate L., 254; Diamilla Magnelli P., 788; Dias L, 667; Diaz V., 408; Di Bartolo M., 900; Di Bello A.,

Translated by churchlatin.ai, a product of Boyne Archives

60; Di Biagio A., 59; Di Caro F., 60, 1063; Di Cesare B., 64; Dickman B., 965; Dicks E., 792; Diego G., 886; Diem N. D. (Praeses), 563; Diener F., 727; di Girolamo N. M., 664; di Jorio Card. A., 423, 477, 478, 488, 585, 602; Di Lauro M., 415; Di Leo G., 904; Di Leo R., 59; Di Marco G., 1063; Dimartino S., 792; Di Napoli G., 1063; Dionne M., 1062; di Napoli Rampolla E., 503; Dincer H., 506; Dindra, 538; Di Pasquale A., 586, 667; di Pertuan Negara Y., 557; Di Prima G., 1063; Di Salvi, 896; Di Sora M., 667; Di Stasi P., 1064; Di Stefano G., 60; Di Stefano I. S., 366, 1048; Disunì G., 630; Di Taranto L., 967; Diugolecki S., 966; Divendal E. R. M., 789; Di Vita G. R., 254; Djidingar, 505; Djuanda (Praeses), 538; Dobbelmann R. A., 428; Do Couto Aliveira A., 667; Dodds E. R., 254; Doherty G., 365; Doi Card. P. T., 119, 162, 488, 602; Dolan D., 256; Dolce G., 896; Domenico (S.), 1038; Domenico della Madre di Dio (B.), 893, 959, 996, 1020, 1055; Domenico Flandrense, 358; Domínguez y Rodríguez G. M. E., 122; Donati A., 63; Donati P., 313; Dondeo V., 750; Donnellan T. J., 57.

[*Latin ed. p. 1091*]

1091 Index nominum personarum Donnenberg G., 368. D'Onofrio A., 967. Donohue G. O., 967. Donovan O., 256. Dono van F. P., 497. Donovan G., 789. Donovan M., 840. Donze E., 106. Döpfner Card. G., 114, 363, 478, 487, 601, 899. D'Orazio P., 667. Dormán M., 548. d'Ormesson W., 500, 631. Dorotea (S.), 183, 314, 356. Dorticos Torrado O. (Praeses), 526. Dossena L., 722. Dossetti E., 792. Dotti M., 901. Dougherty G. G., 106. Douglas-Scotti P., 368. t Douillard P. A. M. G., 715, 728. Doumith M., 118. Dowd G., 790. Downey V., 1059. Doye T., 725. Doyle A., 967. Drago G., 721. Drago S., 788. Dragonetti de Torres C., 61, 785. Dreesmann G., 366. Dreesmann G. G. R., 900. Dreessen E., 192. Dressen W., 192. Drimmel E., 628. Droste Vischering G., 900. Dubè A. G., 966. Dubois G., 309. Dubourg V., 308. Dubuc T., 1058. Duc de Norfolk (le), 632, 610. Ducoli M., 190. Duffles Teixeira Lott E., 498. Duffy E., 58. Duffy F., 365, 1059. Duft G., 901. Duhigg G., 190. Dumas L., 59. Dunn T., 191. Dunne G., 191. Dupuy P., 628. Dury L., 1062. Duskie G. A., 423. du Soûliez de Saint Simon F., 727. Duvigneaud J., 501. Dwyer G., 119. Dzerowicz M., 790. E Eber R., 424. Echandia D., 499, 629. Echeverría Ruiz B., 123. Eckert F., 785. Edelby N., 120. Edmonds O. B., 428. Efrem (S.), 873. Egan G. F., 967. Egano d'Arzignano M., 785. Egger O., 423. Ehard H., 497. Eichinger A. G., 966. Eid E., 720. t Eijo y Garay L., 728, 949. Einaudi G., 722. Einaudi L., 456. Elena di Baviera (S. A. R.), 641. El-Khoury F., 727. Elko N., 1056. Elron G., 633. Elwell C. E., 106. Emilia di S. Giuseppe (S. D.), 718. Emmanuel de Saxe (S. A. R), 507. Empson O., 58. Enciso Velloso G., 504, 636. Enciso Viana I., 324. Endres E., 1057. Engelhard O., 631. English G., 790. Enrici D., 135, 137. Enrico VIII, 391. Enrique y Tarancón V., 122. Eppinger A. M. (S. D.), 718. Ercolano M., 904. Erez I., 506, 638. Erkin F. C, 343, 367, 561, 638. Errico M., 59. Escalante A. E., 124. Escaler E., 636. Escobar Serrano H., 556. Espino y Silva A., 213. Esposito È., 365. Esposti P., 427. Esquin

Translated by churchlatin.ai, a product of Boyne Archives

M. (S. D.), 1055. Esser P., 791. Estadt H., 840. Esteban Pico Estrada J., 497. Esteves Dias F., 716. Etchegaray R., 59. Eude G. (S.), 12, 982. Eugenia (B.), 325. Eusebio (S.), 315. Eustachio (S.), 325. Eustochium Verzeri T. (B.), 311. Evans F., 59. Eykens O., 189. Eymard P. G. (S.), 5, 150, 168, 369, 767. Eyston G. T., 786. Ezzat G., 504, 637. F Fabbri R., 428, 904. Fabiola (Regina), 648, 662. Fabre ., 728. Fabrizi L., 431. Faccani O., 721. Fagiolo B., 115. Fagnani U., 719. Faina P., 900. Falcioni ., 190. Fall A., 256. Fall C., 368. Fall I., 368. Falla Aris J., 632. Faloci E., 366. Famiglietti F., 967. Fanfani A., 476, 502, 540. Fantauzzi F., 366, 722. Fantò P., 190. Fanton O., 967. f Farage A., 968. Farano V., 721. Farbmaeher G., 368. Fares A., 121. Fariña Fariña P. A., 122. Farley J. A., 500. Farra .1., 505, 638. Far rei G., 60. Farrell T., 58. Fasola F., 889, 912. Fattaccio A., 251. Fattinnanzi A., 586, 667. Fawzi M., 555. Feber F. L. G., 904. Febres G. F., 192. Fedeli F., 255. Federici C., 254. Federici F., 723, 1060. Federico F., 792. Feer O., 59. Felciano O., 790. Feldhoff G., 63. Felice de Valois, 31. Felicetta C, 366, 787. Felici G., 474, 604. Felici P., 477, 479. Felicioli G., 64. Felini F., 427. Felix C., 545. Felleren C. G., 62. Fellman Velarde J., 519. Feltin Card. M., 488, 601, 716. Fenocchio G., 147. Ferguson B., 551. Fernandes A., 119. Fernandes S., 427. Fernandez, 627. Fernández A., 118, 359. Fernández A., 504, 636. Fernández L., 726. Fernández Crespo D., 562. Fernández Delgado M., 428. Fernández Sánchez L., 499, 630.

[*Latin ed. p. 1092*]

1092 Index nominum personarum: Ferraioli G., 721. Ferrara L., 426, 902. Ferrari, Cardinal A. C. (S. D.), 186, 753. Ferrarino L., 255. Ferraris D., 1060. Ferrarotti L., 1061. Ferrata G. B., 806. Ferreira de Moráis F., 364. Ferretto, Cardinal G., 476, 478, 486, 600. Ferri P., 368. Ferrini A. M., 667. Ferrini F. M., 586. Ferro G., 318. Ferro G. O., 1048. Fey Sehneider B., 125. Fiamma A., 891. Fiamma O., 891. Ficolá T., 432. Fiedler E., 1061. Filiberto of Savoy-Genoa (S. A. R.), 641. Filicchi A., 307, 330, 354. Filicchi F., 307, 330, 354. Philip (S.), 148. Philip Ap. (S.), 213, 657. Filippo F., 1064. Filippo Neri (S.), 183, 313, 996. Finkelstein R. L., 631. Fiol Castillo G. R., 423. Fiore S., 966. Fiot R., 901. Fiozzo A., 430. Fiscalini M., 790. Fischer M., 502, 633. Fitzgerald E. A., 246. Fitzgerald S., 365, 1059. Fitzgerald T., 255. Fitzgibbons L., 367. Fitzpatrik R., 900. Fitzpatrick Denis G., 965. Flahiff G., 123. Flajani O., 785. Flanagan F., 425. Flavin C., 1057. Fleckenstein E., 189. Fleckenstein E., 189. Fleischer A., 256. Fleming F. F., 429. Flinn Dermod C., 425. Flora A., 727. Flórez Cuadrado A., 366. Florian L., 429. Florio G., 788. Florit E., 118. Flors Garcia G., 787. Flynn P., 1062. Focardi M., 367, 723. Fogarty E., 1059. Fogas S., 721. Fons G., 190. Fontana G., 60, 1063. Fontana M., 586. Fontieella Santiago Concha M., 629. Font Gratacós L., 189. Font y Andreu G., 117. Forbes, 420. Forcellini D., 505. Ford R., 1059. Forero y García N., 925. Foresi P., 723. Fornari F., 787. Forni, Cardinal E., 163, 477, 478, 488, 602. Forni P., 784. Fornoni D., 726. Forristal G., 840. Forster C., 364. Forster G., 968. Forster G. G., 465. Forte D., 59. Fortier E., 189. Fortin R., 190. Fortini N., 901. Fossati, Cardinal M., 488,

Translated by churchlatin.ai, a product of Boyne Archives

600. Foucherau R., 373. Foudy G. T., 424. Fournier E., 426. Fowler M. A., 249. Foyer G., 725. Fracassi G., 254. Fracasso B., 1060. Fracccalvieri P., 1061. Fraccari L., 1064. Fraccaroli A., 667. Frana R., 721. Francis of Assisi (S.), 105, 338, 711, 736, 948. Francis of Bavaria (S. A. R.), 641. Francis of Paola (S.), 318. Francis of Sales (S.), 100. Francis Mary of Camporosso (S.), 5, 150, 168, 374, 767. Franchi G., 785. Francini D., 726. Franco A., 787. Franco F., 535. Francis of Bavaria (S. A. R.), 507. Franiè F., 118. Franz Josef II (Prince), 544. Franzoni G., 1063. Frascari Diotallevi A. O., 788. Fraser S., 423. Frazzano V., 1060. Frcek N., 428. Frederik R., 527, 719. Freiré de Andrade N. E., 785. Freiré Vasconcellos Ruas O., 727. Freitas Silveira P., 432. Freites A. A., 528. Freking F. G., 712. Frenette L., 189. Freund A., 840. Freundorfer G., 432. Frias (Don) P., 627. Friedrichs R., 839. Friend R., 192. Frigon P., 255. Frings, Cardinal G., 488, 601, 1056. Friuli A., 255. Froment G., 719. Frontaura Argandoña M., 498, 628. Fuchs A., 59. Fuchs V., 584. Fumagalli C., 63. Funes Ramires A., 426. Funghini R., 667. Furey F. F., 128, 772. Furitano G., 255. Furno C., 720. Fussel F., 1057. G. Gabelli A., 839. Gabla O., 630. Gabriele, Archdeacon (S.), 873. Gabrieli T., 314. Gad G., 121, 1056. Gaddi C., 890. Gagner R., 1058. Galamini C., 791. Galassi D., 637. Galavotti P., 1061. Galeazzi E. P., 585, 722. Galeotti G., 901. Galindo Mendoza A., 1049. Gallagher E. A., 426. Gallagher G., 900. Gallagher N. G., 716. Gallagher R., 365. Gallagher T., 60. Gallaher T., 1059. Gallardo G, Carmelo, 772. Gallen F. T., 1062. Galles F., 60, 1059. Galletti L., 1063. Galligan T., 727. Gallina E., 720. Gallinai Heber A., 114, 506, 638. Gallisà Torres R., 667. Gallotti G., 792. Gallucci L., 366. Gamaehe G., 364. Gamazo y Garcia de lo Rios G., 786. Gambari E., 720. Gambino E., 1063. Gandini P., 63. Ganey D., 520. Gangarossa G., 64. Gannon G., 966. Gannon R., 1057. Ganse F. G., 59. Ganzini A., 427.

[*Latin ed. p. 1093*]

Garavaglia L., 368. Garavini T., 788. Garbrock A., 191. Garcia y Goldaraz G., 121. Gardini L., 430. Garduño A., 424. García Ayala G., 714. Gargitter G , 119. Garibi y Rivera Card. G., 488,.601. Garkovic M., 409, 836. Garneau G., 1062. Garlato P., 1061. Garofalo S., 897. Garreta E. M., 834. Garrone G., 118. Gartner A. L., 903. Garwers B., 191. Gasbarri A., 1064. Gasbarrini A., 466, 663. Gaspare del Bufalo (S.), 69, 93. Gaspari M. P., 190. Gathen D., 903. Gatt E., 638. Gatti A., 63. Gatti O., 788. Gaussel E., 789. Gauthier O., 840. Gauttieri R., 900. Gavilanes Chamorzo N. C, 889. Gavióla M., 246. Gavuzzo G., 429. Gazza G., 106. Gazzini G., 788. Geerling C., 191. Geijsen P. G., 789. Gelineau E., 1061. Gelineau L., 1061. Gemayel P., 725. Gemelli (P.), 875. Gemma Galgani (S.), 3S8. Gemmiti V . , 5S6, 667. Gendron D., 364. Genewein K., 364. Gennari G., 789. Gentili E., 432. Georges de Liechtenstein (S. A. R.), 634, 640. Gerada E., 722. Gerigk A., 903. Gerin Lester N., 728. Gerii P., 789. Gerlier Card. P., 488, 600. Geuna P., 966. Geurts P., 667. Gheddo P., 188. Ghibellini V., 787. Ghidoni L., 722. f Ghiga M., 256. Ghirardotti C., 59. Ghiselli E., 71. Ghislieri M. (S.), 358. Giacinto (S.), 954. Giacomini G. S., 787.

Translated by churchlatin.ai, a product of Boyne Archives

; r Index nominum personarum 1093 Giacomo Ap. (S.), 215, 657, 658, 748. Giacomuzzi L., 901. Giammarino V., 1057. Giampapa S., 366. Giannecchini M., 427, 1064. Gianni G., 367, 723. Giannini F., 255, 1060. Giannini M., 255. Gianolla A., 791. Gibellini B., 1064. Giering E., 255. Giesen G. M., 792. Giglio P., 722. Gil Atrio O., 667. Guani B., 901. Gill F., 367. Gille G., 431. Gillet S., 358. Gille C. W., 188. Gillick L., 425. Gilmore G., 726. Gilroy Card. N. T., 488, 601, 1050. Ginesi S., 429. Ginolfi M., 432. Gioacchini D., 365. Gioacchino (S.), 595. Giobbe Card. P., 125, 201, 363, 423. 476, 478, 487, 601, 718, Giuseppe da Copertino (S.), 736. Gleason E., 367. Gleason G., 1058. Gleason G. L., 368. Gleijeses Mastelloni R., 901. Gïobke H., 902. Glofcheski B., 904. Glueckert G., 425. Glynn G., 1056. Goch G., 191. Gocki A. G., 58. Godbont M., 1058. Godefrooij L. M., 904. t Godfrey Card. W., 64. Goffinet E., 667. Gögler E., 430. Gogolinski-Elston A. R., 426. t Golinski Z., 319, 664. Golombek O., 584. Gómez-Laguna L., 254. Gonçalves Cerejeira Card. E., 26, 124, 488, 600, 603, 605. Gonçalves do Amaral A., 380. Gondra L. R., 497, 516, 627. Gonzales G., 59. González Campón G., 60. González de la Peña y Alonso Fernández E., 788. González Ferreiros A., 713. Gonzalez Santiago G., 966. González Tamayo A., 637. González Ugaz S, 192. González y Robleto V. A., 57. Gonzi M., 937. Goober P., 966. Goodwine G., 1059. Goossens E. L. C, 464. Goppel, 627. Gorbach A., 517, 628. Gorelli G., 255. Goretti S., 667. Gori A., 120, 253. Gori Montanelli P., 64. Gottardi A., 245. f Gotthardt G., 728. Goulart J. (Praeses), 519, 640, 647, 662. Goupil G. P., 968, 1058. Gouvêa Coelho C, .106. Gouvel B., 431. Gouyon P., 773. Governatori E., 115. Gozdziewicz G., 667. Gracias Card. V., 488, 601, 1056. Graf O., 727. Graham E., 59. Graham J., 634. Gramatges A., 499, 630. Graner L. L., 124. Grant-Ferris R., 900. S97. Giorgi-Costa P. L., 785. Giovannelli A., 115. Giovanni Ap. Ev. (S.), 95, 110, 144, 156, 230, 393, 397, 492, 657, 847, 974, 1017. Giovanni Battista (S.), 41, 95, 244, 493, 510, 657, 815, 858, 1034, 1047. Giovanni Battista De Rossi (S.), 71. Giovanni Bosco (S.), 26, 111, 312, 70S, 1027. Giovanni Crisostomo (S.), 157, 237," 269, 985, .1037. Giovanni da Matera (S.), 325. Giovanni de Matha (S.), 31. Giovanni di Borbone (S. A. R.), 641. Giovanni di Borbone delle Due-Sicilie (S. A. R.), 641. Giovanni G., 614, 723. Giovanni M. Vianney (S.), 222. Girard A., 965. Giraux A., 1062. f Girbeau J., 664. Giuda Barsabas, 152. Giuda Taddeo Ap. (S.), 658. Giuliano (S.), 27. Giunchi G., 368. Giuseppe (S.), 16, 41,199, 235, 319, 332, 342, 386, 387, 510, 657, 660, 764, 809, 858, 979, 1004, 1029, 1037.

[*Latin ed. p. 1094*]

1094 Index nominum personarum Granville Fletcher H., 506, 639. Graseiii E., 667. Grasso A., 431. Grauls A., 187. Graveiii G., 721. Graven L., 424. Grazian G., 667. Greaves H., 634. Green P. P., 667. Grechi M., 904. Greco C., 122. Greel F., 366. Green G., 967. Grégoire P., 725. Gregori G., 60. Gregorio Barbarigo (Saint), 311, 341, 982. Gregorio Nazianzeno (Saint), 45. Pope Gregorius XIII, 983. Pope Gregorius XVI, 199, 964, 983, 1012. Greinert

Translated by churchlatin.ai, a product of Boyne Archives

E., 791. Gremigni Gilla V., 64. Gremillion G., 192. Greve R., 1057. Gribling T. C., 492. Griffe E., 424. Griffin G., 427. Griffin P., 1062. Griffin T., 1062. Griffith T., 790. Griffiths G. H., 118. Grillini G., 787. Grillo Michel T. (Saint D.), 718. Grimes J. R., 544. Grimmelsman E. G., 958. Grimshaw F. G., 108, 125. Griveé F., 719. Groestschel O., 1056. Gross O., 1056. Grossek M., 1057. Grossi G., 62. Grossi di Camporsevoli R., 61. Grossi Gondi L., 788. Grote wohl O., 564. Grotti G. M., 106. Grunitzky N. (Praeses), 560. Gualdi L., 1061. Gualdi S., 787. Gualdrini A., 63. Guanella L. (Saint D.), 110, 1028. Guano E., 128. Guarderas Iturralde H., 499. Guarducci O., 362. Guarnieri B., 365. Guddorf A., 728. Guercio S., 365. Guerrero A. M., 904. Guerrico da S. Quintino, 358. Guerrieri E., 62. Guerry E., 119. Gugelmo O., 422. Guggenberger S., 429. Guglielmotti P., 57. Guido G., 1059. Guillabert A., 637. Guiller F., 664. Guillot M., 372. Guindani G. C., 315. Guíñez Guíñez O., 64. Guirola Leal G., 725. Guissou H., 501, 632. Gunn G. W. G., 190. Gürsel C, 561. Gusso G. P., 470. Gusso V., 470. Gustavo Adolfo (Rex), 558. Gut B., 118, 348. Gutiérrez A., 720. Gutiérrez Granier G. A., 127. Gutmann G., 59. Güttsches A., 728. Guzmán G. L., 840. v H Haarsted V., 789. Habibur Rahman, 57. Habiger G., 60, 1059. Hack G., 425. Pope Hadrianus II, 435, 1035. Haekkerup P., 527. Haendly V., 1057. Hailé M., 500, 631. Hakel G., 1062. Haksar S. N., 725. Halecki O., 900. Hall G., 726. Hallahan M. (Saint D.), 422. Haller L. S., 123. Hallinan P., 125. Hammett L., 728. Hamp F., 464. Hamrin A., 675. Hanley G., 790. Hanrahan F., 728. Hanslik R., 430. Hanus F., 1064. Harfouche J., 502, 634. Harkin E. G., 1061. Harmel L., 1003. Harper G., 1061. Harrigan B., 1048. Harrington G., 58, 365, 1059. Harrington P. V., 190. Hartnett A., 790. Hartnett G., 1057. Hassan II, 547. Hasse F., 1057. Hastings G., 1062. Hastrich G. P., 772. Hatem A., 638. Hayden A., 425. Hart G., 424. Hatem A., 505. Hauserman F., 728. Hayek D., 119. Hayes T., 255. Head E., 60, 1059. Healey G., 965. Healy G. G., 425. Cardinal Heard G. T., 128, 364, 477, 478, 488, 602. Hebert E., 1058. Heeker P., 791. Hecker W., 791. Heeking G. F., 727. Hee Park C. (Praeses), 526. Heenan G. C, 773. Heere R. G., 790. Heijmeijer de Heemstede E., 901. Heinemann G., 366. Heinlein M., 425. Heinrich K., 1057. Heiser B., 159, 736. Heiss C., 64. Hella de Bavière (Saint A. R.), 507. Hélou C., 634. Hemler R., 192. Hempfer E., 667. Hemsing A., 584. Henao Osorio L, 499. Heneghan T., 667. Hengsbach F., 127. Herbiet O., 464. Herder-Dorneich T., 726, 901. Heredia B. A., 366. Hermil G., 714. Herre A., 426. Herrera Méndez H., 506, 638. Herrera y Oria A., 127. Heusgen P., 584. Hey der A., 1057. Higgins G. V., 1061. Hickey L., 840. Hidalgo E. P., 408. Hilaire R., 64. Hübe A., 634. Hipólito A., 107. Hirohito (Imperator), 541. Hirschberger G., 58. Hoban E. F., 106. Hoban G., 59. Hoban L., 789. Hobart G., 307. Hoch M., 189. Hochoy S., 560. Hoech G., 121. Hoeffner G., 126. Hoehle G., 425. Hoffarth J., 840. Hoffman L., 365. Hofmann F., 584. Hogan R., 1061. Hohenzollern F., 903. Holoubek G. E., 254. Holtz A., 425. Holyoake K., 551. Holzhacker L., 464. Homsi E. A., 63. Pope Honorius III,

Translated by churchlatin.ai, a product of Boyne Archives

205, 846.

[*Latin ed. p. 1095*]

Hood A., 786. Hopmann E., 728. Hoppe T., 431. Horn P., 791. Horn Rademacher O., 64. Houdart de la Motte E., 787. Houlihan G., 789. Houtart F., 428. Howard M., 1062. Howard V., 426. Hruska C., 726. Huaman Laos L., 192. Huarte F., 789. Hudal L., 432. Hudzik L., 1057. Huet F., 719. Hueyo G. A., 255. Huffer E. C., 900. Hughes E., 425. Hughes G., 191. Huhmann G., 1061. Hull G., 840. Hulsman G. B. H., 789. Kurdes F., 789. Hurley D. E., 126. Hurley M. G., 189. Hurtado G., 192. Hussein A., 551. Husseini G., 790. Hutin E., 256. Huyghe G., 123. Iacobini Card., 71. Ibni Al-Marhum, 546. Idris (Rex), 544. Ignataviöius Z., 968. Ignazio di Loyola (B.), 780, 980. Ikeda H., 541. Ilarius (S.), 325. Ileo G., 725. Illich G., 1059. Imbò L, 667. Indelicato S., 791. Indelicato S., 721. Innocenti A., 721. Innocentius Pp. III, 31, 325. Innocentius Pp. IV, 358. Innocentius Pp. XI, 983. Innocentius Pp. XIII, 983. Ioannes Pp. VIII, 486. Ioannes Pp. XIII, 833. Ioannes Pp. XXIII, 449, 465 ss., 470 ss., 476 ss., 478 ss., 486 ss., 508, 511 ss., 570, 579, 589, 594, 645 , 650, 653, 654, 670, 675, 6S0, 688, 729, 734, 738, 740, 751, 774, 778, 795, 843, 859, 866, 872, 877, 879, 891, 905 , 914, 962, 982, 1007, 1019, 1036. Iotti P., 60. Index nominum personarum 1095 Ippoliti M., 430. Irarrázaval Lecaros R., 498, 629. Irene di Savoia-Aosta (S. A. R.), 507, 641. Iribarren Borges L, 63S. Irigoyen J., 1063. Irsara L., 1059. Isabella di Baviera (S. A. R.), 641. Isaia, 177, 355. Isidoro (S.), 625. Iturmendi A., 500. Ivo (S.), 954. Jullien Card. A., 125, 364, 477, 478, 488, 602. Jung, 463. Jüssen C., 58. Justimbaste S., 424. Jablonski S., 1059. Jaccod E., 255. Jacobs D., 430. Jacovino R., 189. Jacqueline B., 1063. Jacquey P., 429. Jaeger N., 9Ö2. Jaffar S. K. M., 634. Iaman A., 501, 633. Jamar F., 727. Jamil N., 501, .633. Jannotta G., 430. Jansen E. G., 784. Jansen M., 121, 627. Janssen E., 122. Janssen G., 839, 902. Janssens G. B., 123. Jaricot P. M. (S. D.), 187, 411. Jaubert O. O., 429. Jauregui J. M. M., 027. Jauregui Prieto B., 140. Jean de Luxemburg (S. A. R.), 634, 640. Jeeker A., 728. Jedruszuk V., 713. Jeffers V. W., 57. Jenny E., 125. Jentjens T. G., 62. Jervolino A. R., 723. Jezernik M., 1063. Jisr H., 502. Jlión C. B., 630. Johler M., 192. Johnson E., 256. Johnson L., 500. Johnson R., 1051. Johnston R., 790. Jonas N., 839. Jones G., 424. Jop F., 125. Jordanow-Osnobichine A., 786. Jovy C, 903. Juárez Prata S., 667. Jubany Arnau N., 119. Julian V., 58. Kabbani Z ., 640. Kabir M., 515. Kaczmarek C., 728. Kada L., 722. Kadar J. (Praeses), 537. Kadry U. T., 501, 633. Kahamá O. G., 726. Kalanda A., 525. Kalipe II Vogan (S. M.), 565. Kallfelz G., 839. Kamel Hassan A., 725. Kamler A. F., 188. Kampmann T., 58. Kane O., 365, 1059. Kappes G., 840. Karell E., 425. Karhoff E., 190. Kasavubu J., (Praeses), 525. Kasel J. O., 506, 639. Katibanda (Praeses), 556. Katigbak J., 636. Katikati F., 61. Katkoff A., 1056. Kavalszky G., 430. Kavukatt M., 120. Keating G., 966. Kehoe F., 840. Kekkonen U. (Praeses), 529. Keleher R., 840. Kelleher S., 1059. Kellenberg E., 58. Kelliher M. G., 1061. Kelly F. T., 190. Kelly G., 1057, 1059. Kelly

Translated by churchlatin.ai, a product of Boyne Archives

L., 966. Kemp P., 64. Kennedy F., 367. Kennedy G., 58. Kennedy G., 1058. Kennedy G., 1062. Kennedy G. M., 784. Kennedy J. F. (Praeses), 529, 649, 662. Kennedy G. P., 189. Kenney G., 191. Kenney V., 366, 1059. Kenny G., 840. Kent Lenaham G., 351. Kenyatta J., 542. Keogh G., 191. Kerketta P., 124. Kerkhoft L. G., 64. Kermer L., 430. Kern C.. 424.

[*Latin ed. p. 1096*]

1096 Index nominum personarum:

Kerr D., 189.
Kerremans C, 497.
Khalaf H., 725.
Khalek Hassouna A., 640.
Khrushchov M., 555.
Kidd G., 191.
Kien Samophithak M., 122.
Kifinger G., 189.
Kill G., 728.
Kilzi L., 664.
Kinlin P. g., 58.
Kintu M., 520.
Kintzinger E., 584.
Kirchschläger R., 254.
Kistner A., 903.
Kiziloglu M. I., 506, 638.
Klapper G., 728.
Klaus G., 368.
Klausener E., 839, 1057.
Kleeflsch A., 726.
Kleiner S., 123.
Klema U., 463.
Klepacz M., 126, 772.
Kline R., 192.
Klinie G., 1062.
Klockel E., 60.
Kloer F., 728.
Klupar G. G., 790.
Knatchbull Hugessen A., 498.
Knoedler E., 966.
Knott G., 364.

Translated by churchlatin.ai, a product of Boyne Archives

Knott G. O., 425.
Knox G. R., 809, 828, 830.
Kodjo K., 725.
Koefer G., 903.
Koelemij G. B., 464.
Koenen G., 191.
Koffi Aoussou, 630.
Köhler A., 903.
Koguian Sahag L., 256.
Koll R., 60.
Kolping, 1028.
Kominek B., 127.
Kommar F., 431.
König Card. F., 118, 488, 601, 1056.
Kopp C., 58.
Korzendorfer G., 248.
Kövesi L., 430.
Kowalski G., 59.
Krahe G., 189.
Kramer R., 62.
Krämers O., 430.
Krautscheidt G., 584.
Krawinkel W., 1057.
Kreijen G., 464.
Kreisky B., 518.
Krekeler H. L., 639.
Krizomali U., 720.
Krug C., 191.
Kruttge E., 429.
Kubec G., 425.
Kuhl O. A., 728.
Kulp G., 1062.
Kunz L., 901.
Kurpas G., 245.
Kurz G. B., 839.
Kurz P., 900.
Kwasny C., 423.
L Lacalle J., 630.

Translated by churchlatin.ai, a product of Boyne Archives

Laboa G. S., 1061.
Laconica E., 1064.
Ladelei F., 788.
Ladomerszky N., 1064.
Lafortune L., 840.
Lafosse Benedetti E., 636.
Lagergren G., 728, 900.
Laghi P., 722.
Laigueglia G., 722.
Lajoie V., 1058.
Lakvwitsch G., 428.
Lalime A., 1058.
Lallier M., 121.
Lamarche G., 667.
Lamarche S., 788.
Lamartine Soares G., 106.
Lâm-Lê-Trinh W., 506, 726.
Lambert D., 1062.
Lambrechts F-, 1061.
Lamoril G., 788.
Lamperti P., 727.
Lanari A., 255.
Lancellotti F., 614.
Landázuri Ricketts Card. G., 123, 488, 602, 783.
Landuzzi E., 431.
Lang L., 584.
Lange H., 550.
Langendörfer G., 428.
Langenhorst A., 727.
Langlois E., 904.
Lanteri, 1027.
Lanzetta G., 1063.
Lanzoni F., 446.
Laos Hurtado P., 192.
Lapie P.-O., 639.
Lapinski G. F., 966.
Larivière R., 903, 968.
La Rosa D., 189.

Translated by churchlatin.ai, a product of Boyne Archives

La Rosa G., 721.
Larrain Errázuriz E., 127, 461.
Larraona Card. A. M., 5, 65, 113, 114, 115, 125, 180, 185, 202, 249, 252, 364, 374, 416, 423, 477, 478, 488, 602, 766, 782, 784, 806, 892, 894, 897, 899, 965.
Lastelle A., 429.
László S., 128.
Latimer E., 1062.
Latourelle G. A., 966.
Lattanzi C., 431.
Lattanzio, 260.
Laurent! Card., 71.
Lauzon M., 840.
La Vine S., 64.
Lavizzari C. (S. D.), 422.
Lavoie L., 790.
Lavoie R., 189.
Lawlor G. F., 427.
Lawson R., 431.
Layek G., 1056.
Lazzaro E., 368.
Lebrun L., 348, 714.
Ledere P., 80.
Leclercq F., 787.
Leclerq G., 720.
Lecomte R., 1058.
Lecuona Labandibar G., 124.
L'Ecuyer G. E., 784.
Lee Shan Ohung, 629.
Lefebvre Card. G., 488, 602, 1056.
Lefèvre T., 518.
Lega Baldini R., 62.
Léger G., 498, 628.
Léger Card. P. E., 118, 363, 364, 478, 488, 601.
Leggeri V., 788.
Legrand A., 786.
Le Gros O., 256.
Le Gros L., 505, 637.
Lehonor Arroyo J., 108.

Translated by churchlatin.ai, a product of Boyne Archives

Leidi G. B., 183, 315.
Leijnen. U., 431.
Leiprecht C. G., 123.
Leite G. V., 59.
Lemacher E., 727.
Lemaître E., 722.
Lemass S., 501.
Lemieux M. G., 119, 714.
Lemos Barroco T., 426.
Lenhart L., 839.
Lenk A., 431.
Lenk M., 424.
Lennart Orkomies O., 500, 631.
Lensing L., 726.
Lenz P., 192.

[*Latin ed. p. 1097*]

Leuliet G., 190, 246. Levasseur C. A., 255. Levi Sanari L., 639. Lewen P., 58. Lewis G., 425. Lhoest T., 430. Liberi A., 256. Liedthe A., 188. Liénart Cardinal A., 114, 363, 478, 487, 600. Lievin G., 865. Lightfoot Boston H., 557. Liguori A., 59. Lima H., 520. Limongi P., 784. Lindermann E., 63. Lindley N., 553. Lindo H. L., 502. Linnehan G. G., 190. Lins e Silva E., 628. Linthorst E., 464. Lio E., 253. Lippert F., 726. Lippi M., 766. Lira Urquieta P., 498, 629, 662. Lisboa de Oliveira E., 713. Litot E., 840. Litzenrath E., 192. Livin P., 429. Llosa L. E., 553. Lloverás M., 840. Lluberes Abreu M. R., 637. Locatelli V., 721. Lodes G., 1058. Loebiseh A., 906. Loehr A., 188. Logan R., 790. Lo Giudice E., 366. Lokuang S., 124. Loliki E., 499. Lolli O., 723. Lombardi A., 22, 219, 246, 346, 380, 382, 697, 812, 817, 819, 823, 837, 931. Lombardi G., 790. Lommel L., 122. Long G., 57. Longhi L., 190. Longoni U., 792. Looney G., 900. López G. E., 967. López Bravo G., 500. López dé Arriba A., 787. López de Arriba F., 787. López Estrada E. P., 699. López Lerín A., 191. López Umaña G. L, 715. López Vitoria G. di Dio, 423, 1048. López y Royo L., 727. Lora-Tamayo E., 725. Lorang O., 786. Lorei L., 1062. Lorenzon G., 1060. Index nominum personarum 1097 Lorenzelli A., 254. Lorenzo (Saint), 802. Lorenzo N., 790. Lorenzo P., 725. Lorenzo Giustiniani (Saint), 315, 510. Lorscheiter G. I., 426. Lounibos G., 790. Lounibos L., 790. Lovatelli G., 784. Lo velli A., 364. Lovera di Castiglione C, 503, 785. Lozano Padilla G., 108. Lozano y Lozano J., 629. Lübke H. (Praeses), 531. Luca Evangelist (Saint), 156. Lucas B., 63. Lucentini R., 791. Luchesco P. M., 786. Lucion P., 506. Ludovico Maria Grignion de Montfort (Saint), 220. Ludwa R., 59. Luible A., 584. Luigi (Saint), 764. Luisa di Manilae (Saint), 331. Luisi R., 889. Lumia F., 788. Luna Silva A., 549. Luns J., 504, 636. Luongo V., 366,

Translated by churchlatin.ai, a product of Boyne Archives

902. Luoni S., 667, 721. Lupetti C, 428. Luthe U., 667. Luyf G. A., 64. Luykx B. A. G. M., 64. Luzzi F., 1058. Lynch G., 424. Lynch G., 1059. Lynch G., 1061. Lynch G. P., 790. Lynch L., 190. Lynch M., 1059. Lynch V. L., 789. Lyon, 462. Lyons F. G., 192. Lyons P. G., 727. Madriaga M., 246. Maengkon G. A., 725. Maertens G., 191. Maga H. (Praeses), 527. Magagnoli A., 1063. Magee Seton G., 306, 354. Maggi G., 728. Maggia G., 787. Magliano M. E., 708. Magnen M., 1003. Magno L., 723. Magno Sacca G. B., 464. Magnoni A., 721. Maher R., 728. Mai G. (Saint D.), 186. Maidou C, 505. Maika A. G., 966. Maiorano A., 426. Maître S., 368. Majdanski G., 107. Majnoni di Intignano G., 254. M Maagdenberg N., 464. Macapagal D., (Praeses), 553. Maccaroni A . , 431. Macchi P., 667. Macculi A., 721. Macheiner E., 405. Machunze E., 429. Macias G. (B.), 197. Macioti C, 786. Mackowiak M., 189. Madden T. E., 188. Madhavan, 632. 70 - ACTA , vol. V, n. 18. — 31-12-1963. Major G., 967. Makarios, 527. Maka L., 725. Malchiodi U., 30. Maldura P., 358. Malone Q., 425. Malouin F., 903. Maltais R., 840. Malula G., 125. Mamadou J. G., 637. Mancini L., 787. Mancuso F., 426. Mandelli G., 720. Maney G. E:, 423. Manfredi M., 365. Mann G., 584. Manning G. L., 188. Mannix D., 968. Manny H., 424. Mansfield M., 631. Mantese G., 1060. Mantilla Ortega J., 499, 630. Mantler G., 192. Manuguerra M., 61. Maranta R., 59. Marasco P. F., 1061. Marazzi M. A., 792. Marce P. (Saint D.), 186. Marchand G., 840. Marchandise P., 431. Marchesani F., 321, 1058. Marchetti A., 63. Marchetti G., 1058. Marchetti Zioni V„ 126. Marchiori C, 117. Marchiori F., 117. Marchisano F., 1061. Marcinkus P., 721. Marco Evangelist (Saint), 454, 510, 1049. Marconi L., 1063. Marcoux E., 189.

[*Latin ed. p. 1098*]

1098 Index nominum personarum: Mardones S. E., 59. Marella Card. P., 114, 115, 119, 363, 477, 478, 488, 601. Marengo A., 421. Mareschi M., 430. Margai M., 557. Margiotta V. S., 525. Margreth P., 188. Mary Beatrice of Savoy, 641. Mary Cristina of Savoy-Aosta (S. A. R.), 641. Mary of the Apostles (S. D.), 1055. Mary of the Heart of Jesus (S. D.), 186. Mary Gabriella of Savoy (S. A. R.), 507, 641. Mary Immaculate of Bourbon of the Two Sicilies, (S. A. R.), 641. Maricevich Fleitas A., 122. Marietti F., 791. Marietti G., 791. Marinelli G., 190. Marino (S.), 652. Marino L. B., 667. Marionneaux L., 968. Marola C, 1060. Marottoli G., 368. Márquez Gómez T. E., 715. Márquez Tóriz O., 126. Marrone D. A., 63. Mars L., 632. Marschall R., 428. Marsiglio R., 365. Martel E., 1058. Martenetz G., 219. Martin G. A., 125. Martin G. A., 987. Martin P., 523. Martin T., 190. Martineau P., 727. Martinelli M., 633. Martinelli O., 967. Martinelli T., 428. Martinetto D., 430. Martínez Betancourt G. A., 210. Martínez Garcia F., 366. Martínez Sanchez-Arjona G. M., 630. Martínez Somalo E., 721. Martínez Sotomayor C, 524. Martínez Valero G., 966. Martini F., 721. Martino (S.), 770. Martino E., 902. Martino of Porres (S.), 193. f Martins Júnior A. B., 728. Martorelli L., 59. Marty F., 122. Marulli U., 788. Marxen A., 365. März A., 430. Marzani P., 1060. Märzen

Translated by churchlatin.ai, a product of Boyne Archives

F., 427. Masangu G., 499. Masarich A., 368. Mascari C, 840. Masei A., 967. Masciarelli V., 900. Masieri L., 787. Masini C. A., 62. Masnou Boixeda R., 125. Mason G., 1062. Massara R., 723. Massimo L., 477. Massimo Lancellotti L., 477. Masterson Rodney G., 256. Mastrorocco N., 60. Mathias L., 119. f Mathieu C, 256. Mathieu G., 1062. Matta A., 667. Mattaini C, 790, Mattei A., 786. Matthew Ap. (S.), 658. Matteueci M., 787. t Matthysen A. G., 728. Mattia Ap. (S.), 658. Maulme Gómez E., 727. Mauriello A., 967. Mauro A., 965. Mauron, 179. Maury G. B., 24, 80, 175. Mauser P., 727. Mayer A., 728. Mays B. E., 500. Mazerat E., 122. Mazza C, 902. Mazzarella B., 461. Mazzi V., 720. Mazzocco V. M., 108. Mazzoli A., 1063. Mazzoni P., 254, 466, 663. Mazzoni U., 788. Mba L. (Praeses), 530. Me Adoo W. C, 722. Me Alister D., 425. Me Aniff E., 1062. Me Caa F., 192. Me Cabe F., 190. Me Cabe G., 424. Me Cabe N., 840. Me Carthy G., 839, 840, 904. Me Clean, 360. Me Closkey M., 900. Me Cormack G., 60, 1059. Me Cory P. L., 190. Me Daid D. F., 486. Me Donnell D., 425. Me Donnell G., 1059. Me Dougall G., 966. Me Entegart Bryant G., 121. Me Geough G., 933, 944. Me Glynn G., 1062. Me Gowan G., 1059. Me Gowan G. F., 425. Me Grath M. G., 118. Me Gucken G., 121. Me Guigan Card. G. F., 488, 601. Me Intyre Card. G. F., 119, 478, 488, 601, 890. / Me Kean R., 728. Me Kenzie G., 360. Me Keown G., 1059. McKinney G.., 58. McLachlan G., 62. Me Laughlin M. G., 427. McMahon A., 58. Me Mahon M., 1057. Me Mahon T., 1060. Me Manus G. E., 461, 965. Me Nally G., 191. Me Ñamara T. F. E., 900. Me Nulty F., 59. Me Nulty G. A., 245. Me Nulty P., 191. Me Shain G., 900. Me Shea G., 123. Medeiros Delgado G., 714, 931. Medi E., 639. Medina G., 667. Mees G., 721. Meijers A. A., 464. Meile A., 720. Meile G., 61. Meinhardt G., 367. Meiss G., 189. Meissen M. P., 64. Meko S., 1062. Melandri I., 62. Melani O., 722. Melchers L. G. M., 62. Melchior-Bonnet C, 786. f Melchiori E. D., 256. Melchisedech, 392. Meléndez N. A., 60. Melia R., 71. Melin M. I. (S. D.), 1055. Melis M., 720. Meus Fois G., 715. Melito A., 62. Melka A., 790. Meloehe G. A., 903. Meis B., 123. Ménager G., 127. Menard R., 965. Mendes M., 633. Mendonça G., 719. Mendoza Castro A., 108. Menegazzo F., 1021. Meneses González A., "426. Menezes M. C, 839. Mennini L., 723. Menniti, 896. Menozzi I., 64. Meouehi P. P., 120, 253. Mercadillo Miranda G., 426. Merchant G., 965. Mercier Card., 648. Merisio M., 792. Merkl A. G., 429. Mermillod Card. C, 1003.

[*Latin ed. p. 1099*]

Merolli O., 901. Mertin U., 903. Merzagora C, 476. Mesco I (Princeps), 832. Mesfin Begashet B., 631. Metodio (S.), 170, 434, 458, 1035. Metta N., 479. Meunier A., 967. Meyer Card. A. G., 86, 478, 488, 602, 743, 1056. Meyer L., 1058. Meyer V., 367. f Meysing H. J., 904. Mezotten G., 430. Mezzano V. E., 431. Mezzarobà U., 1058. Micara C., 723. Micara Card. O., 113, 185, 249, 252, 354, 413, 600, 671, 805, 892, 894. Micara G., 428, 723. Micara L., 428, 723. Michael K., 725. Michalski G., 1058. Michaud E., 1062. Michelagnoli G., 787. Michele Arcang. (S.), 581, 740, 748, 841. Michele III (Imperator),

Translated by churchlatin.ai, a product of Boyne Archives

435. Michele di Gesù, 31. Michelet E., 631. Michiels van Kessenich G., 900. Michulka V., 784. Migan Apithy g., 499, 630. Migliorini G., 1064. Mignan E., 63. Milani G., 1064. Milani V. O., 723. Milik C., 58. Milioni A., 1060. Miller G., 63. Miller G. Z. III, 786. Miller R., 256. Mincevièius V., 968. Mincotto G., 430. Minestrini E., .59. Minnella G., 60, 1063. Minotti L., 427. Mintsa A., 500, 631. Miranda y Gómez M. D., 119. Mirisola F., 723. Mirisola di Torresanto G., 61, 723. Miselli G., 1061. Missiroli M., 675. Mitterbaner G., 839. Mitty E., 365, 1060. Mizzan M., 189. Mobarak M., 634. Mochiutti F., 1064. Mock B., 584. Modinos P., 639. Modrego y Oasáus G., 126. Maersdorf N., 189. v Index nominum personarum 1099 Mohamed Scek H., 725, 902. Mohr L., 430. t Moietta V., 256. Mojaisky Perrelli V. G., 139, 702, 705, 811, 889, 921. Molaioli B., 254. Moleski G., 190. Molloy C., 966. Molloy P., 1058. Molzer F., 464. Momo Gray J., 634. Monari G., 1061. Monduzzi D., 967. Monforte Estremiana I., 430. Monin F., 904. Monroy Jiménez F., 366. Montagna L., 255. Montalvo G., 721. Montalvo J. A., 524, 899. Monte N., 713. Monteiro Sampaio A., 366. Montini G., 676. Montini Card. G. B., 363, 468, 48S, 569, 601, 612, 613. Montironi S. (Cap. Begg.), 547, 640, 651, 662. Moodie E., 613. Mooney G., 106O. Moore G., 1060. Moore I. D., 1058. Moore T. G., 429. Mora C., 191. Mora G., 60. Moráis Costa G., 366. Moraldi A., 792. Morales Suárez G. M., 499. Moran M., 965. Morano Card. F., 128, 477, 478, 488, 602. Morea R. L., 562. Moreira Neto E., 365. Moreno Arango A., 629. Moreno Gonzales J. A., 636. Moreno Quintana T., 939. Moretti G., 721. Moretti P., 430. Morgante M., 121. Moriano E., 199. Moriarty D., 966. Moriarty T. G., 1061. Morilleau S., 406. Morkovsky G., 461. Morlacchi C, 313. Moruno T., 63. Moro Visconti G., 789. Morris P. G., 189. Morris T., 127. Morrissey F., 790. Moudry R. P., 968. Mosconi P., 191. Moser V., 1061. Mosler G., 727. Mosquera Corral C. A., 88. Motta G., 634. Moubarak M., 502. Moudry R. P., 427. Mourmier P., 190. Mouton Burton C, 722. Moya R., 188. Muccin G., 888. Muck ermann R., 62. Mudulcu S. G., 635. Muhler E., 584. Muldoon T. G., 122. Mulheran G., 728. Mullally P., 426. Mulier C, 62. Müller G., 464, 1057. Müller M., 584. Müllner V., 428. Mulroy G., 365, 1060. Mulvihill C. G., 839. Munier G. D., 425. Munita Eyzaguirre R., 461. Mureddu M., 254. Murialdo L., 1002. Murialdo L. (B.), 422, 890, 962, 1025, 1055. Murnieks D., 424. Murphy C, 367. Murphy D. G., 967. Murphy E., 1062. Murphy E. G., 1058. Murphy G. P., 190. Murphy U., 1062. Murray G. A., 58. Murray G. M., 425. Muschslek U., 1057. Mushiete P., 629. Musumeci O., 967. Muth E., 727. Mutsaerts E. V. G., 63. Mwambutsa IV (Rex), 41, 57, 61, 521. N Nabaa F., 1056. Naguib G., 504, 637. Nardelli A., 60. Nardi A., 368. Nardini Card. S., 980. f Nardone B., 117. Nardone P., 788. Narno (S.), 311. Nasalli Rocca di Corneliano M., 476, 482. Nasalli Taffini L. R., 722. Nasser G. A., 554. Nattino A., 789. Natucci S., 474. Navagh G. G., 245. Naz S., 426. Nazir M., 501, 633, 899. Ndenzako L., 61. Neary G., 840.

Translated by churchlatin.ai, a product of Boyne Archives

Nebbia R., 432. Nebiolo G., 106i: Nécsey E., 127. Nedbal G., 667.

[*Latin ed. p. 1100*]

1100 Index nominum personarum Neghede S., 191. Nehru J., 537. Nelan F., 1060. Nelli V., 430. Nelson F., 727. Nemecek G., 191. Nepote-Fus G., 837. Neumann F., 906. Neumann G. N. (B.), 187, 350, 417, 905, 915. Neumann V., 907. Nevóla S., 368. Newman Cara. G. E., 960, 999, 1023. Newman L., 965. Ngo Dinh Luyen, 639. Ngô dinh Thue P. M., 124. Ngoua G., 725. Nguyen Duong Don, 639. Nguyen Van Binh P., 122, 945. Nicodemo E., 122. Nicola (S.), 907. Nicolas G., 64. Nicolas P., 719. Nicolau Roig D., 1049. Nicole P., 189. Nicoletti P., 61. Nicolosi P., 791. Nicolosi S;, 406. Nicombero G., 727. Niels G., 429. Niemeyer F., 792. Nieuwenhuys G., 628. Niggl G., 584. Nilsson T., 559. Nimubonä L., 61, 521. Nishida N., 502, 633. Niu G., 191. Niu T., 132. Niza Ribeiro F., 108. Nobile E., 365. Nocentini R., 430. Noel L., 716. Noghes P., 503, 724. Nogueira A. F., 637. Nogueira da Silva A. A., 901. Nolan P. L., 425. Nold V. G., 461. Nolker B., 108. Noonan E. G., 1S9. Norese F., 191. Norpoth L., 429. Norton J. F., 664. Nosolini J.., 637. Noto A., 1063. Noto S. A., 63. Noujaim P., 727. Navar re te y Guerrero G., 1048. Novelli M., 432. Nowak A., 792. Nowicki E., 121. Nuamah P. P., 500. Nugent A., 365. Nünlist R., 477, 614. Nuti G., 63. Nuyt G. M. C, 464. Nyéréré J. (Praeses), 559, 1045, 1055. O Obeleagu G., 190. Oberkofler G., 1059. Obermoser G., 368. Obote A. M., 562. O'Boyle P. L., 126. O'Brian G., 840. O'Brien E. G., 386. O'Brien M., 308. O'Brien R., 256. O'Brien R. A., 786. O'Brien T., 1061. O'Brien T. F., 425. Ocampo Z . , 424. Ochoa G., 966. O'Connor E., 1057. O'Connor G., 58. O'Connor G. P., 772. O'Connor G. R., 58. O'Connor M. G., 127, 742, 866. Oddasso A., 785. Oddasso F. M., 785. Oddi D., 431. O'Dea M., 425. O'Dea P., 1062, Odescalchi Card., 71. O'Donoghue C, 840. Oduber Quirós D., 526, 723. O'Flaherty P., 366, 1060. O'Hara G., 667. O'Hara G. P., 109, 664, 937. Ohira M., 541. Ohlsson G., 64. Okpara, 550. Olaechea Loizaga M., 126. Olav R., 550. Olier G. G., 982. Oliva Macchi M., 761. Oison E., 255. Olynyk G., 966.. O'Malley E., 192, 424. Omanique G., 790. O'Mara G., 968. Omatsone D. S., 503. Ombri P., 638. Onama F. K., 726. O'Neil L. F., 256. O'Neiil A., 249. O'Neill C. C, 966. O'Neiil T., 966. O'Neill U., 728. Onofri M., 59. O'Reilly G. 191. Orione TU. (S. D.), 422, 1028. Orkomies Osmo L., 725. Orlandi E., 1063. Orlandi G., 667. Orlich F. J. (Praeses), 526. Orrega Vicuña F., 724. Orriols Marques S., 189. Orsini F., 1064. Orsini G., 428. Ortega ürbina A., 635, 724. Orth E. G., 426. Ortolani U., 789. Osei E. K., 631. O'Shaughnessy I., 900. Ostiguy P. E., 901. O'Sullivan P., 967. Otero Cáceres E., 902. Otero Navascués J. M., 631. O'Toole A., 192. Ottaviani A., 902. Ottaviani Card. A., 115, 118, 321, 364, 477, 478, 488, 569. 602, 603, 605, 613. Ottaviani P., 366. Ottaviani V., 108. Ouatoula, 629. Overath G., 839. Oviedo y Reyes, 941. Owens A. E., 967. Owusu A., 631. P Pacelli C, 585, 722. Pacelli G., 477. Pacelli M. A., 997. Pacheco G. C, 902. Pacheco Ribeiro A., 713. Padalino A., 60, 1063. Padalino F., 1063. Pagano A., 60. Pagani Planea Incoronati A., 785. Pagello

Translated by churchlatin.ai, a product of Boyne Archives

A., 786. Pagliarolo M., 432. Pagnotta F., 1058. Palliavi M., 539. Paino A., 406. Palatucci F., 902. Palazzinì P., 122. Palazzolo L. M. (B.), 181, 186, 250, 253, 311, 336, 355. Palazzolo O., 182, 312. Palestro V., 1064.. Pallottino C, 429. Palm L., 366. Palombella G., 326. Palomeras Arboix J., 504. Pancrazi V., 367. Pancrazi V., 787. Pancrazio (S.), 601. Pangallo R., 432. Pangborn T., 901. Panico Card. G., 215. Panzuto G., 59.

[*Latin ed. p. 1101*]

400, 578, 595, 620, 657, 672, 676, 733, 737, 767, 779, 799, 802, 806, 832, 846, 880, 906, 937, 970, 978, 1015, 1022, 1032, 1037. Paul of the Cross (Saint), 996, 1020. Paul Ungaro, 358. Pope Gregory, 1061. Eusebius Papaleo, 507, 639. Michael Páparo, 366, 785. Michael Páparo, 785. Papini, 362. George Papousek, 1064. Sebastian Pappalardo, 666. Bernard Francis Pappin, 1058. Marie Paré, 126. Giuseppe Parecattil, 120, 1056. Ricardo Paredes, 537. Lourdes Paredes Lardízábal, 632. Peter Parente, 118. Francis Parisi, 202. Thomas Parker, 108. Cardinal Louis Parocchi, 961. George Parsons, 190. Anthony Pascucci, 432. Mary Pascucci, 432. Eugene Pasi, 1063. Oleg Pasichniak, 96. Vincent Pasini, 904. George Pasquali, 1060. Richard Pasquasy, 790. Dominic Pasquinelli, 667, 720. Anthony Paternello, 60. Patrick (Saint), 443, 651, 1038. Elena Patrón Costas, 430. Paul of Greece (King), 532. George Paulus, 839. Pope Paul VI, 569, 612 and following, 616, 626, 643, 644. George Paupini, 82, 140, 925, 928. Enrique Pavon Martin, 667. Alois Pawlowski, 107, 772. Victor Paz Estensoro (President), 519. Gloria Paz Larín, 499, 630. Giuseppe Pazzaglia, 968. Eduardo Peehuán Marín, 1048. Eduardo Pecoraio, 115. Giuseppe Pederzini, 792. Domenico Pederzoli, 60. Giuseppe Pediconi, 788. Thomas Pedroni, 1064. Gerhard Peitzmeier, 424. Emilio Pelàez, 554. Oliver Pelino, 432. Domenico Pellegini, 368. Benedict Pellegrini Quarantotti, 255. Georges Pelletier, 118. Saint Pellico, 426. Francesco Pelluzza, 366. Guillermo Peña, 192. Guillermo Peñalosa, 365. Index of names of persons, 1101. Guillermo Pepén y Soliman, 122. Eduardo Peralta Azurdio, 532. Beatriz Peralta Páez, 367. Guillermo Pereira da Conceicao Rocha, 667. Eduardo Pereira De Azevedo, 427. Ricardo Pereira Díaz, 840. Guillermo Pereira Venancio, 709. Mario Peressin, 722. Luis Pénez Platero, 124. Guillermo Pérez Serrano, 725. Jean Peri, 1061. Giuseppe Perin, 366. Nicola Perini, 122, 149. Giuseppe Perniciaro, 120, 1056. Luigi Perotti, 432. Domenico Perri, 1058. Marie Perrin, 124. Emile Perron, 903. Marie Perron, 903. Gerard Persoons, 431. Carlo Peruzzi, 255. Maria Peruzzi, 430. Giuseppe Peruzzo, 118, 664. Angelo Giuseppe Pesce, 389. Bruno Pesce, 668. Eduardo Pestaña, 60. Georges Petit, 127. Marie-Georges Petit, 773. Giuseppe Petralia, 890. Francesco Maria Petrangolini, 785. Domenico Petrelli, 791. Eduardo Petrilli, 773. Antonio Petti, 721. 239, 242, 308, 329, 335, 337, 379, 395, 451, 510, 575, 595, 619, 641, 657, 672, 675, 680, 710, 730, 735, 752, 761, 767, 795, 806, 832, 842, 884, 887, 918, 939, 970, 973, 1012, 1016, 1036. Stanisław Pietrzyk, 58. Emilio Pifferi,

Translated by churchlatin.ai, a product of Boyne Archives

367. Sebastiano Pignedoli, 703, 776, 935. Gerhard Pilny, 59. Michael Pimpo, 1064. Angela Pina Laneis, 366. Antonio Pinci, 815, 923. Nicolas Pino, 792. Antonio Pinto, 427. John Pinto Bull, 637. Antonio Pintonello, 126. Vincent Piola, 365. George Pionkvwski, 1057. Francis Piontek, 784, 968. Bruno Piras, 59. Luigi Pirelli, 773. Roberto Pironti, 792. Maria Pirrami Traversari, 723. Francesco Pirrone, 790. Francesco Pitocchi, 71. George Pitt, 967. Emilio Pitzki, 1057. Pope Pius IV, 981. Pope Pius V (Saint), 358. Pope Pius VI, 147, 983. Pope Pius VII, 1012. Pope Pius IX (Saint, Defender of the Faith), 35, 179, 415, 586, 597, 604, 718, 909, 983. Pope Pius X (Saint), 29, 205, 323, 333, 340, 373, 387, 450, 510, 798, 983, 996. Pope Pius XI, 66, 200, 206, 225, 373, 388, 413, 435, 450, 457, 472, 570, 604, 805, 876, 893, 961, 983, 1000. Pope Pius XII, 88, 113, 180, 200, 221, 239, 262, 310, 325, 333, 388, 400, 444, 450, 457, 472, 480, 570, 585, 603, 604, 649, 653, 681, 749, 756, 765, 805, 848, 867, 877, 958, 983, 1018. Cardinal Giuseppe Pizzardo, 32, 363, 476, 478, 488, 600, 739, 969, 1030. Domenico Pizzoli, 1060. Anonymous Pia, 668. Cardinal Eduardo Pia y Deniel, 488, 601. Franz Planner, 968.

[*Latin ed. p. 1102*]

1102 Index nominum personarum Podhajski G., 190. Podo S., 427. Pogacnik G., 405. Poggi A., 191. Poggi O., 188. Poggi D., 721. Pohlschneider G., 128. Poirier A., 189. Poirier E., 58. Poladian E., 427. Poli O., 256. Polì Card. E., 980. Pulido Méndez M. A., 506. Punzi G., 59. Pupa P., 255. Putzekian J., 429. Poil G., 364. Pollio G., 124. Pollmeyer E., 63. Poloni Am., 1058. Poloni An., 1058. Polteraner V., 464. Pompedda M., 605. Pompidou G., 530, 631. Pompilj S., 788. Pontillo F., 1063. Ponzi D., 368. Porenta A., 431. Portalupi S., 821, 941. Portocarrero F., 904. Posadas Montero L., 506, 638. Poscetti F. S., 787. Posi G. B., 903. Poswick P., 511. Potter O. A., 420. Potter F., 366, 1060. Pourchet L., 368. Pourigny A., 790. Powers E., 1060. Pozzi R., 1061. Prader G., 1059. Prearo P., 254. Preciado Nieva G. M., 728. Préfontaine E., 255. Presti G., 255. Priester V., 840. Prigione G., 721. Prignano B., 325. Prignon A., 191. Primatista R., 119. Primiero M., 432. Prince (le) de Luxembourg (S. A. R.), 502. Principi P., 585, 605, 614. Printesis B., 757, 1056. Prisca (S.), 669. Proli V. M., 787. Proutx A., 1058. Prou D. G., 125. Providenza L., 790. Publio (S.), 937. Pucci -A., 761. Pucci A. M. (S.), 5, 150, 168, 374, 761, 914. Pucci C, 63. Pucci Oupisti C., 766. Puech P. M., 121. Pujol y Güell R., 791. Pulcioni V., 432. Quaglia E.-, 784. Quagliana S., 365. Quattrini P., 255. Querexeta G. M., 1049. Questiaux R., 431. Quiel G., 839. Quilici O., 721. Quillet O. A., 727. Quillot M., 966. Quilty L., 904. Quinn B., 191. Quinn F., 790. Quinn F. A., 426. Quinn G., 60, 1060. Quinn R., 1062. Quinnez G., 191. Quintarelli L, 1058. Quintero Card. G. U., 488, 602, 711, 719. Quirk J., 790. Quiroga y Palacios Card. F., 120, 363, 487, 601. It Rabban R., 1056. Rabbani G., 120, 1056. Rabino A., 727. Radawski A., 190. Radek F., 1057. Radenac E., 966. Radhakrishan S. (Praeses), 537. Radini-Tedeschi G. M., 316, 483. Raes A., 423. Raes R., 189. Raffa E., 63. Raffaelli F., 63. Rahman H., 503. Rahman Khan A., 636.

Translated by churchlatin.ai, a product of Boyne Archives

Rai, 501. Raimondi L., 75, 210, 212, 377, 694, 699, 773. Raimondi P., 1063. Rainier, 554. Raitz von Frantz E., 61. Raitz von Frantz U., 786. Rakotomalala G., 119. Raksihadi S., 633. Rampolla Don E., 635. Randazzo P., 366. Raspanti M., 122, 442. Ratislao, 435. Rau E., 125. Rauf M. A., 501, 632. Ravaioli G., 367, 787. Ravanera D., 426. Ravizza P., 432. Rawden G., 668. Razafy-Andriamihaingo P., 634. Re B. S., 64. Rea G., 1060. Rea J., 405. Rebecchini C., 586, 723. Rebnschini E. (S. D.), 196. Rebuzzini F., 312. Recchi F., 901. Reding P., 1058. Redmond G. G., 720. Reel E., 425. Reesinck J., 968. Reetz B., 123, 770. Reginaldo Aurelianense (B.), 358. Reginek T., 720. Reh F., 122. Reichling C., 639. Reig Ribo J., 515. Reina B., 902. Reiser V., 1062. Reisinger G. B., 839. Reiter M., 431. Remery G. G., 904. Remond P., 432. Remy F., 788. Renard A., 121, 245. Rencoret Donoso A., 714. Renson D'Herculais E., 429. Renzetti G., 254. Resta E., 254. Eestivo V., 1063. Eestucci M. O., 896. Eeuscher E., 791. Eeuscher B., 790. Eeuter E., 430. Rey .T., 639. Eeyes A., 966. Reynaud E., 506. Eho T., 1002. Timon David G. M., 1003. Eibas Villaverde J. M., 507. Eibola B., 430. Eiccardi L., 785. Ricchetti U., 430. Eicci B., 723. Eicci C, 63. Ricci G., 1060. Eicci P., -727. Eicciardi G., 789. Eichard Wayne E., 426. Eichartz G., 429. Richaud Card. P. M. A., 488, 601. Eiches P., 668. Eichter P., 839. Eico Oliment de Diego y de Arandiga A., 901. Eico Toro W., 498, 628.

[*Latin ed. p. 1103*]

1103 Index nominum personarum Rieger Gr., 254. Riehl F., 1062. , Rigai M., 62. Rigney F. T., 1057. Rigney G., 1060. Rigney R., 1060. Rinaldi A., 605, 614, 901. Rinaldi V., 967. Rings G., 464. Riobé G., 124. t Riofrío J. M., 664. Rìordan V., 1060. Rios Armas T., 426. RÍOS Muñoz O., 59. Risi Ferreyros A., 366, 504, 636, 722. Ritter Card. G. E., 122, 478, 486, 602. Riu Angles O . , 715. Riveira J. (Praeses), 556. Rivera E., 58. Rivieecio G., 1O09. Rizzi A., 431. Roa R., 527. Roberti Card. F., 128, 364, 477, 478, 488, 602, 738. Roberti G., 116. Roberto D., 727. Roberto U., 63. Roberto d'Austria-Este (g. A. R.), 641. f Robin L., 1064. Robitaille D., 1058. Robledo Garcia C., 840. Rocchi M., 1061. Rocco N., 901. Roeereto G., 59. Roch E., 502, 542, 634. Rodenbur U., 190. Roderer E., 584. Rodgers R., 840. Rodríguez A., 629. Rodríguez I., 28. Rodríguez Ballon L. G., 384. Rodríguez Herrera A., 715. Rodríguez Plata O. A., 427. Rodríguez Soler E., 366. Rodriguez Silva G., 365, Rohracher A., 128, 405. Rojas Espinoza E., 60. Rojas Espinoza G., 60. Rojas Galdames R., 629. Rolando Cremonese, 358. Roleff E., 783. Rolim-Loureiro P., 106. Roma C. A., 790. Romagnoli A., 1063. Román S., 635. Romanni G., 788. Romano D., 415. Romano N., 1009. Romano ' V. (B.), 422, 895, '963, 1008, 1039, 1055. Romero Aguirre F., 430. Romero de Lecea C, 787. Romita A. E., 787. Rompel G., 839. Romualdo (S.), 955. Romulo C, 367. Roncalli A. G., 475, 479. Roncalli G. B., 470. Roncoroni F., 787. Root H., 728. Roques Card. C. E., 488, 601, 773. Ros G., 366. Rosa da Lima (S.), 194, 625. Rosales C, 668. Rosali A., 629. Rosati A., 787. Rosina M., 108. Rosier H., 903. Rosmini A., 1027. Rosoli A., 498. Rossel y Arellano M., 124. Roselli A. Z., 840. Rossello F., 788. Rossen T. B:,

Translated by churchlatin.ai, a product of Boyne Archives

790. Rossetti M., 605. Rossi A., 122, 432, 1048. Rossi C, 125, 792. Rossi F.,' 713. Rossi G., 461, 637. Rossi O., 775. Rossi R., 788. Rosso S., 190. Rotondi A., 427. Rotunno N., 722. Roullard G.¿ 365. Rousset A., 245. Roux M., 787. Rovida E., 722. Roy E., 788. Roy G., 256. Roy M., 118, 716. Roy Lewis P., 256. Rubeck U., 840. Rubin L., 967. Rubino N., 1064. Rubio Herrero P., 431. Rubio y Peralta G. M. (S. D.), 186. Ruffini Card. E., 363, 488, 601. Rugambwa Card. L., 124, 488, 602, 1056. Ruiz G., 668. Ruiz S., 727. Ruíz Zúfíiga R., 60. Rumor M., 633. Rumph E., 426. Runge F., 1058. Ruppert G., 791. Rusk D., 529. Russo C, 116. Russo G., 116, 255. Ryan, 1054. Ryan F., 840. Ryan G., 256: Ryan G. A., 427. Ryan G. B., 840. Ryan G. F., 187. Ryan T., 714. Rypar F., 1061. S Sabatini A., 63. Sacasa S., 635. Sacchi A., 62. Saels O., 431. Saetta G., 255. Saifou Alye E. D., 533. Saigh M. IV, 120, 253. Sainz-Pardo Moreno A., 668. Salambere, 632. Salas Valdés R., 1049. Salazar L., 59. Salem G., 62. Salerno G., 59. Salimei G., 254. Sallier de La Tour C, 785. Salman E., 59. Salmi G., 1063. Salvatori S., 787. Salvi F., 62. Salviati A., 614. Sambath H., 521. Samorè A., 127, 477, 478. Sanabria E., 506, 638. Sánchez A. C, 430. Sánchez C, 424. Sánchez Beguiristain E., 390, 715. Sánchez Cortés J., 631. Sánchez Muñoz G. B., 840. Sander A., 790. Sandkaulen G., 791. Sandoval de Larraona J. L., 501, 632. Sang An J., 499, 629. Sanguinetti F., 254.

[*Latin ed. p. 1104*]

1104 Index nominum personarum: Savini Nicci M., 785; Savino P., 126; Savonarola G., 358; Sawicki A., 107; Sbragia D., 430; Scacebi G., 722; Scalzotto T., 1063; Scammacca E., 430; Scandar A., 1056; Scapin G., 1060; Scapinelli Di Leguigno G. B., 120; Scaravelli A., 792; Scarlett P., 500, 516, 517, 555, 563, 632; Scarpelli L., 426; Scarzello S., 366; Scek Hassan M., 505, 637; Schachtel F. G., 58; Schaffran G., 107; Schärf A., 517; Scharl E., 189; Schauf E., 189; Schaufele P., 119; Schaus E., 545; Schaus L., 506, 607, 639; Scherer A. V., 118; Schervier M. F. (S. D.), 718; Schiaffino F., 321; Schiavini G., 716, 720; Schiavo A., 255; Schiavon G., 1058; Schick R., 549; Schierano M., 115, 720; Schild R., 903; Schiraetschek B., 430; Schlafke G., 189; Schlief E., 728; Schmidt E., 426; Schmitt F. G., 584; Schmidt S., 668; Schmidt-Polex H. W., 727; Schmitt P.-M., 639; Schneider A., 840; Schneider G., 121; Schneider-Manzell A., 431; Schneidertiins F., 59; Schöller A., 628; Schoiswohl G., 775; Schöndorf er U., 430; Schönthal S., 178; Schorer L., 1063; Schorer S. A., 791; Schorr G., 1062; Schott Lawrence F., 256; Schröder G., 497, 531, 627, 724; Schroeder E., 62; Schroffer G., 118; Schreiner G., 903; Schrijver G. G., 904; Schulemburg G,, 784; Schulte G., 584; Schulte-Broich F., 903; Schumacher P., 791; Schus E., 502; Schuster Card. (S. D.), 753; Schütte G., 1057; Schwarer A., 429; Schwarte M. G., 1061; Schwartz A., 790; Schweiger P., 125; Schwerdtfeger B., 1057; Schwieder G., 1064; Schwingenheuer A., 58; Schöllgen W., 58; Scicolone A., 1063; Sciò D., 431; Scorza E., 255; Scotti E., 116; Scursatone G., 792; Sebastiani A., 723, 787; Sebastiani S., 721; Sebastiano (S.), 194; Sedar Senghor L., 556; Segni A. (Praeses), 449, 455, 464, 476, 540, 640, 654, 663;

Translated by churchlatin.ai, a product of Boyne Archives

Sehnaoui A. E., 62; Seifert O. G., 789; Seidl P., 425; Selassié H. (Imperator), 514; Semenzaio L., 1058; Semeria A., 901; Semle E., 192; Semproni D., 1060; Semrau H., 1057; Sen B. R., 640; Sendker A., 584; Senecal F., 965; Senga R., 499; Senna de Oliveira E., 126; Sennott R., 668; Sensi F., 116; Senyshyn A., 120, 1056; Seper F., 118; Sépinski A., 123; Serafini A., 117; Serafini L., 786; Serlupi Crescenzi F., 505; Serlupi Crescenzi G., 477; Serra G. B., 179; Sessolo G., 115, 614; Sestili A., 902; Sestini O., 432; Setian N., 668; Seton C, 308; Seton ved. E. A. (B.), 187, 248, 305, 328, 337, 353, 905, 917; Seton G., 307; Seton R., 307; Setsuya B., 724; Severiano di Gabala, 10; Sevrin O., 124; Sforza Pallavicini Card., 981; Sforzi F., 428; Shah Dena B. B. (Rex), 548; Shaikh Isa bin Sulman al Khalifa, 367; Shaikh Shakhbut bin Sultan, 367; Sharkey G., 1057; Shadkey T., 1057; Shaw G., 424; Sharaz (Praeses), 539; Shea F. G., 190; Shea F. S., 190; Sheehan G. G., 966; Sheen F., 124; Shehan L. G., 20, 122; Shepherd G. C, 790; Shuster G., 500; Siao G., 668; Sidarouss S. I, 120, 253; Siegel C. A., 426; Sifuentes G., 192; Sigismundi P., 124; Signora A., 124; Signorelli F., 57; Signorello N., 428; Signorini P., 254; Signorini-Corsi L., 788; Sihanouk N. (Praeses), 521; Siino S., 129, 904; Sila, 152; Silva Henriquez Card. R., 127, 488, 602, 692; Silva Santiago A., 125, 714; Silvagni M., 787; Silvestri Q., 59; Silvestrini A., 720; Silvestrini F., 1064; Silvestris N., 60; Silvestro (S.), 955; Silvi P., 721; Simeone (S.), 27; Simeoni A., 426; Simmerstätter F., 188; Simonds G. D., 126; Simone, 38; Simone Ap. (S.), 658, 985; Simone F., 365; Simonetti A., 840; Simpson C. L., 725; Sinn E., 792; Sinués y Urbiola G., 901; Sipovic C, 123, 1056; Siri Card. G., 601, 743; Sirna G., 368; Siroky P. V., 523; Sironi P., 182, 313; Sisón G., 124; Sisón I. I., 246; Skiba R., 429; Skomorucha V., 107; Skrzypczak O., 427; Skupin P, 903; Slaghek E. P. C, 464; Slipyi G., 423; Slomsek A. M., 437; Sluijmer G. G., 790; Smith L., 840; Smith L. R., 245, 904; Smits C, 255; Smits G., 189; Smulski G. V., 425.

[*Latin ed. p. 1105*]

Snee G., 1060. Soares G., 365. Soares I. G., 714. Soares de Resen de S., 215. Sobieski G., 225. Sodano A., 721. Soebijapranata A., 124, 664. Sogno Forttina U., 225. Solamito C. O., 635. Solans Pallas R., 430. Solari U., 785. Solimano L., 59. Solis .T., 500. Solis Fernández G. V., 108. Solito O., 788. Solustri B., 788. Sonnier G. G., 429. Sorgho M., 724. Sorino A., 432. Sormanti G., 115. Sormanti L., 787. Sortini L., 792. Sorzano H., 629. Sosa Gaona E., 714, 783. Soteriades A., 724. Sozzi R., 788. Spaak P. H., 497. Spada A., 902. Spada F., 722. Spada M., 722. Spalletti C, 1060. Spanedda F., 118. Spavento G., 1059. Spellman Card. F., 114, 363, 487, 601. Speltz G. E., 245. Speroni E., 840. Spiers E., 1063. Spina A., 59. Spina N., 60. Spinelli P. P., 506, 639. Spinetti G., 896. Spoorenberg P., 901. Sposetti T., 255. Sproekel G., 429. Spuehler W. (Praeses), 534. Spulbeck O., 125. Squicciarini D., 721. Srebrnié G., 409. Staderini E., 640. Staderini R., 1060. Staerke P., 901. Staffa D., 126. Stagnoni P., 365. Stakemeier E., 58. Stampfl B., 188. Statkus F., 427. Steber F., 903.

Translated by churchlatin.ai, a product of Boyne Archives

Stecchele W., 432. Stecher F., 322. Steeb G. E. (S. D.), 718. Stefanelli F., 967. Steger L., 427. Stegmann R. V., 427. Stehlin A., 839. Steiner L., 497. Index nominum personarum 1105. Stenius G., 631. Sterbini G., 785. Sterbini S., 254. Stevenson F., 426. Stillhard S., 668. Stilwill O. F., 367. Stimpfle G., 889. Stirling A. T., 497, 627, 724. Stockinger F. S., 839. Stojan A. G., 437. Stoppa L., 366, 787. Storero L., 722. Storimans P. A. A. G., 904. Storm A., 58. Storti N:, 1060. Stourm R., 127. Strake G., 787. Strano P., 116. Strater P. M., 791. Stravinsky I., 429. Streeb G., 839. Streife G., 59. Streitel F. (S. D.), 253. Stroessner A. (Praeses), 552. Struth G., 786. Stuke G., 839. Stuplich T., 791. Sturminger G., 429. Stutzke A., 425. Suardi L., 726. Suárez Muñiz G., 189. Subini T., 464. Sucharitakul O., 505, 638. Sudario E., 424. Suddes G., 966. Suenens Card. L. G., 114,363, 486, 602, 653, 899. Sullivan G., 1062. Sulprizio N. (S. D.), 186, 253, 414, 777. Summers E., 1061. Sutton G. P., 966. Suwongso Hamimzar I., 501. Suzzi Valli L. (Cap. Regg.), 547, 640, 651, 662. Sweeney G., 191. Swinkels A. U. G., 904. Swirski I., 107. Suwongso Hamimzar I., 633. Szoka E., 60. Tappe W. J., 57. Tappouni Card. I. G., 488, 600, 1056. Tardif A., 1062. Tassi A., 1064. Tassi I., 423. Tassinari A., 431. Tassoni B., 368. Tautu L., 720. Tavanti G., 722. Taveliè N. (B.), 422. Taviani P. E., 502. Tavora G. V., 714. Távora J., 628. Tedeschini Card. F., 180. Temifío Saiz A., 122. Tempesta P., 787. Ten Hompel M., 584. Ten Horn C. E., 429. Tenckhoff B., 903. Tennessen M. B., 1061. Tensing R., 60. Teofili L., 722. Terceiro de Souza G., 22. Teresa (S.), 625. Teresa del Bambin Gesù, 625. Tabera Araoz A., 123. Tacchi G., 63. Tadarauskas G., 1058. Taddei A., 1063. Tagliaferri M., 722. Tagliavia A., 191. Talamoni L. (S. D.), 422. Tamagnini G., 431. Tancredi G., 789. Tanucci B., 1041. (S.,) 703. Terreno V., 967. Terrillon, 640. Terrillon M., 786. Terzariol A., 586, 604, 612, 666. Tessari A., 792. Tessier G. P., 256. Testa Card. G., 120, 363, 477, 478, 488, 585, 601. Testori M., 1060. Teusch G., 584. Thangalathil G. B., 120,1056. Theissing E., 406. Theobald F., 966. Thiam H., 368. Thielen G., 367. Thi-Han, 520. Thomaz A^ (Praeses), 545. Thompson M., 967. Thompson R. L., 189. Thompson Chester G., 426. Tiberghien E., 786. Tienchensin Card. T., 124, 478, 488, 601. Tientaraboum F., 501, 632. Tierney E., 367. Tierney F., 904. Tierney M. F., 966. Tighe E., 1059. Tillman C, 58. Tillman T., 840. Timon D., 1028. Timoteo, 98, 988. Tinello F., 57, 115. Tineo Lara A., 189. Tìnti M., 955. Tirado Pedraza G., 715. Tisserant Card. E., 363, 444.

[*Latin ed. p. 1106*]

1106 Index nominum personarum 474, 478, 487, 513, 588, 600, 603, 605, 609, 740, 969. Tito (S.), 157. Tito J. B., 542. t Tkotseh P., 432. Tobia G., 423. Toda y Toledo B., 504, 636. Todini A., 787. Tola F., 902. Tolan G., 190. Toland R., 1062. Tolbert W. R., 634. Tollmann P., 728. Tornasi A., 63. Tombalbaye F. (Praeses), 560. Tomé L., 772. Tomizawa B., 123. Tommaso (S.), 148. Tommaso Ap. (S.), 658, 987. Tommaso da Kempis (S.), 231. Tommaso d'Aquino (S.), 205, 267, 357, 987, 998. Tondini A., 5, 65, 202, 374, 483, 589, 767, 806. Tonetti V., 406. t Tonna E., 968. Tonna U., 957. Toponi A., 464. Toraldo P.,

Translated by churchlatin.ai, a product of Boyne Archives

786. Torlonia A., 477. Torre G., 901. Torriani A., 839. Torti M. C., 419. Tosi G., 785. Tosi M., 786. Toso M., 904. Tosto A., 61. Touré S., 533. Trabulsi G., 62. Traglia Card. L., 469, 477, 478, 487, 585, 602. Tramontin S., 1059. Trani N., 893. Travaglini R., 785. Tricarico A., 721. Trigueros A. E., 499, 630. Trindade Salgueiro E., 122. Tritoni O., 792. Trivelloni N., 63. Trofello G. B., 59. Tsao She In, 629. Tscbadelv O., 497. Tschiggfrey G., 368. Tschurtschenthaler G., 1059. Tsiranana Ph., 546. Tubman W. V. S., 543. Tully G., 50. Turner F., 1062. Turowski A., 806. Tyrrel M., 192. übaldi S., 173. Uhac G., 721. Ujëic G., 693. Ukeg G., 426. Ulbricht W., 564. Ulinski E., 1064. Umansky M., 464. üngarelli A., 124, 713. Untiveros Z., 192.

[*Latin ed. p. 1107*]

Verolino G., 253, 477.
Veronese V., 723.
Veuillot P., 119, 716.
Vianello G., 427, 1064.
Vianney G. M. (Saint), 340, 413, 1009, 1043.
Viatore (Saint), 311.
Vicentini G. B., 787.
Vicini A., 637.
Vielmo C. G. M., 664.
Vierbach A., 584.
Viesi I., 723.
Vieyra P., 256.
Vighetti O., 191.
Vignocchi O., 1064.
Villa A., 787.
Villalobos O., 59.
Villar Cordova P., 192.
Villareal y Fierro I., 699.
Villata G., 431.
Villeda Bermúdez R., 632.
Villeda Morales R. (President), 536.
Vincent C, 632.
Vincent G. P., 189.
Vincenzo de' Paoli (Saint), 12, 331, 353, 744, 982.
Vincenzo Pallotti (Saint), 65, 168, 337, 801, 835.
Vinci P., 116.
Vio L., 1059.
Viola G., 368.

Translated by churchlatin.ai, a product of Boyne Archives

Violardo G., 364.
Vissers F. A., 904.
Vitale S., 720, 899.
Vitalowitz E., 786.
Vitelli A., 1062.
Vitetti L., 367.
Vitt F. E., 367.
Vittoz G., 432.
Vodopivec G., 1063.
Vaeikl L., 584.
Vogt G., 1062.
Vollmer E., 190.
Volpetti M., 1060.
von Ballestrem K. W., 635.
von Bittenfeld H., 497.
Von Blarer-Ziegler C, 62.
von Boeselager E., 786.
von Gumppenberg L., 786.
von Hase K. G., 902.
von Holleben E., 902.
Von Lom G., 791.
von Pastor L., 786.
von Post E., 505, 638, 726.
Von Rhein R., 192.
Von Salmuth C, 791.
Von Sayn-Wittgenstein-Berleburg C. E., 726.
Von Schoenborn-Wiesentheid C, 785.
Von Spee U., 791.
Von Streng F., 121.
von und zu Hoensbroech E., 900.
Index nominum, personarum 1107
Von Unold G., 1057.
Von Weschpfenning P., 191.
Vonderach G., 128.
Voria F., 428.
Vospohl G., 584.
Vovk A., 405, 664.
Wilson H., 189.

Translated by churchlatin.ai, a product of Boyne Archives

Windelschmidt E., 903.
Winiarski, 564.
Winowicz L., 1057.
Wiser G., 431.
Wiskirchen L., 966.
Wittgen P. M., 464.
Wojtyla C, 954.
Wolber G., 903.
Wold A. A., 515.
Wolf A., 903.
Wolter M., 770.
Wolter P., 770.
Wongsanuvatra D., 726.
Won Herwarth J., 627.
Wopperer A., 903.
Wright G. G., 118.
Wright A., 635.
Wuellenweber T. (Sister), 1055.
Wyszynski Cardinal, 487, 601, 743, 954, 1031, 1056.
Wagner G., 903.
Wakeman G., 192.
Walcher G., 431.
Walkowiak P., 424.
Wallemacq E., 431.
Walsh F., 773.
Walsh G., 191, 719, 786.
Walsh G., 967.
Walsh G. G., 425.
Walsh M., 58.
Walsh R. A., 425.
Walsh Donnell A., 426.
Walter L., 60.
Wandera E., 426.
Ward G. G., 890.
Warland E., 788.
Warlo A., 903.
Warren E., 631.
Wassenaar E. C, 904.

Translated by churchlatin.ai, a product of Boyne Archives

Watersön E. J., 58.
Watson A. M., 719.
Watson R. M., 427.
Wegmann A., 791.
Wehr M., 584.
Weier E., 424.
Weigel E., 965.
Weigl G., 87.
Weisl F., 507.
Wells O. V., 507.
Welsh G. G., 189.
Wei-Tse Chang, 498, 628.
Weitz E., 726.
Welsing G. I., 727.
Welykyi A., 720.
Wenzel M., 584.
Werhahn G., 62.
Werhelst R., 966.
Werner G. M., 60.
Werner P., 634.
Weschler A., 1062.
Wesmael A., 900.
Westermann G., 792.
Weyrer G., 791.
White C, 1058.
White P. J., 968.
White T., 722.
Wickl A. N., 839.
Wiesinger M., 430.
Wijsman A., 904.
Wiles R., 502.
Wilhelm G. L., 716.
Will I., 966.
Willebrands G., 968.
Willi A., 58.
Williams E., 560.
Williams R., 256.
X Xystus PP. III, 872.

Translated by churchlatin.ai, a product of Boyne Archives

Xystus PP. V, 512, 798, 983.
Y Yago B., 124.
Yameogo M. (President), 534.
Yang Di H., 546.
Yaogo G., 501.
Yaounde A. (President), 522.
Yeip M., 728.
Yemmeru A. M., 120.
Yerena y Camarena E. G., 1048.
Yervant der Hagopian P., 62.
Yii Pin P., 127.
Yong-Sik Kim, 686.
Yoshigoro Taguchi P., 121.
Yoshiura M., 502, 633.
Youlou F., 524.
z Zaccardo M., 365.
Zacchi C, 721.
Zacchia Rondinini A., 786.
Zacherl P., 431.
Zahnen P., 728.
Zaniol G. B., 1059.
Zannonì G., 720.
Zanotti A., 365, 720.
Zaplana Bellizza A., 408.
Zappelli M., 766.

[*Latin ed. p. 1108*]

1108 Index nominum dioecesium, vicariatuum, etc. Zar don S., 668. Zareba G., 772. Zarletti F., 365. Zarzosa A., 192. Zauner F., 125. Zawadzki A., 554. Zebrowski G. V., 425. Zegarra Chávez G. P., 423. Zegers G. M., 429. Zerba C., 121. Ziadé L, 1056. Ziegelaar E., 629. Ziggiotti D. R., 123. Zilianti P. R. M., 1051. Zimmer A., 464. Zimmermann B., 424. Zistl M., 364. Zita (S. M. I.), 641. Ziwa M., 426. Zjawinski S. F., 719. Zoa G. B., 124. Zöhrlaut G., 903. Zoli C, 721. Zolo C, 61. Zryd G, L., 188. Zubiri Vidal A., 254. Zueh F. T., 1061. zu Leowenstein-Wertheim und Rosenberg J., 635. Zumárraga, 886. Zutter F., 505, 638. Zwettler G., 192. Zykan G., 430. II - INDEX NOMINUM DIOECESIUM VICARIATUUM, ETC. A Abaetien. ad Tocantinsum, 106. Abancaien., 108, 384. Abasgia, 82. Abellinen., 720, 738. Aberdonen., 773. Abulen., 840. Aeapulcan., 210. Aeheruntin., 325, 431. Aeren., 106. Adamantin., 379. Adiacen., 968. Adrasen., 716. Adrien., 108, 113, 901. Aelaniticus, 432. Aequatoriana (Resp.), 87, 164, 367, 499, 514,

Translated by churchlatin.ai, a product of Boyne Archives

630, 725. Aëropolitan., 480. Aethiopia, 500, 514, 631, 725. Aezanitan., 108. Afghanistania, 515. Africa, 41, 86, 199, 226, 339, 343, 871, 1045. Africa Media, 505, 547, 637, 703, 776, 935. Africa Merid., 200, 497, 627, 933, 943. Arica Occid., 24, 80, 175, 176. Africa Orient., 78, 215, 388. Agathopolitan., 716. Agrigentin., 60, 62, 64, 118, 365, 664, 890, 900, 967, 1062. Alagoasen., 191, 365. Alaiuelen., 108. Alanopolitan., 123. Alasken., 919. Alatrin., 108, 113, 722. Alba Julien., 721. Alba Pompéien., 430, 721. Albanen., 32, 59, 126, 739, 969. Albanen, in America, 424. Albasiten., 123. Albinganen., 432, 715, 722, 787. Aleomunga, 774. Aleppen. Armenorum, 1056. Aleppen. Melkitarum, 63. Aleppen. Syrorum, 199. Alexandrin., 122, 191, 256, 365. Alexandrin. Coptorum, 120, 253. Alexandrin. in Ontario, 189, 256, 968. Alexandrin. Latinorum, 189, 192, 254, 255, 256. Alexandrin. Statiellorum, 191, 721, 722. Algaren., 59, 61. Algeria, 515. Altamuren., 365, 405, 721. Altaripén., 190, 364. Alto del Guichal, 926. Altunen., 188, 189, 192. Amalphitan., 426. Amargosen., 106. Amarillen., 461. Ambaten., 60, 123. Ambianen., 246. America, 199, 682, 886, 983. America Latina, 680. Americae Septentr. Civitates Foederatae, 20, 74, 85, 146, 165, 187, 200, 202, 221, 248, 322, 328, 337, 350, 353, 368, 417, 429, 464, 500, 507, 529, 631, 649, 662, 682, 760, 881, 905, 909, 915, 919, 958. Amerin., 255. Amiden., 139, 702, 715, 811, 889, 921. Ampurien., 256, 715, 722. Anagnin., 123. Anconitan., 190, 368. Aneusen., 135, 137. Ancyran., 775. Andegaven., 122, 254. Andorra, 515. Andrien., 1061. Andropolitan., 108. Angeli, 126, 377, 428, 966, 1049. Angeli in California, 119, 428, 890. Anglia, 109, 516, 760, 937, 960, 996, 1023. Anglonen., 189, 967. Antequeren., 377, 700. Antinoitan., 126. Antiochen., 152. Antiochen. ad Meandrum, 664. Antiochen. Maronitarum, 120, 253. Antiochen. Melchitarum, 120, 253. Antiochen. Syrorum, 1056. Antique, 130. Antverpien., 126, 189, 464, 727. Apatzinganien., 210, 223. Aperlitan., 664. Apollonien., 132, 133, 773, 1056. Apparitiopolitan., 26. Apuan., 147, 721. Aquaviven., 405. Aquilan., 108, 366, 720. Aquipendien., 1060. Aquisgranen., 128, 189, 366, 427, 584, 792, 903. Arabia, 367, 504, 554, 637, 725. Aracajuen., 714. Araçoiaba, 347. Aragonia, 834. Arassuhayen., 380. Araueaniaën., 64, 349. Arbanen., 120, 1056. Arboren., 115, 715. Arcen, in Phaenicia, 121. Arequipen., 189, 192, 384. Argentina, 117, 121, 387, 430, 497, 516, 627, 724.

[*Latin ed. p. 1109*]

Index nominum dioecesium, vicariatuum, etc. Argentoraten., 172, 424, 715. Ariassen., 664. Aricen., 1049. Ariminen., 62, 720, 721. Armachan., 117, 773. Armenien., 82. Arnaetan., 1064. Arretin., 191, 721, 1049, 1051. Arsien., 222, 413, 1009, 1043. Ar u, 705. Arx Gandulphi, 93, 474, 765. Arx Portal, 426. Arx Vorthen., 461. Aseulan. in Piceno, 121, 787, 1061. Asia, 199, 343. Asia Oentr., 169. Assisien., 426. Ästen., 721, 722, 792, 1061. Athénien., 454, 757, 1056. Atlanten., 19. Atrebaten., 123, 190, 246, 788. Aturen., 256, 966. Augusta Taurinorum. Ili , 1002. Augustan., 255, 641, 967. Augustan. Vindelicorum., 64, 432, 584, 726, 886. Augustodunen., 348, 714. Aurelianen., 715, 966. Au-

Translated by churchlatin.ai, a product of Boyne Archives

reliopolitan. in Asia, 117, 715. Aurien., 122, 364. Australia, 50, 497, 517, 627, 724. Austria, 74, 116, 254, 428, 429, 430, 464, 497, 517, 628, 682, 724, 775, 789. Auximan., 736. Aversan., 191, 902. Avinionen., 94, 123, 429. Azuren., 713. B Babyionen. Chaldaeorum, 120, 253. Bahrain, 518. Baionen., 59, 774. Baltimoren., 20, 122, 248, 249, 307, 353, 901, 908, 967, 968. Bamakoën., 80. Bambergen., 121, 684. Bararitan., 107. Barcaeus, 784, 968. Barcinonen., 115, 119, 126, 641, 787, 791. Baren., 122, 325, 722. Barquisimeten., 121, 423, 902. Barrancabermeien., 925, 928. Barren., 823. Barren, de Pirahy, 713. Basileen. 59, 61, 62, 121, 720, 786, 901. Batavia, 221. Bathursten., 664. Bavaria, 641. Beiren., 215. Belen., 925, 928. Beigaumen., 839. Belgica Natio, 164, 221, 339, 497, 511, 518, 628, 640, 647, 662, 724, 960, 999. Bellohorizontin., 379. Bellunen., 888. Belograden., 120, 693. Benden., 792. Bengal (West), 828, 830. Bergomen., 62, 89, 104, 119, 181, 189, 250, 311, 336, 355, 446, 461, 479, 509, 721, 726, 728, 890, 902, 904, 967, 982. Berolinen., 122, 406, 463, 903, 1057, 1064. Berrhoeen., 715, 728. Bertrania in Catatumbo, 926. Beryten. Maronitarum, 1056. Beryten. Melchitarum, 62, 1056. Bethlehem., 13, 45, 49, 51, 92, 123, 150, 334. Beuronen., 770. Bhagalpur (de), 828. Bindaeus, 54, 349. Birminghamien., 108, 961. Birthen., 773. Bisuntin., 191, 368, 788. Bithynia, 435. Biturgen., 144, 256, 714. Bituricen., 423, 1056. Bitylien., 432, 772. Bobien., 188. Bogoten., 140, 427, 721, 840. Bohemia, 350, 417, 906. Bolivia, 498, 519, 628, 724. Bombayen., 1056. Bonaëren., 772, 840, 1056. Bonfimen., 713, 823. Bononien., 190, 288, 357, 430, 431, 663, 773, 786, 792, 1062, 1064. Bosanen., 118. Bositan., 1048. Bostonien., 190, 256, 365, 721, 727, 790, 900, 965, 966, 968. Bostren., 126. Bovinien., 889, 967. Bracharen., 728, 901. Brasiliana (Resp.), 22, 26, 116, 246, 346, 380, 382, 498, 519, 625, 628, 640, 647, 662, 684, 697, 724, 813, 817, 819, 823, 837, 931, 950. Brasiliapolitan., 26. Brasilien, pro Ucrainis, 219. Brazzapolitan., 524. Bredan., 60, 127, 429, 789. Brentvooden., 188, 462. 1109 Brian., 106, 890. Bridgeporten., 58, 60, 62, 789, 840. Britannia, 221, 500, 624, 632, 664, 899, 907, 998. Brixien., 254, 430, 576, 641. Brixinen., 119, 1059. Brugen., 191, 788. . Bruklinien., 121, 360. Brunen., 1061. Bruxellen., 114, 254, 255, 363, 428, 429, 430, 431, 464, 721, 722, 1061. Bucaramanguen., 929. Bucea Taurina, 923. Buekinghamien., 109. Budovicen., 350, 417, 906. Buffalen., 115, 245, 967. Buganda, 520, 726. Bukavuen., 138, 1056. Bukobaën., 1056. Bulgaria, 437, 460, 480, 520. Bullen. Regiorum, 127. Buniaën., 426, 705, 728. Burling

[*Latin ed. p. 1110*]

1110 Index nominum dioecesium, vicariatuum, etc. Cambogia, 521. Camden., 1057. Cameracen., 119, 980. Camerinen., 64, 890, 902, 955, 981. Cameroun, 498, 522, 628, 724. Campania, 1040. Campanien in Brasilia, 380. Campocoren., 715. Campifon in Illinois, 966. Campinen., 107, 889. Campivallen., 840, 903. Campodulcinum, 110. Canadia, 221, 332, 423, 498, 522, 628, 682, 716, 719, 883. Canelosen., 784. Cantuarien., 148, 980. Capuan., 720, 792. Capit. Palmen., 217. Carabellen., 714, 819. Caracen., 366, 710, 719.

Translated by churchlatin.ai, a product of Boyne Archives

Caratingen., 380. Caravelien., 384. Carcassonen., 121, 424. Cariaten., 1063. Carolopolitan., 20, 122, 188. Carpasien., 475, 482, 586, 696, 606, 612, 666. Carpen., 366, 784. Carthaden in Columbia, 81. Carthaginen in Columbia, 715. Caruaruen., 346. Casalen., 255, 431, 1061. Casertan., 430. Casma, 939. Cassanen., 1061. Cassilien., 127. Cassovien., 721. Castellaneten., 60, 405, 432. Castellominoritan., 107. Castilla (provincia), 384. Castra Caeciliorum, 966. Catacen., 121. Catanen., 121, 406, 951. Caurien.-Castra Caeciliorum, 966. Cecoslovachia, 523. Celsonen., 122. Cenomanen., 187. Cephaluden., 191, 365. Cerro de Armas, 929. Cervus Luscus, 1048. Ceylonia, 523, 629. Chalcedonen., 121, 343, 833. Chalciden in Syria, 121. Changanacherren., 120. Cherchen., 1056. Chicagien., 85, 425, 721, 743, 786, 1056. Chicoutimien., 126. Chilensis (Resp.), 349, 389, 523, 629, 662, 692, 724. Chillanen., 54. Chôma, 78. Chomatitan., 107. Chonochoritan., 714. Chontales, 821. Choten., 461. Christopolitan., 57, 821, 941. Chuquibamben., 384. Ciad, 724. Cibyraten., 664. Cilicia Armenorum, 120, 253. Cimbotien., 939. Cincinnaten., 59, 60, 119. Circesien., 106. Citharizen., 122. Citren., 308, 815. Civitas Boli varen., 716. Civitas Castellana, 365, 902. Civitas Lacus Salsi, 966. Civitas Mariae, 387. Civitas Vaticana, 474, 579, 605, 649, 722, 723, 793, 904. Clanien., 245. Claromontan., 426. Claudiopolitan., 1061. Clavaren., 59, 320. Clevelanden., 106, 727, 728. Cliftonien., 900, 966, 967. Clivus Zamoëren., 461. Clonferten., 714. Clusin., 722. Clysmaten., 713. Colimen., 210. Collen., 904. Colonien., 58, 59, 61, 62, 63, 189, 191, 192, 428, 429, 430, 464, 584, 726, 727, 728, 784, 786, 789, 791, 792, 839, 900, 903, 1056. Colonien in Cappadocia, 406. Colossén., 121, 159. Columben., 840, 1062, 1063. Columben in Ceylon, 122. Columbiana (Resp.), 82, 140, 254, 499, 524, 629, 725, 899, 825, 928. Columnaten., 461. Comanen in Armenia, 256. Comayaguen., 461. Comen., 110, 464, 722. Compretten., 949. Compostellan., 120, 363, 748. Compsan., 191, 967. Conchen., 27. Concordien., 722, 1061. Condesuyo (provincia), 384. Conen., 106. Congica (Resp.), 227, 702. Congum, 139, 187, 499, 524, 525, 629, 705, 725, 811, 921. Conimbricen., 126. Connoren., 426. Constantien., 1063. Constantien in Thracia, 716. Constantinopolitana, 434, 952. Constantinopolitan Armenorum, 343, 454. Coptitan., 889. Coquilhatvillen., 702. Corduben., 115. Corduben in Argentina, 419, 430, 1055. Coreana (Resp.), 499, 526, 629, 686. Carinthien., 253. Coronen., 405. Carrienten., 707. Corvopolitan., 722. Costarica, 499, 526, 630, 723, 784. Cotennen., 106. Cracovien., 405, 721, 953. Cremen., 246, 461, 722. Cremonen., 121, 792. Crisien., 120. Crossen., 188. Crotonen., 368, 426. Crucismogen., 106, 697. Crux Axeata, 1048. Cuba, 499, 526, 630, 724. Cucuten., 119, 926. Culmen., 188, 1064. Cumanen., 464, 716. Cundinamarca (de), 140. Cuneen., 406. Curien., 58, 59, 128, 790. Curitiben., 120, 219, 817. Cyprus (insula), 498, 527, 629, 724. Cyrenen., 121. Czestochovien., 319, 664, 954. D Dahomey, 499, 527, 630, 725. Dallasen., 461. Dalmatia, 836. Damanen., 670. Dania, 499, 527, 630, 725, 876. Darjeelingen., 830. Darnitan., 890. Daulien., 179. Davenporten., 189. Daviden., 923. Delhien.,

Translated by churchlatin.ai, a product of Boyne Archives

119, 901. Dercen., 904. Derthonen., 191, 256, 713, 901. Desmoinen., 123, 1061. Detroiten., 118, 200, 424, 426. Dhanbad (de), 809. Dinajpur (West), 828. Dicen., 1048. Dinien., 174. Diocletianopolitan in Palaestina, 122. Diospolitan in Thracia, 107. Divinopolitan., 380. Dodomaën., 388. Dominicana (Resp.), 55, 528, 637, 724. Drepanen., 61, 63. Dromoren., 901.

[*Latin ed. p. 1111*]

Illi Index nominum dioecesium, vicariatuum, etc. Duacen., 57, 119. Dublinen., 900. Duluthen., 727. Dumkaën., 828. Dunen., 426. Durangen., 75. Durbanian., 126. E Eboren., 122. Eburneum Litus, 528, 630, 725. Eeelesien., 720. Edessen. in Osrhoëne, 120. Edessen. in Osrhoëne pro Syris, 117, 474. Ediburgen., 900. Edmundstonen., 719. Elacen., 783. Eleuthernen., 432. Elisabethapolitan., 921. Eluzan., 256, 713. Emelien., 127. Emmausen., 397. Emmitsburg, 309. Énsiedeln, 1018. Enuguen., 935. Ephesin., 166, 343, 872. Eporedien., 720, 722. Eressien., 792, 1049. Erien., 719, 790, 966, 1062. Ernakulamen., 120, 1056. Eshowen., 933. Espinalen., 840. Essendien., 127, 191, 428, 429, 584, 728, 791. Estelien., 108, 941. Euehaïten., 127. Eudoxiaden., 405, 904. Eugubin., 307, 366, 367, 967. Europa, 171, 343, 507, 639, 682, 686, 688, 885, 998, 1008. Europa (eentr.), 170. Europa (media), 438. Europa Occid., 120. Evansvicen., 958. Eystetten., 118, 791. F Fabrianen., 955. Facatativen., 140, 929. Fagarasien., 721. Fairbanks (de), 919. Fak-Fak (districtus), 411. Faliscodunen., 115. Famagustan., 716, 720. Fanen., 115. Fatima, 709, 947. Faventin., 63, 115, 446, 720, 722, 467. Feltren., 888. Ferrarien., 59, 228, 255, 327, 901. Ferrolen., 391. Fertilien., 380. Fesseitan., 122. Fesulan., 721. Finnia, 500, 528, 631, 725. Firman., 122, 148, 721, 727, 967, 1063. Fizi, 139. Flandria, 982. Flaviobrigen., 780. Florentin., 115, 118, 362, 365, 430, 762, 786, 787, 1063. Floriden., 946, 956. Flumen Ianuarii, 950. Fluminen., 191, 721. Formosa (Insula), 131, 529. Foroiulien., 728. Forolivien., 57, 367, 721, 787, 789. Fororaphaëlien., 119. Fortalexien., 713, 714. Forum S. Annae, 812. Fossanen., 773, 890. Fragopo litan., 1064. Fresnen., 727. Friburgen., 58, 119, 178, 726, 785, 901, 1063. Friburgen. Brisgoviae, 58, 839, 903. Frisingen., 114, 189, 363, 364, 429, 584, 726, 727, 728, 786, 839. Frusinaten., 427, 720, 722, 785. Fulden., 59, 60, 192, 426, 584, 727, 728, 839. Fussalen., 106. ' G Gabon, 500, 529, 631, 725. Gabulen., 904. Galilaea, 169, 448. Gallia, 11, 106, 174, 178, 187, 220, 221, 339, 348, 480, 500, 509, 530, 631, 682, 725, 727, 907, 982, 1003, 1008. Gallipolitan., 721. Galvestonien., 461, 787. Galvien., 57, 119. Gaoën., 176. Garganus (mons), 748. Garien., 719, 840. Gaspesien., 968, 1058. Gedamen., 128. Germania, 74, 116, 497, 531, 624, 627, 682, 724, 756, 783, 789, 872, 887, 902, 907, 1004. Germanien, in Numidia, 772. Gerunden., 189, 728. Ghana, 500, 532, 631. Glasguen., 664, 966. Gnesnen., 772, 954, 1031, 1056. Goan., 188, 670, 721. Goritien., 904. Goyanen., 707. Graecen., 775. Graecia, 480, 1056. Granaden., 821, 899. Grandormen., 190. Gratianopolitan., 11, 121, 370, 1056. Gravelburgen., 716. Gravinen., 191. Groningen., 789.

Translated by churchlatin.ai, a product of Boyne Archives

Grossetan., 255, 367, 368, 428, 430, 432, 719. Guadalajaren., 76, 108, 143, 772. Guastallen., 719. Guatimala, 501, 332, 532, 632, 663, 725. Guaxupen., 380, 426, 429, 664. Guayaquilen., 87, 727. Guinea (Vova) Hollandica, 410, 533, 725. Gulielmopolitan., 429. Guzzen., 716, 772. Gwembe, 78. H Hadrianopolitan. in Pisidia, 461. Haitia (Resp.), 363, 501, 533, 632. Halifaxien., 839. Hamiltonen., 187, 716, 840, 1058. Hanciomen., 728. Hararen., 191. Harlemen., 63, 64, 118, 428, 429, 464, 789, 790, 791, 901, 902, 904, 968. Harrisburgen., 322, 443. Hartfortien., 386, 425. Haute-Volta, 501, 534, 632, 724. Helen., 837. Heliopolitan. in Phoenieia, 410, 717. Helvetia, 74, 178, 339, 455, 480, 505, 534, 579, 638, 682. Hemesen., 933, 944. Hemesen. Syrorum, 120, 1056. Heracleapolitan., 123. Herbipolen., 189, 192, 429, 584. Herculaneum, 963, 1009. Herrera, 815. Hermosillen., 1048. Hibernia, 221, 501, 535, 633, 640, 650, 662, 682, 724.

[*Latin ed. p. 1112*]

Index nominum dioecesium, vicariatuum, etc. 1112 Hieracen., 190, 723. Hierosolymitan., 152, 440, 444, 619, 949, 970, 978. Hierosolymitan. Latinorum, 120, 253, 444. Higueyen., 122. Hildesheien., 122, 189, 365, 429, 584, 839. Hipponen., 306. Hispalen., 119, 189, 788. Hispania, 178, 194, 391, 500, 535, 625, 630, 682, 725, 780, 887, 948, 982. Hlabisa, 934. Hollandia, 368, 410, 504, 536, 636, 682, 717, 726, 727, 1045. Holmia, 62, 64, 189, 255, 728, 790, 900. Honduria, 536, 632, 724. Honoluluen., 427. Hortan., 365. Houstonien., 461, 787. Huajuapanen., 378, 773. Huamacucian., 1040. Huarazen., 939. Huejutlen., 694, 1048, 1049. Huichola (regio), 75. Hullen., 714. Hungarica Natio, 53, 537. Hydruntin., 190, 427, 721. I Iameuven., 132. Iamshedpuren., 809. Ianuarien., 380. Iaren., 129. Iconien., 776, 935. Idassen., 772. Ikelaën., 86. Ilheosen., 819. Imolen., 188, 721. India, 501, 537, 632, 670, 725, 809, 828, 830. India Occid., 728, 949. Indonesia, 410, 501, 538, 633, 717, 725, 899. Ingwavumen., 933. Inhambanian., 826. Inongoën., 121. Insulen., 114, 363, 720, 786, 787, 966. Interamnen., 415. Iquiquen., 772. Irania, 501, 538, 633, 724. Iraquia, 501, 539, 633. Irenopolitan., 405. Irian Barat (regio), 410. Isabellopolitan., 1049. Isangien., 811. Isauropolitan., 122. Iselan., 1012. Islampur, 828. Islandia, 539. Isphaenien. Armenorum, 427, 429. Israël, 502, 539, 633, 725, 985. Istminaën., 82. Italia, 89, 96, 104, 110, 116, 117, 221, 254, 255, 307, 330, 339, 354, 367, 368, 430, 447, 455, 464, 476, 479, 502, 515, 539, 579, 633, 640, 654, 663, 682, 727, 755, 783, 902, 960, 972, 982, 1003. Iuazeirien., 823. Iudiciforen., 379, 713. J Jacien., 366, 791. Jadren., 409, 836. Jalapen., 108, 378, 695, 699, 773. Jamaica, 427, 502, 541. Januen., 727, 743, 792. Japonia, 135, 137, 162, 502, 541, 633, 724. Jodinen., 664. Jobnstonien., 188, 189, 192. Joinvillen., 366. Jolietien. in Illinois, 783, 790. Jolietten., 425, 427. Jordania, 502, 541, 634, 725. Jugoslavia, 542, 693. Juligalpens., 821. Justinopolitan., 189. K Kabambare, 139. Kabbaen:, 835. Kadunaën., 703. Kalimpong (de), 830. Kalomo, 78. Kansanopolitan., 786, 1061. Kasongoën., 138. Katovicen., 58, 127, 225, 245, 720. Kaunen., 968. Kayen., 175. Kenya,

Translated by churchlatin.ai, a product of Boyne Archives

542. Kiayien., 131. Kielcen., 728. Kilwaën., 921. Kingstonen., 427. Kingsey, 109. Kitegaën., 187. Kotabaruen., 717. Kuala Lumpuren., 123. Kuwait, 542, 634. L Labacen., 405, 664, 719, 1063. Lacedaemonien., 714. Ladestinensis (insula), 836. Lacus Moëri, 921. Lafayetten., 426, 429, 722. Lagosen., 431. Laguaten., 176. Lamacen., 366. Laodicen. ad Libanum, 120. Laodicen. in Phrygia, 24, 80, 175. Laodicen. in Syria, 127, 742. Laotianum Regnum, 543. Laren., 461. Larinen., 60, 255, 981. Lataba, 944. Latium, 998. Lauden., 62, 427. Lausannen., 178, 884. Lauzaden., 126. Lavantin., 437. Lebedien., 1056. Legionen., 426, 427. Leirien., 709. Lemovicen., 786. Leodien., 122, 189, 191, 431, 464, 786, 788, 790, 967. Leonen, in Nicaragua, 941. Leopoldinen., 380. Léopoldpolitan., 187, 227, 525, 725. Leopolien. Latinorum., 967. Leopolien. Ucrainorum, 423. Libanus, 502, 543, 634, 725. Liberia, 217, 502, 543, 734, 725. Liburnen., 128, 306, 330, 354, 966. Libya, 544. Lichtenstonium, 544, 634, 640. Liepaien., 424. Liman., 123, 192, 194, 366, 783, 904. Limburgen., 58, 188, 425, 429, 783, 784, 791, 839, 903. Linaren., 54, 60, 255. Linarin., 212. Lingayen-Dagupanen., 246. Liparen., 64, 406, 1049. Lisbonen., 26, 785, 900. Litomericen., 584. Littlemore, 1023. Liverpolitari., 425, 427, 720, 773, 1000. Livingstonien., 78. Locren., 190, 723. Lodzen., 126, 772. Loiden., 119. Lojan., 664. Loloën., 701. Lomzen., 427. Londonen., 126, 187, 391, 719, 724, 980, 999, 1064. Longarone, 888. Los Santos, 815. Louis Trichardt (de), 943. Lourenco Marques (de), 215, 727, 826.

[*Latin ed. p. 1113*]

Index nominum dioecesium, vicariatuum, etc.

Lovanium, 682. Luceatin., 380. Lucen., 388, 427, 430, 432, 720, 765, 914, 960, 998, 1064. Luceorien., 426. Lucerin., 405, 406. Lucionen., 126, 220. Luganen., 59, 61, 121, 839, 901. Lugdunen., 189, 371, 411. Luluaburgen., 123. Lusaken., 77. Lusitania, 116, 215, 504, 545, 625, 637, 709, 716, 724, 789, 826. Luxemburgen., 122, 164, 339, 502, 544, 634, 640, 725. Lycien., 60, 894. Lycopolitan., 1056. Lysiaden., 773, 890. Macaonen., 670. Macarscen., 118, 720. Macejen., 21, 904. Maceraten., 64, 173. Madagali, 776. Madagasearia, 502, 546, 634. Madisonèn., 772. Madrapolitan., 119. Madriz, 942. Magdalena, 925. Mahagien., 705. Maidugurien., 776. Majoricen., 323, 719. Makenen., 24. Makurden., 935. Malacitan., 127. Malanjen., 245. Malda (de), 828. Malesia, 503, 546, 634. Mali (Resp.), 176. Managuen., 57, 108, 821. Mandelen., 486, 1060. Mangaloren., 425, 427. Manilen., 118. Manizalen., 929. Manokwarien., 410. Mantuan., 190. Manzinen., 933. Maracaiben., 59. Marathona, 757. Mariammitan., 123, 1056. Mariamnen., 62. Marianen., 379. Marianopolitan., 118, 121, 187, 363, 901. Mariden., 245, 714. Mariniana (Resp), 505, 546, 640, 651, 662. Marochium., 547. Marquetten., 60. Marsi, 254, 967. Massilien., 121, 370. Matamoren., 213. Matanzen., 122, 189. Materaten., 324. Matriten., 114, 177, 179, 423, 719, 728, 780, 785, 787, 948. Maurianen., 106. Mauritania (Resp.), 175, 547. Maximianen, in Numidia, 461. Mazabuka, 78. Mazarien., 721, 904. Mazatlanen., 76. Meclinien., 57, 114, 254, 255, Montis Casini, 405.

Translated by churchlatin.ai, a product of Boyne Archives

Monzen., 77. Mopsuesten., 728. Moravia, 170, 434, 458, 1035. Morelien., 210, 715. Moronen., 122, 442. Muran., 365, 366, 902. Mutinen., 63, 64, 714, 721, 784, 787, 791, 1061, 1062, 1064. Mvanzaën., 127. Mwenga, 139. Myren., 20, 322, 919, 958, 363, 428, 429, 430, 431, 464, 648, 721, 722, 1061. N Medellen., 126, 361, 929. Mediolanen., 63, 110, 126, 186, 254, 255, 363, 430, 576, 614, 641, 673, 713, 727, 772, 785, 786, 789, 790, 791, 792, 887, 900, 901, 902, 970, 1031. Melburnen., 126, 968. Melden., 127. Meliaporen., 119. Meliten., 477, 478, 514, 548, 635, 639, 640, 722, 725, 809, 828, 830, 937, 1064. Melphien., 1064. Meneven., 127. Merceden. in Argentina, 117, 772. Mesembrian., 480. Messanen., 406, 464, 889. Metren., 108, 713. Metropolitan, in Asia, 1048. Mexican., 119, 198. Mexicana (Resp.), 75, 210, 212, 224, 377, 694, 699, 773, 784, 886. Miamien., 20. Michoacán, 210. Milesien., 986. Mileten., 1058. Milwaukien., 127. Mindonien., 391. Minen., 406. Minnesota, 222. Mocissen., 120. Moguntin., 839. Monacen., 114, 189, 363, 429, 503, 584, 634, 727, 728, 786, 839. Monasterien., 63, 126, 426, 791, 792, 900, 903. Monoeeen., 428, 640, 724. Monopolitan., 59, 60. Mons Pontianus, 255, 981. Montis Regalis, 209. Montis Regalis in Pedemonte, 406, 423, 721, 904, 967. Montisvidei, 107, 946. Montis Virginis, 967. Montisclaren., 380. Monterréyen., 212, 727. Nacolen., 120, 1056. Nagoyaën., 135. Nampulen., 108. Namurcen., 118, 430, 786, 900. Namwala, 78. Nanceien., 59, 719. Nanchimen., 127. Nanneten., 256. Narnien., 900. Natalen., 127, 713. Naulen., 787. Nauplien., 1056. Nayarian. de Iesu et Maria, 75. Nazaren., 16, 243, 320, 334, 713, 979. "Nazaren. in Brasilia, 346. Neanthopolitan., 120. Neapolitan., 59, 60, 122, 126, 190, 255, 414, 426, 430, 432, 668, 721, 723, 727, 777, 785, 787, 891, 895, 900, 901, 963, 1005, 1009, 1039. Nemausen., 431, 664. Neo Aurelian., 354. Neocastren., 256, 889. Neo-Eboracen., 57, 58, 59, 60, 64, 114, 118, 191, 305, 350, 354, 363, 365, 366, 900, 905, 967, 1059, 1060. Neo-Pampilonen., 926. Neopatren., 119. Nepalia, 548. Nepesin., 60. Nepten., 890. Neten., 61, 62, 63, 792. Nevensen., 773. Nicaen., 343. Nicaragua, 503, 548, 635, 724, 821, 941. Nicen., 432. Nicoletan., 255, 365. Nicomedien., 174, 348. Niger, 549, 635. Nigeria, 503, 549, 635, 725, 776, 935. Niigataën., 136. Nimpuoven., 968.

[*Latin ed. p. 1114*]

Nitrien., 1114.
Nivarien., 127.
Nolan., 840.
Nonsengen., 967.
Nonsengen., 122.
Norfolk, 640.
Northantonien., 108.
Norvegia, 503, 550, 635, 725.
Nottinghamen., 189.
Nova Aurelia, 126, 248, 968.

Translated by churchlatin.ai, a product of Boyne Archives

Novarcen., 107, 900, 968.
Novarien., 64, 246, 365, 720, 721.
Nova Ulma, 789, 840.
Nova Zelandia, 50, 503, 551.
Novoranien., 430.
Nucerin., 432, 904, 1061.
Nueva Segovia, 942.
Nursin., 791, 902.
Ñuscan., 713, 889, 902.
Nyasalandia, 555.
O Oaklanden., 423, 789, 790, 840.
Obben., 728.
Ocanien., 925, 929.
Octaben., 122.
Oenipontan., 431, 786.
Ogdensburgen., 245, 904.
Olinden., 106, 346.
Oliveiren., 380.
Olomucen., 437.
Ombitan., 954.
Onitshaën., 190, 935.
Oppiden., 721.
Oriens (estremus), 50, 169, 454.
Orisen., 245.
Orthosien, in Phoenicia, 119.
Osaken., 121.
Osnabrugen., 426, 584, 728.
Ossorien., 722.
Ostiens., 487, 588, 609, 740, 969.
Otonopolitan., 380.
Ottavien., 119, 714, 968.
Oxonien., 109, 1025.
Paqen. in Bolivia, 127.
Paderbornes, 58, 59, 63, 424, 426, 584, 720, 726, 727, 791.
Pakistan, 57, 503, 551, 636.
Palaestina, 138, 144, 551, 748.
Palen., 424.
Palmirien. Indorum, 21.

Translated by churchlatin.ai, a product of Boyne Archives

Palmyren., 117, 461.
Palmyren. Melchitarum, 664.
Palten., 826.
Pampilonen, 789, 1063.
Panamen., 108, 118, 194, 815, 904.
Panamia, 504, 552, 636, 816, 923.
Panevezen., 968.
Pannonia, 436.
Panormitan., 363, 365, 431, 890, 902, 1056.
Papantlen., 694.
Paracatuen., 380, 382.
Paranaguen., 108, 817.
Paraquaria, 504, 552, 636.
Parentin., 721.
Parisien., 12, 62, 63, 119, 169, 371, 427, 430, 454, 716, 721, 786, 787, 788, 982.
Pannen., 62, 127, 256, 428.
Parnaiben., 366.
Passavlen., 584, 839.
Patagonia, 708.
Patavin., 63, 123, 159, 365, 366, 427, 432, 787, 982, 1063.
Paten., 380.
Patersonen., 245.
Pedemontana regio, 1005.
Pembrokeñ., 727, 790, 904, 966, 968.
Peneden., 21.
Pereiran., 82.
Pergen., 129, 904.
Perusin., 59, 63, 187, 1049.
Peruvia, 194, 384, 408, 428, 504, 552, 636, 724, 939.
Pesqueiren., 346.
Pessinuntin., 108, 664, 774, 937.
Peterboroughen., 840.
Petnelissen., 5S4.
Petren. in Palaestina, 714.
Petropolitan. in Insula Longa, 425, 427.
Pharsal., 716.
Philadelphien., 128, 187, 350, 417, 425, 426, 427, 722, 900, 905, 915.

Translated by churchlatin.ai, a product of Boyne Archives

Philadelphien. Ucrainorum, 120, 1056.
Philippinae Insulae, 129, 367, 504, 553, 636, 725, 789, 904.
Philippopolitan. in Arabia, 126, 772.
Philippopolitan. in Thracia, 126.
Pictavien., 221.
Pietersburgen., 943.
Picenum, 955.
Pientin., 1052.
Pineren., 713.
Pinerolien., 722.
Pinnen., 64, 414, 721, 777.
Pinsken., 713.
Pionitan., 127.
Pisan., 306, 354.
Piscarien., 64, 423, 721.
Piseien., 62, 63, 64, 190.
Pistorien., 430, 641, 722, 761.
Pitilianen., 429, 716, 721, 773.
Pittsburgen., 118, 907, 1056.
Piuren., 64.
Placentin., 29, 722, 904, 1061.
Planen. Albanensium, 120.
Planen. Graecorum, 208.
Platen., 719.
Plymuthen., 421.
Podalien., 405.
Polemonien., 107.
Polen., 721.
Policastren., 59, 904.
Polonia, 225, 554, 625, 832, 953.
Pompeian., 430, 432.
Poncen., 461.
Porphyrien., 480, 586, 666.
Portalegren, in Brasilia, 118, 426, 427.
Portlanden., 966.
Portlanden, in Oregon, 1054.
Portuen., 59, 255, 368, 429, 432, 444, 487, 588, 609, 740, 969.
Portugallen., 365.

Translated by churchlatin.ai, a product of Boyne Archives

Portus Elizabethen., 840.
Portus Herculis Monaeci, 554.
Portusmagni, 255, 900.
Portus Montt, 714.
Portus Veteris, 889.
Posnanien., 120, 832.
Pouso Alegre (de), 379.
Praenestin., 121, 255, 373, 426, 474, 766.
Pragen., 350, 906, 968, 1064.
Presmislien. Latinorum, 423, 719.
Proeonnesius, 432.
Proprien., 947.
Ptoleimaden. in Thebaide, 118.
Purnea (de), 828.
Puruen., 106.
Purulia (de), 809.
Pusanen., 967.
Puteolan., 668.
Quebecen., 59, 118, 188, 189, 716, 1062.
Quebrada de Armas, 929.
Quercopolitan., 145.
Quiten., 784.
Ragusin., 839.
Raleighien., 20, 965.
Rampurhat, 828.

[*Latin ed. p. 1115*]

Index nominum dioecesium, vicariatuum, etc. Ranchien., 809. Ranguhen., 119. Rapidopolitan., 967. Ratisbonen, 584, 839, 903. Ravennaten., 904. Raymundian., 713. Reatin., 431, 981, 1064. Reeifen., 106, 346. Regien, in Aemilia, 60, 351, 792. Reginaten., 58, 62, 63. Remen., 122, 429. Resistencia, 366, 1048. Rbedonen., 773. Rheginen., 318. Rhodesia, 78, 555. Rhusien., 119. Rio Branco (de), 837. Riojen., 966. Rio San Juan, 821. Ripan., 60. Rivogallaëcen., 708. Rivus Niger, 122. Rivus Quartus, 966. Rockfordien., 965. Roffen. in America, 423, 840, 907, 1062. Romana, 6, 16, 23, 38, 43, 50, 61, 62, 63, 64, 65, 76, 82, 89, 92, 96, 112, 115, 130, 141, 150, 162, 165, 179, 184, 205, 211, 213, 229, 232, 254, 255, 315, 328, 336, 356, 357, 360, 361, 362, 365, 366, 367, 368, 378, 383, 385, 395, 397, 413, 419, 420, 421, 422, 423, 427, 428, 429, 430, 431, 432, 435, 442, 448, 450, 456, 458, 462, 463, 464, 470, 479, 509, 575, 585, 594, 604, 626, 651, 653, 655, 661, 663, 670, 671, 678, 686, 687, 689, 695, 698, 700, 720, 721, 722, 723, 726, 727, 730, 738, 740, 746,

Translated by churchlatin.ai, a product of Boyne Archives

765, 781, 784, 785, 786, 787, 788, 789, 791, 792, 793, 801, 813, 815, 818, 820, 821, 824, 826, 860, 865, 868, 872, 884, 886, 893, 899, 901, 904, 909, 912, 915, 919, 923, 926, 930, 932, 940, 942, 959, 960, 966, 967, 968, 969, 972, 980, 998, 1018, 1024, 1025, 1035, 1046, 1054, 1060, 1061, 1062, 1064. Romania, 555. Roraimen., 837. Rosarien., 967, 1048. Rossanen., 60, 188. Roterodamen., 62, 64, 121, 366, 430, 464, 790, 900, 901, 904. Rottenburgen., 62, 123, 192, 426, 274, 430. Ruanda-Urundi, 139, 702, 705, 811, 921. Rubrubaculen., 968. Rupellen., 406, 716, 789. Ruremonden., 62, 464, 900, 904. Russiae Civitates foederatae, 555. Rwanda, 555. S Sabaudia, 104, 641. Sabinen., 486, 1060. Saccaeoten., 716. Sacramenten., 420. Saigonen., 122, 945, 1047. Salernitan., 254, 426, 788. Salforden., 123, 721. Salinen., 423, 711, 790, 965. Salisburgen., 128, 188, 366, 368, 405, 431, 775. Salmantin., 118. Saltillen., 213. Salutiae, 59, 721, 722. Salvador (El), 499, 556, 630. Samosaten., 478. Sancta Agatha Gothorum, 366. Sancta Crux, 708. Sancta Fides (U.S.A.), 664. Sancta Maria, 246. Sancta Maria Angelorum, 349, 389, 715. Sancta Maria Leucaden., 727. Sancta Maria Montis Oliveti Maioris, 1051. Sancta Maria Ormen., 1058. Sancta Martha, 925. Sancta Rosa de Osos, 929. Sancta Rosa in Argentina, 57, Sancta Rosa in California, 58, 60, 790. Sancta Rufina, 59, 255, 368, 429, 432, 444, 487, 588, 609, 740, 969. Sancta Severina, 890. Sanctissima Conceptio, 59, 60, 126, 714, 715, 1048. Sanctissima Assumptio in Paraquaria, 200. Sanctissima Conceptio in Paraguay, 714. Sanctissima Trinitas, 307. Sanctissimus Redemptor, 108. Sanctus Aegidius, 928. Sanctus Andreas, 900, Sanctus Andreas de Tuxtla, 425, 427, 699. Sanctus Andreas in Brasilia, 366. Sanctus Angelus de Lombardis, 967.

[*Latin ed. p. 1116*]

1116 Index nominum dioecesium, vicariatuum, etc. Santal Parganas (de), 828. Santanderien., 128, 925. Santosen., 59, 60, 714. Sapporen., 123. Sarben., 118. Sarsinaten., 722. Saskatoonen., 966. Savannen., 20. Savonen., 190, 787, 1002. Scopien., 693. Scrantonen., 59. Sebastopolitan., 82, 825, 928. Sebastopolitan. in Abasgia, 140, 928. Sebastopolitan. in Thracia, 121. Secovien., 432, 775. Seguen., 80. Seguntin., 143, 772. Segusien., 191. Seleucien. in Isauria, 1064. Selien., 405. Semarangen., 664. Semmeaen., 107. Senegal, 254, 256, 368, 505, 556, 637, 725. Senen., 63, 127, 428, 431, 765, 773, 1052. Senonen., 127. Septemlacunen., 380. Serdicen., 119, 586, 598, 604, 612, 666. Serenen., 772. Sergentzen., 741, 783. Serren. in Macedonia, 64, 405. Setin., 722. Sherbrooken., 423, 790, 840. Shikokuen., 121. Sibasa, 944. Sicilia (insula), 641, 952. Sicuanen., 384. Sideropolitan., 128. Sidonien., 384, 408, 939. Sidonien. Melchitarum, 727. Siedicen., 107. Sierra Leone, 557, 638. Signin., 119, 902. Sikkim (de), 830. Silesia, 225. Sinae, 132, 133, 498, 557, 629. Singapore, 557. Singbhum (de), 809. Siopolitan., 190, 365, 367. Siouxormen., 190. Soanen., 429, 716, 721, 773. Sobralen., 364. Soldaien., 219. Somalia, 505, 558, 637, 725, 870, 899. Sonsonen., 584, 715, 929. Sophia, 454. Southern Province, 78. Southvarcen., 188, 839. Soutpansbérg, 944.

Translated by churchlatin.ai, a product of Boyne Archives

Sozopolitan. in Haemimonto, 217. Spalaten., 118, 720. Spelaeopolitan. a Bono Iesu, 823. Spiren., 791. Squillacen., 57, 121. Stabien., 365, 427. Stanleypolitan., 705 , 811. Steubenvicen., 726, 966. Strigonien., 722. Styria, 775. Succursen., 928. Sudan, 558. Suessionen., 715. Suetia, 5C5, 558, 638, 726. Sulmonen., 432. Suriname, 559. Sutrin., 60. Sydneyen., 122, 789, 1056. Syracusan., 190, 967. Syria, 505, 559, 638, 724. T v Tabasquen., 191. Tacambaren., 210. Tacnen., 408, 423. Tadinen., 904, 1061. Tagbilaran., 246. Taichungen., 133. Taipehen., 133, 191, 256. Taiwan (Insula), 131. Talcen., 54, 58, 59, 127, 461. Tampicen., 122, 213, 694. Tananariven., 119. Tanganyika, 33S, 559, 726, 1045, 1055. Tarasen., 815 , 923. Tarentin., 893. Tarlacen., 246. Tarraconen., 787, 833. Tarsen., 75, 210, 212, 377, 694, 699, 773. Tarvisin., 406, 1064. Taubaten., 430, 697. Taurinen., 191, 430, 431, 432, 720, 727, 788, 791, 890, 891, 962, 1025, 1061. Tchad, 505, 559. Tegeaeus, 728. Tehuacanien., 377, 773. Tellicherrien., 127. Temnitan., 128, 772. Templen., 256, 715, 722. Tepicen., 75. Teramen., 364, 785. Tergestin., 189, 727. Ternoben., 127. Terra Ignea, 708. Tetien., 108, 215. Thagasten., 715, 773. Thailandia, 505, 638, 726. Thamiathitan. Melchitarum, 968. Thapsitan., 714, 715. Tharen., 122. Theatin., 416, 428. Thelepten., 715. Theodosiopolitan. in Arcadia, 126. Thespien., 128. Thessalonieen., 435. Thibicen., 127. Thinitan., 968. Thoitan., 714. Thuggen., 128. Tiberiopolitan., 256, 715. Tiburtin., 59, 721. Tigavitan., 256, 651. Tigiuanaën., 1049. Timceuven., 432. Timminsen., 714. Tirasonen., 721. Tiruchirapolitan., 719. Tlaxcalen., 426. Togum, 560, 638. Tokien., 119, 135, 162. Tolentin., 57, 173. Tolonen., 728. Tolosan., 118. Tolucen., 424. Tomitan., 187. Tornacen., 431, 980. Torontin., 122, 839, 840, 968. Torre del Greco, 1040. Tovnsvillen., 190. Tower sey, 109. Tranen., 721. Transvaallen., 200. Treviren., 58, 60, 584, 839. Tricaricen., 722. Tridentin., 44, 245, 979, 1030, 1064. Trifluvianen., 118. Trinidad y Torago, 560. Tripolitan., 431. Trivandren. Syrorum Malankarensium, 120, 1056. Triventin., 722. Tropien., 786. Truxillen., 939. Tuamen., 719. Tucsonen., 428. Tucumanen., 1048. Tulancingen., 694. Tullen., 719. Tunetania, 561. Tunquen., 929. Turcarum Natio, 343, 367, 483, 506, 515, 561, 638. Turonen., 901. Turreblanden., 405. Turren. Concordiae, 107. Turris Octavae, 896, 963, 1008. Turritan., 251, 1064. Tursien., 189, 967. Tuscamien., 78. Tuscanen., 62, 255. Tusculan., 120, 164, 446, 835.

[*Latin ed. p. 1117*]

Tuscany, 306. Tutelen, 106. Tuxpan, 108, 694. Tyan, 468, 585, 605, 614. Tyre, of the Maronites, 727!, 790. Uberaba, 379, 382. Uganda, 561, 635, 726. Utrecht, 64, 1464, 903, 904, 1056. Unión (province), 384. Urbeta, 750, 901. Urbiat, 784. Urbs Benin, 935. Uruguay, 246, 664. Uruaçu, 114, 506, 562, 638, 726, 946, 956. Utica, 432, 713. Utinga, 59, 188, 427, 901, 1064. Uvira, 138. Uxent, 727. T Vagen, 245. Vajont, 888. Valadares, 380. Valentin, 126, 901. Valle del Cauca, 82. Valledupar, 926. Valleguindón, 1063. Vallen, in Lucania, 57, 59, 61. Vallipoli, 695. Vallisoleta, 121, 786. Vaivén, 432. Index nominum

Translated by churchlatin.ai, a product of Boyne Archives

religionum 1117. Warsaw, 743, 772, 954, 1031, 1056. Washington, 126, 344, 881. Vatican City, 50, 449. Veglen, 409. Velebus, 713. Velehrad, 460. Velicia, 127. Veliter, 63, 113, 185, 249, 252, 354, 413, 805, 892, 894. Venice, 114, 221, 245, 363, 427, 430, 454, 456, 480, 487, 508, 785, 787, 791, 792, 899, 904, 1058, 1059, 1064. Military Ordinariate of Venezuela, 506, 562, 638, 710, 726. Ventimiglia, 722, 967. Venusia, 426, 1063, 1064. Vera Cruz, 108, 378, 699. Vercelli, 190, 255, 431, 1061. Verona, 126, 718, 1064. Versailles, 121, 245, 256. Verula, 427, 720, 722, 785, 961. Vesta, 722. Vestmonaster, 64, 192, 773, 785, 786, 893, 959, 1001. Vetralla, 960. Viana, 889, 931. Via Regia, 763, 913. Vicenza, 189. Vicentin, 59, 721, 786, 967, 1060, 1064. Vichita, 425. Victoria, de Conquista, 106. Victoria, of the Venetians, 366, 426, 786. Viedma, 190. Vienna, 118, 189, 428, 785, 790, 1056. Vietnam, 506, 563, 639, 726, 759, 945, 1047. Vigliano, 60, 721. Vilkaviškis, 968. Villarica, 84. Villaricén, 122. Willemstad, 907. Vilna, in Poland, 107. Winnipeg, 123, 968. Vinona, 60, 245, 1059. Virodun, 256, 773. Viterbo, 62, 255, 365, 430, 960, 997, 1064. Vivaro, 256. Vladislav, 107, 772. Volsinii, 750. Voncaria, 432, 773. Vratislav, 57, 59, 107, 406. Williamsville, (Mission), 417. Württemberg, 641. Y Yaután, 939. Yokohama, 114, 121. Yola, 703, 776. Yugoslavia, 506, 639. Zacatecas, 75, 213. Zagreb, 118, 364. Zamora, 210. Zamora, in Mexico, 715. Zanzibar, 563. Zealand, 563. Zeugma, in Syria, 773. Zipaquirá, 140, 929. Zoar, 107. Zorolo, 107. III - INDEX NOMINUM RELIGIONUM 1 - Virorum. Basilian Fathers of Saint Josaphat, 720. Regular Canons of the Lateran, 423. Cistercians, 123, 833. Discalced Fathers of the Holy Cross and of the Passion of Our Lord Jesus Christ, 107, 388, 893, 959, 996, 1020, 1055. Regular Ministers of the Infirm, 186. Regular Clerics of the Poor Schools of Saint Mary, 1002. Sons of the Divine Providence, 422. Sons of Mary Immaculate, (Pavonians), 1028. Brothers of Saint Joseph, 183, 315. Brothers of Saint Francis Xavier, 784. Hermit Brothers of Saint Augustine, 410, 703. Minor Friars, 107, 113, 123, 181, 185, 186, 253, 410, 422, 423, 714, 921, 949, 1055. Capuchin Minor Friars, 5, 188, 349, 1055. Conventual Minor Friars, 159, 736. Preachers, 118, 188, 193, 205, 357, 423, 954. Brothers of Christian Schools, 186. African Missionaries, 188. Missionaries of the Immaculate Heart of Mary, (Claretians), 125, 186, 720, 781, 950, 1028, 1049. Missionaries of the Immaculate Conception of Mary, 186. Oblates of the Blessed Virgin Mary Immaculate, 124, 1028. Missionaries of the Sacred Heart of Jesus, 889, 944. Hermit Monks of Camaldoli, 144. Oblates of the Blessed Virgin Mary, 370, 1028.

[*Latin ed. p. 1118*]

1118 Index nominum religionum Oblati S. Francisci Salesii, 1028. The Oblates of St. Francis of Sales, 1028.

Oblati S. Ioseph, Astae Pompejae, 1028. The Oblates of St. Joseph, Asti, Pompeii, 1028.

Praemonstratenses, 701. The Prémontré Fathers, 701.

Presbyteri doctrinae christianae, 1009. Priests dedicated to the instruc-

Translated by churchlatin.ai, a product of Boyne Archives

tion of Christians, 1009.

Presbyteri a Ss. Stigmatibus D. N. I. O., 718, 1028. Priests of the Most Holy Stigmata of Our Lord Jesus Christ, 718, 1028.

Presbyteri a Ssmo Sacramento, 5, 371. Priests of the Most Holy Sacrament, 5, 371.

Servi a Charitate, 110, 1028. Servants of Charity, 110, 1028.

Servi B. Mariae Virg. 5, 106, 762, 913, 933. Servants of the Blessed Virgin Mary, 5, 106, 762, 913, 933.

Sodales Ordinis Sancti Benedicti, 118, 179, 348, 405, 423, 716. Members of the Order of St. Benedict, 118, 179, 348, 405, 423, 716.

Sodales Ordinis B. Mariae de Mercede redemptionis captivorum, 88. Members of the Order of the Blessed Virgin Mary of Mercy for the Redemption of Captives, 88.

Sodales Ordinis S. Benedicti (Congregatio Bavarica), 121. Members of the Order of St. Benedict (Bavarian Congregation), 121.

Sodales Ordinis S. Benedicti (Congregatio Beuronensis), 123, 770. Members of the Order of St. Benedict (Beuron Congregation), 123, 770.

Sodales Ordinis S. Benedicti (Congregatio Ottiliensis pro missionibus exteris), 934. Members of the Order of St. Benedict (Ottilien Congregation for foreign missions), 934.

Sodales Ordinis S. Benedicti (Congregatio Solesmensis), 125. Members of the Order of St. Benedict (Solesmes Congregation), 125.

Sodales Ordinis Sanctissimae Trinitatis, 31. Members of the Order of the Most Holy Trinity, 31.

Sodales Tertii Ordinis Regularis S. Francisci, 1049. Members of the Third Regular Order of St. Francis, 1049.

Congregatio: — dei Poveri Servi delia Divina Provvidenza, 1028. Congregation of the Poor Servants of the Divine Providence, 1028.

— Missionis, 744. Missionary Congregation, 744.

— Missionum a Consolata, 720. Missionary Congregation of the Consolata, 720.

— Sacratissimi Cordis Iesu Infantis (Padri di Timon David), 1028. Congregation of the Sacred Heart of Jesus (Fathers of Timon David), 1028.

— Sanctae Familiae a Nazareth, 422. Congregation of the Holy Family of Nazareth, 422.

— Sanctissimi Redemptoris, 179, 187, 229, 350, 417, 905, 917, 965. Congregation of the Most Holy Redeemer, 179, 187, 229, 350, 417, 905, 917, 965.

— Sancti Spiritus, 245. Congregation of the Holy Spirit, 245.

Institutum: — pro Missionibus ad exteras gentes (Pontificium), 188, 828. Institute for Missions to Foreign Lands (Pontifical), 188, 828.

Societas: — Apostolatus Catholici, 65. Society of the Catholic Apostolate,

Translated by churchlatin.ai, a product of Boyne Archives

65.

— de Maryknoll pro missionibus exteris, 133, 188. Society of Maryknoll for foreign missions, 133, 188.

— Iesu, 78, 123, 186, 322, 423, 718, 780, 809, 829, 881, 919, 965, 1009, 1049. Society of Jesus, 78, 123, 186, 322, 423, 718, 780, 809, 829, 881, 919, 965, 1009, 1049.

— Mariae, 371. Society of Mary, 371.

— Mariae Montfortana, 221, 720, 811. Montfort Society of Mary, 221, 720, 811.

— Missionum ad Afros, 80, 217. Missionary Society for Africans, 80, 217.

— Missionum exterarum de Bethlehem in Helvetia, 188. Society of Foreign Missions of Bethlehem in Switzerland, 188.

— Parisiensis missionum ad exteras gentes, 982. Parisian Society for Foreign Missions, 982.

— Presbyterorum a S. Sulpitii, 308, 982. Society of Priests of St. Sulpitius, 308, 982.

— Presbyterorum Ssmi Cordis Iesu de Bétharram, 1028. Society of Priests of the Sacred Heart of Jesus of Bétharram, 1028.

— Sancti Francisci Salesii, 123, 708. Society of St. Francis of Sales, 123, 708.

— Sancti Francisci Xaverii pro missionibus exteris, 24, 106, 139, 188. Society of St. Francis Xavier for foreign missions, 24, 106, 139, 188.

— Taurinensis S. Ioseph, 422, 890, 962, 1002, 1055. Society of St. Joseph of Turin, 422, 890, 962, 1002, 1055.

2 - Mulierum. Women.

Ancelle del Ssmo Sacramento, 5, 372. Handmaids of the Most Holy Sacrament, 5, 372.

Ancelle di Gesù Cristo (Povere), 783. Handmaids of Jesus Christ (Poor), 783.

Compagnia di Maria Nostra Signora, 899. Company of Mary Our Lady, 899.

Congregación de Santo Domingo, 899. Congregation of the Holy Dominican Order, 899.

Daughters of the Sacred Heart of Jesus, 114. Daughters of the Sacred Heart of Jesus, 114.

Esclavas del Corazón de Jesús Argentinas, 115. Argentine Slaves of the Heart of Jesus, 115.

Figlie della Carità, 744. Daughters of Charity, 744.

Figlie della Carità del Preziosissimo Sangue, 423. Daughters of Charity of the Most Precious Blood, 423.

Figlie della Chiesa, 422. Daughters of the Church, 422.

Translated by churchlatin.ai, a product of Boyne Archives

Figlie della Provvidenza, 718. Daughters of Providence, 718.

Figlie della Ssma Vergine Immacolata dì Lourdes, 423. Daughters of the Most Holy Immaculate Virgin of Lourdes, 423.

Figlie di S. Giuseppe dì Genoni, 115. Daughters of St. Joseph of Genoni, 115.

Figlie di S. Giuseppe di Monsignor Caburlotto, 899. Daughters of St. Joseph of Monsignor Caburlotto, 899.

Figlie di S. Maria della Provvidenza, 112. Daughters of St. Mary of Providence, 112.

Franciscan Sisters of St. Joseph, 115. Franciscan Sisters of St. Joseph, 115.

Hermanas de la Sagrada Familia del Urgel, 115. Sisters of the Sacred Family of Urgel, 115.

Hermanas Trinitarias, 423. Trinitarian Sisters, 423.

Misioneras Dominicanas del Ssmo Rosario, 114. Dominican Missionary Sisters of the Most Holy Rosary, 114.

Petites Sœurs de la S. Famille, 423. Little Sisters of the Holy Family, 423.

Piccole Suore Missionarie della Carità, 422. Little Missionary Sisters of Charity, 422.

Povere Figlie di S. Antonio, 115. Poor Daughters of St. Anthony, 115.

Religiosas Franciscanas de la Inmaculada Concepción, 783. Franciscan Religious Sisters of the Immaculate Conception, 783.

Religiosas Franciscanas Misioneras de la Inmaculada de S. Diego, 784. Franciscan Missionary Religious Sisters of the Immaculate Conception of San Diego, 784.

Religiose «Agustinas Misioneras», 423. "Augustinian Missionary" Religious Sisters, 423.

Sisters of the Third Order of St. Francis of Mary Immaculate, 783. Sisters of the Third Order of St. Francis of Mary Immaculate, 783.

Sœurs de Miséricorde de Montréal, 187. Sisters of Mercy of Montreal, 187.

Sœurs Marianistes de SainteCroix, 187. Marianist Sisters of the Holy Cross, 187.

Suore Adoratrici del Preziosissimo Sangue, 719. Adoration Sisters of the Most Precious Blood, 719.

Suore dei Poveri di Maiquetia (Piccole), 718, 719. Little Sisters of the Poor of Maiquetia, 718, 719.

Suore dei Sacri Cuori (Piccole), 718. Little Sisters of the Sacred Hearts, 718.

Suore del Divin Salvatore, 1055. Sisters of the Divine Savior, 1055.

Suore dell'Addolorata, 253. Sisters of the Sorrowful Mother, 253.

Translated by churchlatin.ai, a product of Boyne Archives

Suore della Misericordia di Verona, 718. Sisters of Mercy of Verona, 718.

Suore della S. Famiglia del S. Cuore, 1055. Sisters of the Holy Family of the Sacred Heart, 1055.

Suore delle Poverelle, 181, 186, 250, 253, 311, 337, 355. Sisters of the Poor, 181, 186, 250, 253, 311, 337, 355.

Suore del Ssmo Salvatore, 718. Sisters of the Most Holy Savior, 718.

Suore del Terz'Ordine di S. Domenico di Stone, 422. Sisters of the Third Order of St. Dominic of Stone, 422.

Suore del Terzo Ordine di S. Francesco di Filadelfia, 187, 350, 417, 905. Sisters of the Third Order of St. Francis of Philadelphia, 187, 350, 417, 905.

Suore di Carità di S. Giuseppe nell'America settentrionale, 187, 248, 305, 331, 353. Sisters of Charity of St. Joseph in North America, 187, 248, 305, 331, 353.

Suore di Maria Ssma Addolorata, 896. Sisters of Mary Most Sorrowful, 896.

Suore di Nostra Signora delle Missioni, 186. Sisters of Our Lady of the Missions, 186.

Suore dì S. Benedetto del Ssmo Sacramento, 422. Sisters of St. Benedict of the Most Holy Sacrament, 422.

Suore Domenicane Missionarie della S. Famiglia, 719. Dominican Missionary Sisters of the Holy Family, 719.

Suore Francescane dell'Immacolata Concezione di Lipari, 422. Franciscan Sisters of the Immaculate Conception of Lipari, 422.

Suore Francescane Figlie della Misericordia di Majorca, 719. Franciscan Sisters, Daughters of Mercy of Majorca, 719.

Suore Oblate del Ssmo Redentore, 179. Oblate Sisters of the Most Holy Redeemer, 179.

Suore Oblate Ospitaliere di S. Maria Nova, 115. Oblate Hospitalier Sisters of St. Mary Nova, 115.

Suore Misericordine, 422. Sisters of Mercy, 422.

Suore Povere di S. Francesco, 718. Poor Sisters of St. Francis, 718.

Suore Salvatoriane, 596. Salvatorian Sisters, 596.

[*Latin ed. p. 1119*]

IV. INDEX OF MATTERS FROM THE "NULLIUS" ABBEY: — Petersburgensis, dismembered, 943; — S. Mariae Montis Oliveti Maioris: its boundaries are changed, 1051. Abdulla Osman Aden, President of the Republic of Somalia. The Most Reverend Bishop receives him, greets him, and expresses fervent wishes for that nation, 870 ff. Catholic Action. The Most Reverend Bishop greets and addresses the presidents of the diocesan councils of Italy, 689; he praises their dedication to fostering the knowledge of supernatural life, 690 ff. Conrad Adenauer, President of the

Translated by churchlatin.ai, a product of Boyne Archives

Supreme Council for Public Administration in the Federal Republic of Germany. The Most Reverend Bishop receives him and bestows blessings and wishes upon him, 756 ff. Additions concerning persons and places. A correct judgment regarding them, concerning the practice of virtues and the cultivation of holiness, 1041 ff. Young people. Their education should be complete, continuous, and such that the cultivation of religious matters and the integrity of the spirit should progress together with the acquisition of knowledge, 288; they are beloved by the Church, 687; in our times, more than ever, the will to seize everything leads to a corruption of their minds, 989; some, even the youngest, do not want to be bound by any obligations and desire unrestrained freedom of action, 989 ff.; the needs of young people, especially those in trades, which require new beginnings and involve many Catholic teachers, 1028 ff. ANALYTICAL: concerning the conformation of society in social and public matters, 267 ff.; the people of this age should not be judged solely by what may appear on the surface, since it is easily seen that they desire and pursue justice and peace, 623; following the example of their predecessors, the Most Reverend Bishop decides to offer them assistance, 623. The afflicted and the miserable. The special concern of the Church for them, 857. "Aggiornamento pastorale" (Pastoral Renewal). What the Most Reverend Bishop thinks about this matter, 750 ff. Agriculture. The Church's concern for matters relating to this art, 688. Alfonsian Family. See Congregation of the Most Holy Redeemer. Latin America. The President of the Pontifical Council for Latin America and the Bishops of that Council, together with the Bishops of the Latin American Episcopal Council, are addressed by the Most Reverend Bishop, who expresses feelings of gratitude for their dedicated work, 680 ff.; the Most Reverend Bishop praises the assistance and aid given to Latin America by Nations and Religious Congregations, 682; he urges them to "collaborate harmoniously for the Gospel of the Faith," 683; the small number of priests in that region, 684. The Pontifical Athenaeum Angelicum is decorated with the title and honor of "Pontifical University of Studies of St. Thomas Aquinas in the City," 205. See Studium Theologicum of St. Thomas Aquinas (Bologna). The sick. They are worthy of the Church's assistance, 168 ff. Antonia Maria of Mercy (St. D.). Decree concerning the virtues for her beatification, 177 ff. The present age. It is distinguished by three characteristics, concerning the working classes, women in the republic, and the new human— Anthony (St.) of Padua. Anniversary celebrations for the seventh centenary of the translation of his relics to the Basilica in Padua.

[*Latin ed. p. 1120*]

1120 Index of matters, analytical structure, 159; He urges the members of the Franciscan Order to follow in its footsteps, 161. "The Apostleship of Saints Cyril and Methodius." He recalls and praises this undertaking, as

Translated by churchlatin.ai, a product of Boyne Archives

well as the gatherings held at the sacred memorials of Saint Methodius in Velehrad, 437. The Prelate blesses the cornerstone with a devout prayer: — The Institute of Saints Cyril and Methodius in the City, 458; — The Mexican College in the City, 886. Australia (and New Zealand). See Radio Stations. The dignity of Archdeacon: established in the cathedral chapter of Tacna, 408. The dignity of Archpriest: established in the cathedral chapter of Macerata, 173. Baldwin, King of the Belgians, together with Queen Fabiola, visited the Supreme Pontiff after attending the solemn ceremony of Coronation, 648; the Prelate hears praises of the Belgian nation, 648. Military equipment. It is regrettable that in countries where economic progress has been greater, immense preparations for war have been made and are still being made, 286; hence the constant fear of the people, 287; justice, right reason, and a sense of human dignity require that they cease their efforts to increase military power, and that all ultimately turn away from this rivalry and strive for a proper disarmament, 287; this disarmament must be complete and must touch the hearts, 287 s. "Association Internationale de Médecine des accidents et du trafic." A meeting was held in Rome, and its delegates were kindly received by the Prelate, 397 ss. Balzan. See "Balzan Prize." Barbadiern (S.), Gregory. His constant efforts to reform the Bergamot and Padua seminaries, taking into account the norms laid down by the Council of Trent and the needs of his own time, 982. Minor basilicas are declared: the Basilica of the Virgin Mary, "Queen of All Saints," in the city of Chicago, 85; the parish Basilica of the Virgin Mary of Mercy, in the city of Guayaquil, 88; the cathedral of the diocese of Biturgensis, 145; the metropolitan Basilica of the Virgin Mary Assumed into Heaven, in Firman, 148; dedicated to Saint Louis Grignion de Montfort, in the town of Saint Lawrence by the river "Sèvre," in the diocese of Luçon, 220; the parish in the city of "Piekary," in the diocese of Katowice, 225; the cathedral of Czestochowa, 319; the parish of the Virgin Mary of Nazareth in the city of "Sestri Levante," in the diocese of Chiavari, 320; the parish of the Sacred Heart of Jesus in the town of "Conewago," in the diocese of Harrisburg, 322; the Virgin Mary of "Lluch," within the territory of the diocese of Majorca, 323; the cathedral of Matera, 324; the cathedral of Mindon, 391; the cathedral of Morón de la Frontera, 442; the parish of Saint Peter the Apostle in the town of Caraca, 710; the cathedral of Posen, 832; Saint Mary of Populeto, in the archdiocese of Tarragona, 833; the sacred building of the Virgin Mary Assumed into Heaven, commonly called "Madonna dei Monte" or "Conadomini," located in the city of Calatayador, 911; the parish of Saint Andrew the Apostle in the city of "Viareggio," 913; the cathedral of Saigon, 945; the Virgin Mary of the Angels, commonly called "San Francisco el Grande," in the diocese of Madrid, 948; dedicated to the Immaculate Heart of the Virgin Mary, in the city of Fluminense, 950; the cathedral of Catania, 951; the parish of the Virgin Mary Queen of Poland, in the city of Krakow, 953; the cathedral of Fabriano, 955; the cathedral of Florida, 956. See "Asso-

Translated by churchlatin.ai, a product of Boyne Archives

ciation pour l'étude du problème mondial des Réfugiés." A meeting was held, and its delegates were received by the Prelate, 867. Atheism. The Prelate laments the errors of this doctrine, 856. Atom. See Experiments. See Scientific Research. General public authority, by the very nature of the moral order, must be established by the consent of all peoples, 293; it must be completely detached from the interests of particular groups and must be dedicated to the common good of all nations, 293; it is the duty of this authority to examine and resolve issues that arise for the sake of the universal common good, relating to economic, social, political, or cultural matters, 294; this authority must neither coerce nor reclaim actions that are the proper domain of the public authority of other states, 294 s. Turin. See Priests.

[*Latin ed. p. 1121*]

Index of Analytical Matters: Bayley, widow Seton (Venerable Servant of God), Anne, Elizabeth. Decree concerning miracles for her beatification, 248; decree regarding safety, 353; review of life, 305 ff., and proceedings of the cause, 310; Beatification announced, 310; The Most Reverend praises the virtues of the Blessed, especially her charity towards others, 328 ff.; the first flower of sanctity in the Northern United States, 328 ff. Beatifications announced: Venerable Elizabeth Anne Bayley Seton, 305; Venerable Aloysius Maria Palazzolo, 311; Venerable John Neumann, 910; Venerable Dominic of the Mother of God, 1000; Venerable Leonard Murialdo, 1007; Venerable Vincent of Rome, 1013. Beuronese Archabbey. The century is celebrated since its founding, 770; The Most Reverend praises the undertakings of the confreres and makes vows, 770. Common good. Principal characteristics of this good, 272; it pertains to the whole person, that is, to the needs of both body and soul, 273; also, with regard to the mutual ordering of states, authority must be exercised in such a way as to promote this good, 280; the common good of the state cannot be separated from the good of the entire human family, 284 ff.; just as the common good of individual states, so too the common good of all states, cannot be judged except with regard to the human person, 294. "Boy-scouts." See Young Explorers. Cardinal Francis Bourne. The Most Reverend congratulates him, celebrating the sixtieth anniversary since the beginning of his priesthood, and offers vows and blessings, 859 ff. Burundi. An Apostolic Vicariate is established in that kingdom, 226. See Mwambutsa IV. Solemn Canonizations: of the Blessed: Peter Julian Eymard, Anthony Mary Pucci, Francis Mary of Camporubeo, 5 ff.; of the Blessed Vincent Pallotti, 65 ff. Dignity of the Cantor: established in the cathedral chapter of Tacna, 408. General Chapter: celebrated by the confreres of the Congregation of the Most Holy Redeemer, 229; also by the confreres of the Congregation of the Missions, 744. Cardinal Fathers. The Holy Father receives vows and blessings from them, after the Coronation ceremony, 626. Cardinal Castaldo, Alfonsus,

Translated by churchlatin.ai, a product of Boyne Archives

Archbishop of Naples and Bishop of Pozzuoli. Having completed ten years since the beginning of his priesthood, The Most Reverend writes to him and congratulates him, desiring all good, salutary, and desirable things for him, 668 ff. Catherine (Saint) of Vigri. The fifth centenary of her pious death in Bologna is celebrated, 228. The episcopal seat of the Evansville diocese is transferred to the parish church of the Most Holy Trinity, 958. Centennial Commemorations: the seventh centenary since the sacred relics of Saint Anthony were transferred to the basilica built in his honor in Padua, 159; the fifth centenary of the pious death of Saint Catherine of Vigri, 228; the eleventh centenary since the arrival of Saints Cyril and Methodius in Great Moravia, 434, 458, 1035; the third centenary since Saint Joseph of Cupertino completed his earthly course, 736; the first century since the founding of the Beuronese Archabbey, 770; the fourth centenary since the founding of the sacred seminaries by the Ecumenical Council of Trent, 979, 1030. "Campaign against hunger." The Most Reverend praises the undertaking, already previously approved, and hopes that it will be supported, 344 ff. Cardinal Cento, Ferdinand, Major Penitentiary. Writing to him as he celebrates his eightieth birthday, The Most Reverend offers vows and blessings, 670 ff. Canadian nation. The Most Reverend greets and praises this great nation, flourishing with youth and Christianity, 833 ff. Candles, offered to the Most Blessed Father on the feast of the Purification of the Blessed Virgin Mary, are otherwise designated by Him, 167 ff.

[*Latin ed. p. 1122*]

1122 Index rerum analyticus: Surgery. This art admits students, praises their aptitude, and offers them paternal advice, 860. A commission of Cardinals was established to properly manage the affairs of the Council, 151 s., 742. The faithful, with an increasing zeal for religion, pursue the Council's work, 153 s.; some are persecuted because of their unwavering loyalty to Christ and the Church, 855. The church of Saint Jerome in the city of Digne-les-Bains, belonging to the Digneâ□□Riezâ□□Sisteron diocese, is raised to the status of a cathedral, 174. Christ: the beginning, the guide, and the way; the hope and the end, 846. Cardinal Emilius, John, Prefect for the public affairs of the Church. The Pope writes to him, on the eve of his eightieth birthday, wishing him all happiness and good health, 164. Cinematographic shows: It is the right and duty of Catholics to condemn those that are contrary to good morals, 103. States: Just as natural law governs the discipline of life for each citizen, so too must it govern the mutual affairs of the republics, 279; mutual bonds between states must be governed by truth, 281; mutual relationships between states must be brought into harmony with the standard of justice, 282; these relationships must grow through the active union of souls and minds, 284 s.; mutual affairs of the republics must be ordered according to the standard of freedom, 289 s.; republics should help those in need in many ways, but they must beware

Translated by churchlatin.ai, a product of Boyne Archives

of any intention of domination, 290; today, individual states, separately from others, cannot adequately pursue their own interests and fulfill their duties, 292. Clergy: The Christian religion has a very important role in the improvement of nations, 673; there is a small number of priests in Latin America, 684. Cluny Abbey: The title of Bishop of Autun (-ChÃ¢lon-sur-SaÃ´ne-MÃ¢con-Cluny) is granted to the Bishop in office. 348. The collection "from the Holy Spirit" was ordered during the Ecumenical Council, 731; however, the prescription of the Code of Rubrics must be observed, 838. The church of Saint Paul, located in the Rabbato suburb of the city of Mdina, is raised to the status of a collegiate church, belonging to the Melitensis archdiocese, 937. A Mexican college is to be built in the city: The cornerstone is blessed by the Pope with a favorable prayer, 886. The Second Vatican Ecumenical Council: Canonizations were appropriately carried out at the beginning, 8, 67; The Pope greets the Council Fathers in the Vatican Basilica, after completing the first General Congregations, 33; He expresses his deep gratitude for the meaning of their charity, 34; The first session of the Council is solemnly concluded on the feast of the Immaculate Conception of the Blessed Virgin Mary, and the Pope recalls the beginning, progress, and expected fruits of the Council, 36 ss.; The pastors follow those returning to their flocks with all blessings, 40; especially those concerning the work of the Council Fathers, 44; The Pope sends a letter to each Bishop and other Council Fathers on the feast of Epiphany, 149; The Council does not cease with the departure of the Fathers after the first session, 150; A new commission of Cardinals is established to properly manage the affairs of the Council with authority, 152; The office of the Roman Pontiff and the Bishops in the Ecumenical Council, 152; What the Council requires of each Bishop, 153; Assistants to the Bishops in matters concerning the Council, 153; The growing interest and concern of the faithful regarding the affairs of the Council, 153; The widest impact of the Council throughout the world, 155; The success of this important event must be aided by the faithful during the forty days, 240 ss.; People recognize the importance of this gathering, even those who are not considered Christians by name, 400; As the second session of the Ecumenical Council approaches, the Pope urges all Bishops to seek the desired renewal of minds and morals in the entire body of the faithful through novenas to the Holy Spirit on the feast of Pentecost, 440 s.; The date for the beginning of the second session of the Ecumenical Council is announced by Pope Paul VI, 581, 734; Prayers and works of penance, by which the blessed outcome of the Council can be obtained, 729 ss., 735; All Bishops and other Council Fathers are convened to celebrate the second session of the Council, 734 s.; The second session of the Council begins, 841; The Council is like a new Cenacle, 842; The norms of the Council, given and to be observed by John XXIII, 844 s.; Four main goals of the Council, 847 ss.; The main topic in the second session of the Council will concern the Church itself, 849; The greatest charity, a

Translated by churchlatin.ai, a product of Boyne Archives

distinctive mark of the Council, 855. V. Church.

[*Latin ed. p. 1123*]

Index rerum analyticus: Conclave in electionem Pauli Pp. VI: eius adparatio, 585; officiales et adsistentes, 586; ratio clausurae Conclavis, 586; Missa et oratio de eligendo Summo Pontifice, 589 ss.; ingressus in Conclave, clausura et custodia, 596ss.; Patres Cardinales, qui Conclavi interfuerunt, 600; ordo Conclavis, 609ss.; Conclavis reseratio, 613ss. V. Electio. Conclavistae privilegiis donantur, 665 ss. Concordia. Ad eam servandam, veram, apertam ac fiduciae plenam, B. P. recens electus homines instantissime adhortatur, 573. Congregatio Respublica. In ea natione (Leopoldopoli) Nuntiatura Apostolica erigitur, 227. Congregatio a Missione. Sodales qui, Capitulum Generale XXXIII celebrarunt, a B. P. coram admittuntur eiusque verba exhortationis et laudis audiunt, 744 ss. Congregatio Ssmi Redemptoris. Eius sodales Romae Capitulum Generale XVI celebrantes B. P. exhortationis et gratulationis verba audiunt, et vota, 229 ss. Consecratio Episcoporum. A B. P. in Petriana Basilica quattuordecim Praesules consecrantur, e variis terrarum orbis regionibus, 1014; post peractum ritum, eos comiter alloquitur, eisque sensus laeti animi ostendit, pro sacro ipsis obeundo ministerio optima vota faciens, 1014 ss. Consilium Episcoporum e regionibus Americae Latinae. B. P. laudat navatam ab eo operam, 681. Consilium Pont. pro America Latina. Eius munus ac momentum B. P. illustrat, 683. V. America Latina. Consortio hominum. In ea unius hominis naturali cuidam iuri officium aliorum hominum, ius illud agnoscendi et colendi, respondet, 264; hominum societas non modo ordinata esse debet, sed multos etiam ipsis utilitatis fructus afferre, 265; recta civium coniunctio veritate, iustitia, amoris studio et libertate innititur, 265 s.; nostra aetate hominum consortio in novam prorsus rei et socialis et publicae conformationem transivit, 268s.; humanae consortionis unitatem nulla delebit aetas, qua de causa flagitabit semper necessitas, ut convenienter bono universali studeatur, 292. 1123 Controversiae, quae forte inter populos oriantur, non armis, sed pactis et conventis dirimendas esse, hodie magis magisque est hominibus persuasum, 291. Conventus: — quintus et vicesimus, ex universa Italica natione Romae habitus a Sodalitate v. «Movimento Laureati di Azione Cattolica», 89; — primus, de ludiera exercitatione, ex universa Italica natione Romae habitus, 96; — de incepto v. «Journée Européenne des écoles», 171; — primus, S. Congregationis Concilii opera Romae habitus, proposito argumento v.: «Turismo e Pastorale», 232; — de alendis hominibus, ex omnibus nationibus Vasingtonii habitus, 344; — primus, a Sodalitate v. d. «Association Internationale de Médecine des accidents et du trafic» Romae habitus, 397; — a iuvenibus e variis nationibus, quaestiones acturis de re rustica, Romae habitus, 687; — a Praesidibus Consiliorum dioecesanorum Actionis Catholicae Societati moderandae Romae habitus, 689; — de peregrinationibus delectationis causa susceptis (v. «turismo»), Consilii Foederatarum

Translated by churchlatin.ai, a product of Boyne Archives

Nationum opera Romae habitus, 746; — decimus tertius, ab Italico clero per hebdomadam habitus Urbeveti, v. «di aggiornamento pastorale», 750; — undecimus («Jamboree»), iuvenibus exploratoribus (v. «Boy-scouts») ex universo terrarum orbe Marathona convenientibus, 757; — vicesimus internationalis, de Chirurgia generali Romae habitus, 860; — de Chirurgia cordis sanguinisque vasculorum Romae habitus, 860; — septimus et decimus internationalis, de ratione subsidiisque contra phthisiaci morbi vim adhibendis, 862; — a Sodalitate v. d. «Association pour l'étude du problème mondial des Réfugiés» habitus, 867; — de arte medicinae v. d. «aérospatiale», e variis nationibus Romae habitus, 868; — per hebdomadam habitus a sodalibus Pont. Collegii Sophorum, 875; — a Consilio Generali Internationali* Sodalitatis «Pax Christi» nuncupatae Romae habitus, 1018.
Corpus hominis. De corporis dignitate B. P. loquitur ad chirurgos, 861 s.
Curia Romana. Moderatores et Officiales S. P. Paulus VI convocat et alloquitur, 793ss.; eis benevoli et grati animi sensus pandit, existimationem ostendit, 794; Romana Curia et Oecumenicum Concilium,

[*Latin ed. p. 1124*]

Index rerum analyticus 1124 794s.; eius consensio cum Romano Pontifice, 796; Summi Pontificis instrumentum in apostolico exercendo munere, 796 s. ; aequo animo ab ea censurae sunt admittendae, 797; impensam ab ea navatam operam B. P. laudat, 798; reformationes inducendae, 798 s. ; ut aliis in exemplum praeluceat, B. P. hortatur, 799 s. Cyrillus et Methodius (SS.). Undecimo exeunte saeculo ab eorum adventu in Magnam Moraviam, B. P. ad Slavicarum Nationum Antistites epistulam mittit, 434; viri « pauperes in hoc mundo, divites in fide », Petri Sedi adstricti, plene catholici et apostolici, 435 ; eorum vita et acta, 435 s. ; reverentia, existimatio et fama, quibus longe lateque floruerunt, 436; Slavicae gentes eorum fidant deprecatione ac patrocinio, 436; hortatores, instinctores, patroni existimandi sunt, ut in unitatis conamine perficiendo, Orientalium cum Ecclesia catholica, consudetur alacriter, 438 ; per eos, sive directo sive per eorum alumnos, Slavicis gentibus christiana fide civilique humanitatis cultu advectis, dotes effloruerunt, quae hos populos décorant, 438s.; Romae Pont. Institutum Orientale saecularum memoriam celebrat eorum adventus in Magnam Moraviam, 458; auspicalem lapidem Instituti Ss. Cyrilli et Methodii in Urbe B. P. fausta lustrat precatione, 458s.; horum Sanctorum cum Romana Urbe vinculum et consuetudo, 459; in Basilica S. Clementis, praesente Summo Pontifice, saecularia sollemnia terminantur, 1035 ; sacras Reliquias S. Cyrilli B. P. eidem Basilicae donat, 1036; adstantes alloquitur, pro fratrum unitate fundens vota, 1037 ss. D da Costa Nunes Emus Card. Iosephus. Ei scribit B. P. eique gratulatur, sexagesimum ab inito Sacerdotio impletum annum celebraturo, 669 s. Dell'Acqua Ioannes, Universitatis studiorum Ferrariensis Moderator. Ob novam illius Athenaei sedem inaugurandam, B. P. ei scribit, flagrantia

Translated by churchlatin.ai, a product of Boyne Archives

fundens vota, 327. de Porres (S.) Martinus. De eo Litterae Decretales : descriptio vitae, 194 ss. ; Martinus a caritate cognominatus, 196 s. ; canonizationis causae historia, 199 ss. ; Sanctorum catalogo adscriptus, 202. de Valera Exc. Vir Edmundus, Hiberniae Praeses. A B. P. coram admittitur, ab eoque laudes audit de fide, de copia vocationum in Hibernia et de auxiliis catholicis Missionibus latis, 650 s. Dioeceses : — noviter erectae : Palmiriensis Indorum, 22; Makanensis, 24; Monzensis, 77; Seguensis, 80; Carthadensis in Columbia, 82; Kiayiensis, 131; Taichungensis, 133; Nagoyaënsis, 135; Niigataënsis, 137; Uviraënsis, 139; Facatativensis, 141; Apatzinganiensis, 210; Linarina, 213; Tetiensis, 215 ; Tehuacaniensis, 377 ; Paracatuensis, 382; Tuxpaniensis, 694; Crucismogensis, 697; Verae Crucis, 699; Loloënsis, 701; Tolaënsis, 703; Mahagiensis, 705; lamshedpurensis, 809; Isangiensis, 811; Fori S. Annae, 813; Citrensis, 815; Paranaguensis, 817; Carabellensis, 819; Spelaeopolitana a Bono Iesu, 823; Iuazeiriensis, 824; Inhambaniana, 826; Dumkaënsis, 828; Darjeelingensis, 830; de Fairbanks, 919; Kilwaënsis, 921; Ocamiensis, 925; Barrancabermeiensis, 928; Vianensis, 932; Enuguensis, 935; Esteliensis, 941. — metropolitana effecta : Atlantensis, 20. — dismembratae: Macejensis, Penedensis, 22; Durangensis, Zacatecensis, Tuitensis, 75; Lusakensis, 77; Bamakoënsis, 80; Caliensis, 82; Iarensis, 130; Bukavuensis, Kasongoënsis, 138; Bogotensis, Zipaquirensis, 140; Tacambarensis, Colimensis, 210; Monterreyensis, 213; Beirensis, 215; Antequerensis, Angelorum, 377 ; Arequipensis, 384; Papan tlensis, Huejutlensis, Tampicensis, Tulancingensis, 694; S. Pauli in Brasilia, Taubatensis, 697; Verae Crucis seu Ialapensis, S. Andreae de Tuxtla, 699; Buniaënsis, 705; Calcuttensis, Ranchiensis, 809; S. Salvatoris in Brasilia, 813; Panamensis, 815; Curitibensis, 817 ; Ilheosensis, 819; Granadensis, 821; Barrensis, Bononiensis, Caetitensis, 823; de Lourenço Marques, 8 26; Calcuttensis, 828, 830; Davidensis, 923; S. Marthae, 925; Succursensis et S. Aegidii, 928; Tunquensis, S. Rosae de Osos, Medellensis, Sonsonensis, 929; S. Ludovici in Maragnano, 931; Manzinensis, 933; Eshowensis, 934; Onitshaënsis, 935; Huarazensis, 939; Leonensis in Nicaragua, 941. — suffraganeae :Carolopolitana, Miamiensis, Raleighiensis, S. Augustini, Savannensis, metropolitanae Atlantensi, 20; Palmiriensis Indorum, metrop. Macejensi, 22; Monzensis, metrop. Lusakensi, 78; Seguensis, metrop. Bamakoënsi, 80; Carthadensis in Columbia, metrop. Popayanensi, 82; Kiayiensis, metrop. Teipehensi, 132; Taichungensis, metrop. Taipehensi, 133; Nagoyaënsis, metrop. Tokiensi, 135; Niigataënsis, metrop. Tokiensi, 137; Uviraënsis, metrop Bukavuensi, 139; Facatativensis, metrop. Bògotensi, 141 ; Apatzinganiensis, metrop. Moreliensi, 211; Linarina, metrop. Monterreyensi, 213; Tetiensis, metrop, de Lourenço Marques, 215; Tehuacaniensis, metrop. Angelorum, 378; Leopoldinensis, S. Ioannis a

Translated by churchlatin.ai, a product of Boyne Archives

Rege, metrop. Iudiciforensi, 380; Campaniensis in Bra-

[*Latin ed. p. 1125*]

Index of Matters: Guaxupé, metropolitan area of Pouso Alegre, 380; Patos de Minas, Uberlândia, Paracatu, metropolitan area of Uberaba, 380; Governador Valadares, metropolitan area of Mariana, 380; Tuxpan, metropolitan area of Jalapa (Xalapa), 695; Vera Cruz, metropolitan area of São Paulo in Brazil, 697; Veracruz, metropolitan area of Jalapa, 700; Lolo, metropolitan area of Coquilhatville, 701; Yola, metropolitan area of Kaduna, 703; Mahagi, metropolitan area of Stanleyville, 705; Jamshedpur, metropolitan area of Ranchi, 809; Isangi, metropolitan area of Stanleyville, 811; Feira de Santana, metropolitan area of São Salvador in Brazil, 813; ChitrÃ©, metropolitan area of Panama, 815; Paranaguá, metropolitan area of Curitiba, 817; Caravelas, metropolitan area of São Salvador in Brazil, 819; Bom Jesus da Lapa and Juazeiro, metropolitan area of São Salvador in Brazil, 824; Inhambane, metropolitan area of Lourenço Marques, 826; Dumka, metropolitan area of Calcutta, 828; Darjeeling, metropolitan area of Calcutta, 830; Kilwa, metropolitan area of Elisabethaville, 921; Ocaña, metropolitan area of Nueva Pamplona, 926; Barrancabermeja, metropolitan area of Nueva Pamplona, 929; Viana, metropolitan area of São Luís in Maranhão, 932; Enugu, metropolitan area of Onitsha, 935; Estelí, metropolitan area of Managua, 942. - Of which the boundaries change: Maceió and Penedo, 22; Chillán, Talca, and Linares, 54; Birmingham and Northampton, 109; Bogotá and Zipaquirá, 141; Laguantés, 176; Santa Maria and Uruguaiana, 246; Olinda and Recife, Nazaré in Brazil, Caruaru, and Pesqueira, 346s.; Santa Maria dos Anjos, 349; Cuneo and Monti Regalis in Pedemonte, 406; Zadar (Zara) and Veglia, 409; Jalapa, Huajuapan de León, and Tehuacán, 773; Yola, 776; Zadar (Zara) and Ragusa, 836; Perugia and Arezzo, 1049; Arezzo, 1051. - Of which the name changes: Vera Cruz or Jalapa, henceforth to be called only "Jalapa," 699; Seccovi, henceforth to be called "Graecian Seccovi," 775. - Certain municipalities are transferred to the jurisdiction of the Greek Bishop of Plan. 208. Discussions in the Council: Various and subject to no human decree, 865. Journalists. The College of Writers of the newspaper "L'Osservatore Romano" and other Catholic newspapers admits qualified individuals and informs them of their duties, 99 ss., 105; the manner and limits for journalists in treating various subjects, 102s.; Pope John XXIII addresses journalists from various nations, awarding them the Balzan Prize for their contribution to the preservation of peace, 238ss.; Pope Paul VI, newly elected, receives and thanks those admitted before him for their full dissemination of news regarding the death of John XXIII and during the Conclave, 675 s.; The Holy Father expresses hope that journalists will contribute to the spread of the Gospel, 677; In the second session of the Ecumenical Council, the Holy Father will take care to assist the work of journalists and to instruct

Translated by churchlatin.ai, a product of Boyne Archives

them properly, 677 s., 866; The Holy Father warmly receives and addresses the journalists sent publicly to the second session of the Council, and recognizes the importance of their task, 864 s. Cult of the Blessed Virgin. The Church holds those who honor her in high esteem, 857. Dominic (Venerable Saint Dominic) of the Mother of God. Decree regarding miracles for his beatification, 893; decree regarding the safe conduct, 959; review of his life, 996 ss., and account of the cause, 1000; the beatification is announced, 1000s.; his virtues and the Holy Father's praise of his work, 1020ss.; his devotion to the Passion of Christ and his piety towards the Blessed Virgin Mary, 1022; his relationship with Cardinal John Henry Newman, 1023; his ardent zeal for the English, 1024 s. From the Church. The faithful should glory in having the Mother in such honor, whom all ought to admire, because of the beauty bestowed upon her by the Divinity, 8; the beginning of the Ecumenical Council and the gathering of men from all nations showed her shining with splendor, showed the strength of her companionship, 36, 46; she serves the spiritual good of men, 46 s.; she favors the initiatives of this age, 48; her principal and proper function is concerning divine matters, but she also considers and rightly cares for social matters, 684s.; in the Ecumenical Council, the characteristics of the Church shine forth in a marvelous way, and her face shines, 842; the union between Christ and the Church, 846 s.; the notion of the Church will be more fully defined in the Council, 847ss.; the question of the composition of the militant Church is to be discussed in the Council, 850; the renewal of the holy Church, another primary cause of the called Council, 850; what are the causes of the renewal of the Church, and by what means is the renewal to be understood and accomplished, 850ss.; the Church appears as the vivifying leaven of human society and the instrument of salvation, 854 s. Election of Pope Paul VI, 612; the act of acceptance of the pontificate, 612; the election is announced to the multitude, 613.

[*Latin ed. p. 1126*]

Index of Analytical Matters 1126: Encyclical Letters: — "Peace on Earth," concerning the establishment of peace among all nations in truth, justice, charity, and freedom, published by Pope John XXIII, 257 ff.; connected with the Encyclical "Mater et Magistra," it summarizes what the Supreme Pontiffs have taught on this matter, 400; The Paschal Feast is a gift, 400. Ephemerides published by Catholics: It is desired that their number increase and that they be published with ever greater care, 104. Bishops: In order to complete their own work, in matters pertaining to the Council, they will be able to add to themselves a few outstanding ecclesiastical men, distinguished by doctrine and virtue, as collaborators in their work, 153; the question of the bishops' relationship with the Vicar of Christ is to be discussed at the Council, 849. See: Second Vatican Ecumenical Council. Equestrian Order of the Holy Sepulchre of Jerusalem. Its new statutes

Translated by churchlatin.ai, a product of Boyne Archives

are approved, 444. His Excellency Feridun Cemal, Minister of Foreign Affairs in the Turkish nation, is received with kindness by the Supreme Pontiff, who offers prayers for that nation, 343. Europe. The Supreme Pontiff expresses his concern for it, 688. Apostolic Exarchate established: for Ukrainian faithful living in Brazil, 218. Experiments relating to atomic fission. A convention has been initiated among the nations to cease these experiments; the Supreme Pontiff sends a congratulatory message to them, 760. Young Explorers. The group is praised by the Supreme Pontiff in a letter, and he encourages them, 757 ff. Eymard (Blessed) Peter Julian. His solemn canonization, 5 ff.; the Supreme Pontiff recalls and exalts his virtues, especially his Eucharistic piety, 7 ff. (homily); concerning him, Decrees are issued: description of his life, 370 ff.; history of his cause, 372 ff.; he is added to the catalog of Saints, 374 ff. It is to be considered how to strengthen and support him in his mission, 261. Thursday of the Greater Week, "in Cena Domini." This is the day on which the new, perfect, and complete Sacrifice was instituted, 392; this is the day on which Christ gave an example of humility and gave a new commandment of charity, 393 ff. United States of America. The Supreme Pontiff recalls certain things about this nation that are worthy of praise, 328 ff. See: Bayley, widow, Anne Elizabeth (Blessed). United Nations Council (O.N.U.) and its affiliated minor councils: its status and function, 295; it is to be hoped that this Council will become stronger and will adapt its form and suitable instruments to the amplitude of its functions, 296. "Fondation Internationale Balzan." Pope John XXIII publicly expresses his gratitude to the distinguished members of the Council for the award given to him, namely the "prix international pour la paix," 238, 448, 456. "Fondazione Premio Internazionale della Pace Giovanni XXIII." Founded by Pope John XXIII, after receiving the "Balzan" award, 457, 579 ff. Cardinal Forni, Emilius. The Supreme Pontiff expresses his wishes, greetings, and congratulations to him for having completed five years in the episcopal dignity, and ten years since his ordination to the priesthood, 163. Francis Mary (Blessed) of Camporubeo. His solemn canonization, 5 ff.; the Supreme Pontiff exalts his virtues, 7 ff. (homily). Francis (Saint) Salesius. The Supreme Pontiff praises him in an address to journalists, 104 ff. Funeral eulogy on the death of John XXIII, 490 ff. F.F. Famine. See: "Campaigns against famine." Nations. The various natures and customs of the nations are fostered by the Church, which nevertheless promotes harmony among them, 171 ff. Family. To be considered as the first and natural seed of human society, 261; Minorities. Whatever is done against them to coerce them—

[*Latin ed. p. 1127*]

1127 An index of matters, if it lacks vigor and growth, seriously hinders the works of justice, 283; the actions of those who govern the republic must be directed towards the good of their people, 283; it is fitting that citizens

Translated by churchlatin.ai, a product of Boyne Archives

also recognize the benefits they receive from these matters, 283 s. Georgetown University. See Catholic University. Goulart, Most Reverend John, President of the Federative Republic of Brazil. He was cordially received, and his wishes for the Brazilian nation were heard, 647. Guanella (Saint) Aloysius. Decree regarding the virtues for his beatification, 110 ss. Heiser, Reverend Father Basil, General Minister of the Order of Friars Minor Conventual. The Most Reverend writes to him regarding the celebration of the seventh centenary since the relics of Saint Anthony were transferred to the Basilica in Padua, 159 ss.; also, the Most Reverend writes to him regarding the third century since Saint Joseph of Cupertino completed his earthly journey, 736. Cultivation of life, 259 s.; rights regarding moral and human goods, 260; the right to publicly profess one's religion, 260 s.; the right to choose the type of life one prefers, 261; the right to freely engage in work and pursue one's calling, 261; the right to conduct economic affairs, in accordance with the sense of rendering an account, 262; the right to possess property, or to acquire assets suitable for that purpose, 262; the right to assemble and enter into association with others, 262 s.; the right to remain in one's place within the borders of one's country, and, for a just cause, to seek residence in other countries and to establish one's home there, 263; the right to participate in public life and contribute to the common good of citizens, 263; it belongs to the human person that their legitimate rights be protected, 264; the rights of a person, derived from nature, are joined with duties, 264; the dignity of the human person requires that a person enjoy freedom and self-determination in their actions, 265; even with the advancement of technical arts, the human person holds the primary place, 870. See Association of people. Hungary. The Most Reverend communicates to the Hungarian people his love and paternal benevolence in a written message, 53. Switzerland. The Most Reverend praises the hospitality, diligence, and harmony of the inhabitants of that nation, 885. Holland. The Most Reverend sends greetings and congratulations to the Catholics of that nation, celebrating the feast of Saint Willibrord, 1045 ss. Homilies of the Supreme Pontiff: - Pope John XXIII, during the solemn canonization of the Blessed Peter Julian Eymard, Anthony Mary Pucci, and Francis Mary of Camporubeo, 7; - Pope John XXIII, during the solemn canonization of the Blessed Vincent Pallotti, 67; - Pope Paul VI, on the day of his solemn coronation, 618; - Pope Paul VI, during a solemn Mass, in the possession of the Roman cathedral, 972 ss. People of our time. The Ecumenical Council is intended to reach those who are, as it were, connected by a bridge, 854; the Church's spirit and will towards them, 856. Person. Every person possesses the property of personhood, and therefore, by themselves, they have rights and duties, flowing directly and simultaneously from their very nature, 259; the rights of a person: the right to life, and the means to attain it; Indulgences: - those by which the invocation of the Blessed Virgin Mary is enriched, 56; - Apostolic, granted to the faithful who possess an object of

Translated by churchlatin.ai, a product of Boyne Archives

piety or religion that has been blessed by the Supreme Pontiff or by a priest with the power to do so, and who have fulfilled the specific conditions, 657 ss. See Prayers enriched with Indulgences. The Institute of Saints Cyril and Methodius is being constructed in the City, 458 s. See Foundation stone. John (Saint) of Matha. The seven hundred and fifty-fifth anniversary is celebrated since the Founder of the Most Holy Trinity Order for the redemption of captives departed this life, 31; the Most Reverend recalls the works of the religious Institute founded by him, to which, with the passage of time and changing circumstances, other fields and horizons are now opened, 31 s.; the Most Reverend offers his wishes and encouragement to the members of that Order, 32. See Reverend Father Michael of Jesus. Pope John XXIII. Because of his efforts to preserve peace, the Balzan Prize is awarded to him, 238, and presented, 448, 450, 455; to him, on the occasion of his nameday,

[*Latin ed. p. 1128*]

1128 Index rerum analyticus: The Most Reverend Fathers announce auspicious events, 332; in the Royal Hall of the Vatican Apostolic Palace, the Balzan Prize is solemnly presented to him, 448 ff.; he is received with great honor by the President of the Italian Republic in the Quirinal Palace, after the Balzan Prize is presented to him, 455; his final illness, 465; his last words and testimonies of piety towards God, 446 ff.; his death, 470; the examination and exposition of the lifeless body, 474; the body is carried to the Patriarchal Basilica of St. Peter's, 476; the burial and deposition of the body in the crypts of St. Peter's Basilica, 478; the funeral eulogy of the Supreme Pontiff, 483; more solemn funeral rites for his soul, 486; the funeral oration, 490; Legations sent by Governments and International Organizations to attend the funeral in their name, 497 ff.; the will of the Supreme Pontiff, 508; testimonies of mourning at his death, 511 ff.; in a radio broadcast to the entire Catholic world, the newly elected Pope Paul VI commemorates him with pious remembrance, 571; he also commemorates him in a letter to Cardinal Tisserant, 740 ff.; and in an address to the Roman Curia, 795; especially in an address to the Conciliar Fathers, as the second session of the Council began, 843 ff. Joseph (8.), St. Mary's Spouse, Confirmed. He praises the documents and examples of virtue of the Blessed, and trusts in his patronage, 333 ff. Joseph of Cupertino. Solemnities are celebrated, three years after his pious death, 736; his seraphic zeal for charity, 737; he is a bright example for those striving for heavenly and higher things, 737; he indicates to priests the path and means by which their ministry may be fruitful, 737. Human Rights. The "Universal Declaration of Human Rights," adopted by the General Assembly of the United Nations, 295. V. Man. Justice. In the mutual relations between states, both mutual rights must be recognized and mutual duties must be fulfilled, 282 ff. Jaricot (St. D.), Paulina Maria. The decree on the virtues for her beatification, 411. "European Day of Schools." The Blessed admits those who attended the

Translated by churchlatin.ai, a product of Boyne Archives

assembly and praises the initiative, 171. Kennedy, Most Reverend John F., President of the United States of America. He is received with kindness by the Blessed, who speaks of him and of his nation with praise, 649 ff. Lanzoni, Francis. Solemnities are celebrated in Faenza, to honor the memory of this illustrious priest, 446; the Blessed rejoices and congratulates him, 446 ff. Lateran Palace (Pontifical). The Ministry of the Vicariate of Rome is to be transferred to these buildings, 95. Lateran Basilica. The possession of this temple was completed by the Supreme Pontiff, 969 ff. Legations sent by Governments and International Organizations to attend in their name: the funeral of Pope John XXIII, 497 ff.; the solemn coronation of Pope Paul VI, 627 ff., 641 ff. College of Legates at the Apostolic See. The Blessed addresses the men of this College on Thursday of Holy Week, after the Eucharistic Sacrifice, 392; the newly elected Pope kindly receives and addresses the Legates and their assistants, greeting each of their nations and offering prayers for them, 645 ff. Leone, Most Reverend John, President of the Council of Public Administration in Italy. He visits the Blessed, who promises him blessings and good wishes, 755 ff. Lercaro, Most Reverend James, Archbishop of Bologna. The Blessed writes to him concerning the celebrations in Bologna, marking the fifth centenary of the pious death of St. Catherine of Vigri, 228. Liturgy. It has a universal sermon among the nations, 172. Physical Exercise ("Sport"). The Blessed gives advice to those who cultivate physical exercises, 96 ff.; to foster harmony among men, the competitions related to physical exercises can contribute as much as possible, 99. Magistrate. V. Republic. Mary (B.), Virgin. Great events of the Church are achieved, shining like a star and as a mother.

[*Latin ed. p. 1129*]

1129 Index rerum analyticus: With its protection, 35; on the feast day of its motherhood, in the year completed since the beginning of the Second Vatican Ecumenical Council, in the Basilica of Saint Mary Major, praises are offered to it, and its patronage is requested for the Church and for all people, 872 ss. Mariniana Republic. Its supreme rulers (commonly called "Regent Captains") are admitted before the Holy Father and make promises to him, 651 s.; the Republic has pursued freedom and justice for centuries, 652. • J Medicine v. d. ".aérospatiale". A meeting is held on this subject in Rome, 8Ç8; the Holy Father values the study of this art, 869. Wages for workers are established according to the principles of justice, 262. Methodius (8.). See Cyril and Methodius. Mexico. The Holy Father encourages its faithful through a messenger, as the foundation stone for the construction of the Mexican College in the City was blessed with a devout prayer, 886 s. Michael from Jesus, Reverend Father, General Moderator of the Order of the Most Holy Trinity for the Redemption of Captives. The Holy Father writes to him, on the seven hundred and fiftieth anniversary of the death of Saint John of Matha, 31. Rulers of a republic. In a well-ordered human

Translated by churchlatin.ai, a product of Boyne Archives

society, they are necessary and derive all authority from God, 269 ss.; the entire purpose of the state's leaders is the common good of all, 272; it is their duty to properly compose and effectively protect the rights and obligations of citizens, 274; they must devote study and care to ensure that citizens progress both economically and socially, 275; the rulers must strive for balance in establishing and protecting the rights of citizens, 275 s.; they must foster the virtues of mind and character that are necessary for life in our age, 277 s.; the Church looks to them and encourages them to provide for the needs of their people, 857. Montironi Stelvius, Regent ("Captain Regent") of the Mariniana Republic. See Mariniana Republic. The public and private morals of our age are discussed at a meeting held by the association v. d. "Movimento Laureati di Azione Cattolica," 90; the Church's concerns, anxieties, and hopes regarding this matter, 90; the works of Catholics for the promotion of morality and integrity, 91. 72 - ACTA, vol. V, n. 18. — 31-12-1963. "Movimento Laureati di Azione Cattolica". A meeting is held in Rome, with the theme: "The moral sense in contemporary customs," 89ss. Mozzetta. This can be worn over the mantle, during sessions of the Council, by Archbishops, Bishops, and other Ordinaries, as well as by the Supreme Pontiff, 779. Muccin, Reverend Father, Joachim, Bishop of Feltre and Belluno. The Holy Father expresses his feelings of sadness to him, due to the flooding of the towns in that region, 888. Women. In our age, they are increasingly aware of their human dignity, and they participate in public life, 267. Murialdo (Ven. S. D.) Leonard. Decree on miracles for his beatification, 890; decree on safe conduct, 962; review of his life, 1002 ss.; and cause of his acts, 1007; he is declared blessed, 1007; the Holy Father praises and exalts his virtues and works, 1025; "to act and to be silent," which he proposed to himself, 1027; his excellent work for the benefit of workers, 1004 s., 1029; founder of the Pious Society of Turin by Saint Joseph, 100Ì, 1029. Mwambutsa IV, King of Burundi. He is kindly received by the Holy Father, who listens to his greetings and wishes, 41 s. Nations. See States. Nativity of the Lord Jesus Christ. The feast bears the mark of the Ecumenical Council, 13; it proclaims to the world the glory of the Lord, peace to men of good will, and the holy unity of the Church in the light of the Council, 14ss.; the Holy Father sends greetings to all the faithful and families who celebrate the feast, 18 s.; from the event of the Nativity, history begins again, the Lord taking up his work of helping those who need it, 49, 52. Neumann (Ven. S. D.) John Nepomucene. Decree on miracles for his beatification, 350; decree on safe conduct, 417; review of his life, 905 ss.; and cause of his acts, 909 s.; he is declared blessed, 910; the Holy Father praises and exalts his virtues, 915 ss. Newman (Cardinal) John Henry, and Blessed Dominic of the Mother of God, 1023 s.

[*Latin ed. p. 1130*]

Index of Analytical Matters 1130 Nguyen Van Binh Exc. P. D. Paul, Arch-

Translated by churchlatin.ai, a product of Boyne Archives

bishop of Saigon. He reveals the sentiments of a sorrowful heart, concerning the lamentable events in the Vietnamese nation, 1047. Regulations: — concerning the prescriptions of canon 534 § 1 and canon 1532 § 1, no. 2 of the Code of Canon Law, adapted to the circumstances of this age, 656; — regarding the granting of Apostolic Indulgences, 659; — new regulations concerning the ordering of pensions by the Holy See, Appendix f. 17. Apostolic Nunciatures newly established: in the Kingdom of Burundi, 226; in the Republic of Congo (Leopoldville), 227. N y er ere Mwalimu Julius K., President of the Republic of Tanganyika. He visited the Most Blessed Father and was greeted and saluted by him, 1045. Non-Catholic observers invited to the Ecumenical Council, 156; at the beginning of the Council session, the Most Blessed Father greets them, thanks them, and sends a message of love through them to the Christian communities which they represent, 853; the Most Blessed and Blessed Father receives them before him and addresses them kindly, fostering hope, rooted in faith, charity, and the forgetting of past grievances, 878 ss. Office of Man. V. Man. O. N. U. V. United Nations Council. Professions. In our age, we see them gradually progressing in the economic and social spheres, 267; the Church, Mother and Teacher, is present to them, 857; the needs of young professionals, which are constantly increasing, regarding institutions and projects, 1028; the Church's social concern for professionals, 1029 s. Prayer offered to the Holy Fathers for the election of the Supreme Pontiff, 589 ss. Prayers enriched with Indulgences: — for recitation by priests for the Missions, 659 s.; — for the happy outcome of the Second Vatican Ecumenical Council, composed by Pope Paul VI to be recited before the Divine Office, 898; — for recitation by clerics for the Ecumenical Council, 1053. Order. Disorder struggles against the best order of the university, as well as against the disturbance of individual men and of peoples, 258; the right order in human association completely repeats what God began, 266 s.; it is essential for the common good that moral order be recognized and its precepts inviolably observed, 280. Eastern Churches. They are worthy of honor and esteem within the Church, 622; the Most Blessed Father encourages them to trust in the Apostolic See, 622. Works of Penance, to obtain a happy outcome of the Council, 732. Palazzolo (Ven. S. D.) Aloysius Maria. Decree concerning the virtues for his beatification, 181; decree concerning the miracles, 250; decree concerning the safe testimony, 355; review of life, 361 ss., and acts of the cause, 316; the Blessed is proclaimed, 317; the venerable Blessed Father praises the outstanding virtues, 337 ss.; he recalls his pious works, 339; a jewel of the priestly order, 340 s. Pallotti (B.) Vincent. Solemn canonization, 65 s.; the Most Blessed Father exalts his virtues, 67 ss.; concerning him, Decrees: description of life, 802 ss.; his concern for Christians separated from the Apostolic See, 804; history of the cause of canonization, 805 s.; inscribed in the catalogue of Saints, 806 s. V. Roman City. Parish. The importance and function of this ecclesiastical institution, 674, 9mu976. Pasch of the Resurrection of the Lord

Translated by churchlatin.ai, a product of Boyne Archives

Jesus Christ. The Most Blessed Father offers greetings, exhortations, and blessings to the faithful of the City and the World, on that festive day, 395 ss., 402 ss. Pastors of souls. The Most Blessed Father's esteem, benevolence, and affection for them, 753 s. Heavenly Patrons are declared: Blessed Mary Virgin, v. «Nossa Senhora da Conceigao Aparecida» and St. John Bosco, for the city and the archdiocese of Brasilia, 26; Blessed Mary Virgin «of sorrows», v. d. «Nuestra Señora de las angustias», together with St. Julian, of the diocese of Conchen, 27; Blessed Mary Virgin «of the Oak» in the valley of «Nure» in the diocese of Piacenza, 29; Blessed Mary Virgin Immaculate, of the diocese of Villareal, 84; Blessed Mary Virgin «Queen of Africa», of the diocese of Ikela, 87; Blessed Mary Virgin, Assumed into Heaven, of the diocese of Seguntia-Guadalajara, 143; Blessed Mary Virgin, Queen.

[*Latin ed. p. 1131*]

Index of matters for the diocese of Quercopolitana, 146; Immaculate Conception of the Blessed Virgin Mary for the diocese of Apuana, 147; St. Paul the Apostle and St. John Vianney for the archdiocese of St. Paul in Minnesota, 222; Blessed Virgin Mary, "of Acahuato" for the diocese of Apatzingan, 223; St. Francis of Paula for the ecclesiastical province of Calabria, 318; St. Joseph, Spouse of the Blessed Virgin Mary for the archdiocese of Hartford, 386; Blessed Virgin Mary, Immaculate Conception (principal), St. Joseph the Worker, and St. Pius X (secondary) for the diocese of Villa Maria, 387; St. Gemma Galgani for the diocese of Dodoma in Tanganyika, 388; Blessed Virgin Mary, "Saluted by an Angel" for the diocese of Los Angeles, 389; St. Patrick for the diocese of Harrisburg, 443; Blessed Virgin Mary, "of Itati" for the diocese of Goya, 707; St. John Bosco for the diocese of Rio Gallegos, 708; Blessed Virgin Mary of the Rosary of Fatima, together with St. Augustine, for the diocese of Leiria, 709; Blessed Virgin Mary of Perpetual Help (principal) and St. Francis of Assisi (secondary) for the diocese of Salina, 711; St. Vincent Pallotti of the Pontifical Missionary Union of the Clergy, 835; Blessed Virgin Mary, commonly called "La Virgen de los Treinta y Tres" for the Republic of Uruguay, 946; Blessed Virgin Mary of the Rosary of Fatima for the diocese of Propriá, 947. Sulprizio (Yen. 8. D.), Nuncio. Decree concerning the miracles for his beatification, 414; decree concerning the safe conduct, 777. St. Paul VI, Pope. His election as Supreme Pontiff, 612; his acceptance, 612; the promulgation of his election, 569, 613; the tiara is redeemed, 616; he receives envoys from foreign governments and international bodies to participate in the ceremonies of his coronation, 641 ss.; the day after his election, he sends a radio message to the entire Catholic world, 570; assuming the office of governing the flock of Christ, he is filled with confidence in the all-powerful God who has placed him in this role, 570, 619; he sets forth what he intends to pursue, 621; he intends to devote all his strength to the Ecumenical Council, 571 ss., 621, 741 ss.; his concerns and thoughts will also extend to ensuring that peace is firmly

Translated by churchlatin.ai, a product of Boyne Archives

established among the peoples, 573, 646; after his election, he turns his mind to the children of the Catholic Church: the Cardinals, his brothers in the episcopate, the officials of the Roman Curia, priests, religious men, and religious women; the faithful of the dioceses of Rome, Milan, and Brescia, and all others, especially those in regions where the Church is unjustly deprived of its legitimate rights, 574 ss., 620, 624 ss.; his biography, 643; his family crest, 644; his deep concern for the Roman diocese and the faithful of the city, 672 ss., 1131, 679 ss., 974 ss.; his esteem and love for those dedicated to the care of souls in the clergy, 674; he reveals his intentions and concerns to the conciliar fathers, 842 ss.; he completes the possession of the Roman Cathedral, 969 ss. Peace. A great and precious good on earth, to be sought at all $\text{all times and protected from all dangers, 15, 47, 52, 288, 400 ss.;}$ the institutions that strive to maintain peace among the nations should be fostered, 47 ss.; the Ecumenical Council makes progress, 166 ss.; the Church's certain and true works for peace, 239, 457, 646; the common desire for just peace, 288, 449; true peace among peoples can only be firmly established through mutual faith, not through equal military power, 288; he encourages public officials, especially those who govern the state, to $\text{work for peace, 288 ss.;}$ peace, conferred by the Divine Redeemer, should be earnestly requested through prayer, 303; it rests on four firm pillars: truth, justice, charity, and freedom, 452, 457, 646; it is safer to preserve peace by being merciful and forgiving, 454 ss.; the Pope's wishes for peace, 457 ss.; the Pope's concerns and thoughts regarding peace, 303, 573; such peace must be one that is in accordance with the order established by God, 257, 303, 573. V. Balzan Prize. V. "Fondazione Premio Int. della Pace Giovanni XXIII." "Pax Christi" (Society). The Pope congratulates the members of the society and the General International Council for their dedication to the pursuit of peace, 1019; he earnestly encourages them to work for true peace, that is, for the peace of Christ, 1019; he hopes that the society will expand, 1019 ss. The novena of Pentecost should be devoutly celebrated, as the session of the Ecumenical Synod approaches, 440 ss.; the Pope expresses his intention to spend those days in sacred retreat and solitude, 440 ss. The International Congress on Phthisis (Tuberculosis) is held; the Pope receives them and expresses his gratitude for their efforts against the scourge of tuberculosis, 862 ss. Cardinal Pizzardo, Em. Joseph, Bishop of Albano Laziale. The Pope congratulates him on completing five lustra since his co-option to the Sacred College of Cardinals, 32; he also offers him blessings and prayers for the sixtieth anniversary of his priestly ordination, 739 ss. Greek diocese of Planensis. V. Dioceses.

[*Latin ed. p. 1132*]

1132 Index rerum analyticus. The Roman Cathedral's possessions, completed by Pope Paul VI, 969 ff. Apostolic Prefectures: — newly established: Ingwavumensis, 934; of Louis Trichardt, 943; — raised to

Translated by churchlatin.ai, a product of Boyne Archives

dioceses: Makanensis, 24; Kiayiensis, 131; Taichungensis, 133; Nagoyaënsis, 135; Niigataënsis, 136; Loloënsis, 701; Yolaënsis, 703; Isangiensis, 811; of Malda (with other territories), 828; of Sikkim (with other territories), 830; Lacus Moeri, henceforth to be called Kilwaënsis, 921; — Apostolic Vicariates established: Capitis Palmensis, 217; — whose boundaries are changed: Kayensis and Sancti Ludovici Senegalensis, 175; Gaoënsis, 176; Manokwariensis, 410; Maiduguriensis, 776. Prelatures "nullius": — newly established: Nayariana de Iesu et Maria, 75; Sancti Iostphi de Antiquonia, 130; Chuquibambensis, 384; Juigalpensis, 821; Buccae Taurinae, 923; Cimbotiensis, 939; — raised to diocese: Paracatuensis, 382; — dismembered: Caraveliensis, 384; — suffragan: Nayariana de Iesu et Maria, metropolitan Guadalaiarensi, 76; Sancti Iosephi de Antiquonia, metropolitan Iarensi, 130; Chuquibambensis, metropolitan Arequipénsi, 385; Juigalpensis, metropolitan Managuensi, 821; Buccae Taurinae, metropolitan Panamensi, 923; Cimbotiensis, metropolitan Truxillensi, 940; — whose name is changed: of Rio Branco, henceforth to be called "Roraimensis," 837. Balzan Prize. Awarded to and presented to Pope John XXIII for his efforts to safeguard peace, 238 ff., 448s., 450ss., 455 ss.; the award recognizes the Church's and the Supreme Pontiffs' efforts for peace, 239, 448, 450; the Pope expresses his gratitude, 238, 448, 455s.; and gives thanks to God, 452 ss. V. "Fondazione Premio Internazionale della Pace Giovanni XXIII." Prayers. It is not absolutely necessary, at least for the present, to admit new and specific forms of prayer, 154. V. Ecumenical Council. Most Reverend Father Benedict, Archbishop of Athens. The Pope sends a letter to him, addressed to young researchers gathered in Marathon, 757 s. The pro-cathedral temple is made a parish church of the Most Holy Trinity, in the city of Evansvicensi, 958. V. Episcopal Cathedra. Refugees. An innumerable multitude of refugees, driven from their homeland for political reasons, 285; their rights must be recognized, 286; the initiatives to help them are praised, 286; the Church's concern for them, 867. Progress of doctrine and technical arts. The Church admires and favors this progress, 869. Ecclesiastical Provinces: — newly constituted: Atlantensis, 20; Iudiciforensis, de Pouso Alegre, Uberabensis, 380; — dismembered: Bellohorizontina, Marianensis, Adamantina, 380; — whose boundaries are changed: Baltimorensis, 20; Adamantina and Marianensis, 380. Right love of neighbors. What it commands, what it demands, what it requires, 572. Pucci (B.) Anthony Mary. His solemn canonization, 5ss.; the Pope praises his virtues, 7ss. (homily); Decretal Letters concerning him: description of his life, 761 ss.; his remarkable zeal in carrying out his duties, 763 s.; history of his cause for canonization, 765; he is included in the catalog of saints, 767. Lent. A season to be devoutly observed and marked by charity towards one's neighbors, 242. Rev. Father Benedict, Archabbot of the Beuron Archicenoby of Saint Martin. The Pope warmly congratulates him on the anniversary of the founding of the Archicenoby,

Translated by churchlatin.ai, a product of Boyne Archives

which he celebrates with his confreres, 770 s. The Rules and Constitutions of Religious Families are revised, because this is done in order to give them greater effectiveness, 230; this undertaking requires great prudence, 230. Religions. The Church also concerns itself with non-Christian religions, which preserve the sense and notion of God, as one, creator, provident, and transcendent of the natural order, 858. V. Renewal of the Church. V. Church. Republic. It cannot be universally determined which form is more suitable for it, 276; what ho-

[*Latin ed. p. 1133*]

Index of matters arranged according to the nature of the subject, 276; what magistrates ought to do, so that the composition of the civil and political state may yield benefits, 276 ff.; the proper characteristic of human dignity is to administer the republic, 278, 296; hence, the greatest and most extensive benefits, 278; virtues of character and integrity of morals, suited for the administration of the republic, 296 ff. Cardinal Robert Francis, Prefect of the Apostolic Signatura of the Supreme Tribunal. He congratulates B.P. on the celebration of his fiftieth year of priesthood, praising his merits and promising prayers, 738 ff. Rome. The venerable Vincent Pallotti, a pillar of the saints, is the ornament and glory of his clergy, 67 ff.; with his administrators, the Roman Magistrate greets the new year with auspicious omens, 92; B.P.'s love for the sacred and Christian City, 92 ff.; the Roman citizens and the Ecumenical Council, 94; the Magistrate of the City and the elected members of the Municipal Council pay honors and respect to the Supreme Pontiff, 678; the singular love of the Supreme Pontiff for the City, 679; B.P.'s memories of the Roman City, when he acquired possession of the Roman Cathedral, 972 ff.; B.P. greets all the rulers of the City, of the ecclesiastical and civil order, and all the citizens, and reveals the sentiments of his heart to the Christian faithful of Rome in the Lateran Basilica, 974 ff.; B.P. greets the beloved City from the cathedral temple, bestows good omens upon it, and blesses it, 977 ff. Pope Paul VI (Ven. S.D.) Vincent. Decree concerning the miracles for his beatification, 895; decree concerning the safe conduct, 963; review of his life, 1008 ff., and account of the cause, 1012 ff.; Blessed is proclaimed, 1013; his life, virtues, and zeal in striving for the salvation of souls are extolled by B.P., 1039 ff.; especially a patron and example of priests, 1044. S. Priests: and their dignity and office as ministers of the Eucharist, 754; B.P. extols the school of sanctity, which, after a century had elapsed, gave to the Church at Augsburg and elsewhere, priests endowed with holiness, as well as zeal and industry, 1027 ff. Candidates for the priesthood. Suitable conditions to be fostered, so that their number may increase more easily, 985, and prayers to be offered to God, 1133, 986; conditions for undertaking priestly duties, 986 ff.; it is to be ensured that candidates enter the seminary soon, 987. V. Sacred students. V. Vocation. Sacred students. With what virtues they should be imbued, 990 ff.; due consideration must

Translated by churchlatin.ai, a product of Boyne Archives

also be given to the healthy powers that are inherent in human nature, 991; human education must proceed at the same pace as the education that will make them Christian men and priests, 991; the disciplines with which they should be imbued, 993; B.P.'s exhortatory words to them, 995, 1032 ff. Investigation of sciences. The Church does not neglect those who are engaged in this task, 876; nor does religion hinder them, but rather provides assistance, 876; B.P. hopes that the investigation of sciences, especially atomic science, will not pose a danger to the human race, 877. Most Reverend Anthony, President of the Italian Republic. He receives the Supreme Pontiff John XXIII with great honor in the Quirinal Palace, 455 ff.; he is received with kindness by the newly elected Pope Paul VI, and his prayers are heard for the Italian nation, 654 ff. Separated from the communion of the Apostolic See. B.P.'s prayers and concern for the integration of the Easterns into the same communion, 437 ff.; the prayers of the Ecumenical Synod also concur in this, 437; the newly elected Pope invites them, as it were, into his paternal home, 574; although he is not unaware of the difficulties, B.P. hopes for the unity of Christians, a hope received from John XXIII, 622, 845, 853, 1038; with what reasons can ecclesiastical unity be achieved with separated brethren, 853 ff. V. Cyril and Methodius. "World Radio Week." B.P. hopes that the aids of communication, which have increased in our age, will favor the fraternal needs of men, 885. V. Radio stations. Sacred seminaries. The fourth centenary is celebrated after the seminaries were established by the Ecumenical Council of Trent, 979, 1030; what preceded the Tridentine decree, 980; how much hope the powers of the sacred Church had in building seminaries, 981; over the passing centuries, they have been established more and more widely, 983; great and excellent benefits have been derived from the seminaries, 983; the state of the seminaries is most closely linked to the "fortune of the Church," 984; auxi-

[*Latin ed. p. 1134*]

1134 Index of analytical matters concerning the works of all the children of the Catholic Church to be disseminated through seminaries, 984. Suzzi-Valli, Most Reverend Leónidas, Moderator of the Marian Republic ("Captain Regent"). V. Marian Republic. Second Session of the Second Vatican Council. V. Second Vatican Council. Silva Enriquez, Cardinal Ralph, Archbishop of Santiago de Chile. He receives news that a new radio station, "Radio Chilena," is being inaugurated, 692s. Slavic peoples. B.P. laments that in many of their regions, the honors received from their ancestors and the nobility of the Christian name are miserably disregarded, 439. V. Cyril and Methodius. The Pontifical College of Sophorum. B.P. greets the members of the Coetus, which meets weekly, and expresses his esteem for them, 875s. "Sport." V. Athletic exercise. Radio stations: — Vatican, for which B.P. inaugurates a new instrument for transmitting waves to the regions of Australia and New Zealand, 50s; — v. "Radio Chilena," which

Translated by churchlatin.ai, a product of Boyne Archives

is being inaugurated, 692; — v. "Radio Lausanne," to which B.P. sends a message upon request, regarding the initiative v. d. "La semaine mondiale de la radio," 884s. Statutes: — The statutes of the Equestrian Order of the Holy Sepulchre of Jerusalem are approved, 444ss.; — the statutes establishing the foundation v. d. "Fondazione Premio Internazionale della Pace Giovanni XXIII" are promulgated, 579s.; — a new regulation promulgated by the Holy See, namely "Regolamento per le pensioni del personale ecclesiastico e laico civile," App. f. 17. Tatsuo Doi, Cardinal Peter, Archbishop of Tokyo. B.P. congratulates him on celebrating the completion of five years since assuming the episcopal dignity, 162. Tisserant, Cardinal Eugene, Bishop of Ostia, Porto and S. Rufina, Dean of the College. B.P. sends a letter to him, who is presiding over the College of Presidents of the Second Vatican Council, expressing his good wishes and hopes, and requesting that his care be brought to the attention of the Fathers of the Council, 740ss. Order of the Most Holy Trinity. Founded by St. John of Matha, it has provided abundant aid and solace to the Christian republic, 31. V. Michael of Jesus, R.P. "Tourism." A meeting is held in Rome on the subject of: "Tourism and Pastoral Care," 232; B.P. offers encouragement regarding the apostolate to be exercised for those who frequent certain places for health or pleasure, 233ss.; the work of the United Nations, an International Meeting is held in Rome, 746s.; its connection with religious life, 747; pilgrimages undertaken for religious reasons, 748; the benefits that can result from them, 748s. Coat of arms of Pope Paul VI, 644. Ujcic, Most Reverend Joseph, Archbishop of Belgrade. B.P. expresses his feelings of sorrow to him and to his flock, because the Skopje diocese has been devastated by a large earthquake, 693. Discrimination based on race. Absolutely no reason can be given for discrimination based on race, 281. Contemplation of heavenly things: a life dedicated to an always has the best aspects, 752. The Theological Faculty of St. Thomas Aquinas, located in Bologna, is incorporated into the Theological Faculty of the Pontifical Athenaeum "Angelicum" in Rome, 357ss. The Theological Faculty of the International Claretian College in Rome is incorporated into the Faculty of Sacred Theology of the Pontifical University of the Lateran, 781s. Unity of Christians. Sentiments are directed towards it, as can be seen from the very beginning of the Ecumenical Council, 17; the secular memory of the arrival of Sts. Cyril and Methodius in Great Moravia inclines the hearts and minds of the Slavic peoples, 459; the restoration of unity among all Christians is the third cause for which the Ecumenical Council was convened, 852. V. Sts. Cyril and Methodius.

[*Latin ed. p. 1135*]

1135 Index rerum analyticus. Universitas catholica, vulgo "Georgetown University," in urbe Washingtonia. Commemorat centesimum septuagesimum quintum annum a fundatione Athenaei B. P. per nuntium radiotele-

Translated by churchlatin.ai, a product of Boyne Archives

visificum, 881. Universitas Pontificia a S. Thoma Aquinate in Urbe. Vide Angelicum Pontificium Athenaeum. Universitas Pontificia Lateranensis. Vide Studium Theologicum Collegii Internat. Claretiani in Urbe. Universitas Studiorum Ecclesiae Deustensis in civitate Flaviobrigensi (Bilbao) canonice erecta est, 780. Urbis christifideles. Pro eis B. P. trepida cura, spes et vota, 575, 672. U Thant, Excellentissimus Vir, Secretarius Consilii Foederatarum Nationum. B. P. eum coram admittit, vota pro illius opere fundens, 652. T. Veritas. Quid veritas postulet in mutuis civitatum vinculis, 281. Vide Civitates. Vexationes, quibus alicubi Christi fideles sunt obnoxii, B. P. tristitia ac maerore afficiunt animum, 855. Vicariatus Apostolici: — in dioecesim evecti: Alaskensis, "de Fairbanks" nuncupanda, 919; Barrancabermeiensis, 928; — dismembratus: Barrancabermeiensis, 925; — quorum fines mutantur: Araueaniaënsis, 349; Hollandiae, 410; — cuius nomen mutatur: Hollandiae, deinceps "Kotabaruensis" nuncupabitur, 717. Vicariatus Urbis. Eius officiales, cum Emo Cardinali Vicario, Summus Pontifex recens electus benigne coram admittit et alloquitur, 671 ss. Vicarius castrensis Reipublicae Dominicanae nominatur, 55. Vietnamensis natio. B. P. sollicitudinem de ea ostendit et cordis pandit maestitiam, ob civium concordiam in grave adductam discrimen, 759; iterum, ob lacrimabiles eventus qui in illa natione acciderunt, 1047. Villibrordus (S.), apostolus Hollandiae. Vide Hollandia. Vita hominum. Eius dignitas a B. P. recolitur, inceptaque pro illa tutanda ab itinerum periculis commendantur et laudantur, 397 ss. Vocatio ad sacra suscipienda munera: quo necessario iudicio divina ad sacerdotium vocatio dignoscenda sit, 987 ss.; Ordinariorum munus ultimum faciendi iudicium de divinae electionis indiciis, eorumque ius ad sacerdotium vocandi candidatos, 988; ecclesiasticae vocationis fulgor et dignitas, 1033 ss.; qui nostra aetate vocantur, ad incommoda sint parati, 1034. Vide Sacerdotii candidati. Yong-Silc Kim, Excellentissimus Vir, Administer ab exteris negotiis in Republica Coreana. Beatissimum Patrem invisit eiusque vota pro sua Natione excipit, 686 ss.

[*Latin ed. p. 1136*]

Additions and corrections in volume LV (1963) of the *Commentarii Acta Apostolicae Sedis*: page 307, line 20: instead of "Famulum Dei," read "Famulam Dei"; page 308, line 6: instead of "statui," read "statuit"; page 350, in the title (second line): instead of "Neuman," read "Neumann"; page 426, line 1: instead of "1692," read "1962"; page 468, after line 27, the following omitted words must be added: "Indeed, Father Cardinal Ferdinand Cento, Major Penitentiary, throughout the entire period during which the Supreme Pontiff was gravely ill, devoted the most intense care to him and consoled him with pastoral concern."

The fiftieth-fifth volume of the official commentary, *Acta Apostolicae Sedis*, is completed on the thirty-first day of December in the year 1963,

Translated by churchlatin.ai, a product of Boyne Archives

by the Polyglot Printing Press of the Vatican.

[*Latin ed. p. 1137*]

Year and Volume LV, December 30, 1963 (Series III, Volume V) - Appendix No. 17.

ACTA APOSTOLICAE SEDIS, Official Commentary.

Direction: Apostolic Palace, Vatican City.

Administration: Libreria Editrice Vaticana.

ACTS OF PAUL, POPE VI.

BY PAPAL ACT CONCERNING THE REORGANIZATION OF PENSIONS.

PAUL VI, POPE.

By a Papal Act of December 31, 1937, Our Predecessor, Pope Pius XI, of venerable memory, promulgated a "Regulation for the Pensions of Clerical and Lay Personnel (Civil and Military)," ordering its application to all personnel of the Holy See and the Vatican City. These regulations came into effect on January 1, 1938. The passage of time has made it necessary to issue a new Regulation, which, prepared by a special Commission and reviewed by the Cardinals entrusted with the Administration of the Goods of the Holy See, We have now decided to promulgate, and We do promulgate, thereby replacing, for clerical and civil lay personnel, the Regulation of December 31, 1937, and establishing that the new Regulation shall come into effect on the tenth day after its publication in the Acta Apostolicae Sedis. The Regulation promulgated by Us applies to all per-

[*Latin ed. p. 1138*]

Acts of the Apostolic See – Official Commentary, a purely ecclesiastical and civil publication of the Holy See (understood in the sense of canon 7 of the Code of Canon Law), of the Vatican City, and of the Entities, Institutes, Commissions, Offices, bodies, and activities located in the Vatican City, and those located in Italy, which are administratively dependent on Us. Nothing is altered concerning the burden of pension provision, which remains, as in the past, the responsibility of the respective Administrations. All provisions contrary to the present Apostolic Letter and the attached Regulations for ecclesiastical and civil personnel are abrogated. We have established and establish all of this, notwithstanding anything to the contrary, even if worthy of special mention. Given from Our Apostolic Palace in the Vatican, on the 23rd of December, 1963, in the first year of Our Pon-

Translated by churchlatin.ai, a product of Boyne Archives

tificate. PAULUS PP. V I.

[*Latin ed. p. 1139*]

REGULATIONS CONCERNING PENSIONS FOR ECCLESIASTICAL AND LAY CIVIL PERSONNEL

CHAPTER I: Right to Pension or Indemnity

ARTICLE 1: Right to Pension

§ 1. The employee, whether ecclesiastical or lay, who, at the time of retirement, has reached the age of sixty-five years and has completed at least twenty years of service, or has completed forty years of service, regardless of age, is entitled to a direct pension.

§ 2. The direct pension is also due to the employee, whether ecclesiastical or lay, who:

a) after at least twenty years of service, has been relieved of duty, or has been excused from office due to failure to resume duties after the period of availability has elapsed;

b) after at least thirty years of service and sixty years of age, has voluntarily relinquished the office, and such relinquishment has been accepted by the Administration, according to the regulations of the respective rules;

c) after at least ten years of service, has been excused due to the occurrence of permanent physical disability, not resulting from service-related causes;

d) regardless of the duration of service rendered, has been excused due to permanent physical disability resulting from service-related causes.

[*Latin ed. p. 1140*]

Acta Apostolicae Sedis - Official Commentary 4 ARTICLE 2. Right to Indemnity. To the ecclesiastical or lay employee who, after at least *nn* years of continuous service, ceases from service for one of the reasons specified in letters a), b), and e) of the preceding article, without having acquired the right to a pension, an indemnity is due, in the amount specified in the subsequent article 8. ARTICLE 3. Treatment for Ecclesiastics Elevated to the Sacred Purple or Appointed Residential Bishops. § 1. With respect to Ecclesiastics who have acquired the right to a pension in accordance with the preceding article 1 and who leave service because they have been elevated to the Sacred Purple and are included among the Cardinals of the Curia, the right to direct retirement benefits is suspended. The right to indirect pension in favor of the surviving relatives indicated in article 9 remains intact, under the conditions and in the amount provided by the subsequent articles of this regulation, taking into account the service rendered up to the time of elevation to the Sacred Purple. § 2. To Ecclesiastics who leave service because they have been appointed residential Bishops, the treatment provided for in article 2 is due if they have not completed twenty

Translated by churchlatin.ai, a product of Boyne Archives

years of service. If they have completed twenty years, they are granted the option to choose between the treatment provided for in article 2 and the indirect pension, in relation to the service rendered up to the time of appointment, in favor of the beneficiaries indicated in article 9, under the conditions and in the amount provided by the subsequent articles of this regulation. ARTICLE 4. Retirement Treatment for Auditors of the Sacred Roman Rota. § 1. The Auditors of the Sacred Roman Rota, who intend to transmit the right to retirement treatment (pension or indemnity) to the surviving relatives indicated in article 9, under the conditions and in the mi-

[*Latin ed. p. 1141*]

Acts of Pope Paul VI, paragraph 5, which are foreseen by the present regulations, must apply for these benefits at the time of their appointment, and must remit a deduction of five percent from their salary, both during active service and during retirement.

§ 2. To those clerics who leave service because they are appointed Auditors of the Sacred Roman Rota, no pension or indemnity will be paid for previously rendered service, but their seniority accrued at the time of appointment will be recognized.

CHAPTER II: Measurement of the Pension and Indemnity

ARTICLE 5: Measurement of the pension, with direct reference to the definition of the pensionable salary.

§ 1. The direct pension is measured according to so many fortieths of the last monthly pensionable salary, as there are years of service rendered, up to a maximum of forty fortieths.

§ 2. For the purposes of the pension, only the salary established by the official tables is taken into account, and above which the employee makes the deduction mentioned in Article 16 of the present regulations, including seniority increments, and excluding any other fixed or variable, permanent or temporary allowance, remuneration, or indemnity.

§ 3. In the calculation of seniority of service, a fraction of a year is calculated in twelfths, and a fraction of a month is considered as a whole month.

ARTICLE 6: Family allowances for the pensioner.

§ 1. Family allowances are paid to the pensioner in the amount of fifty percent, under the conditions and in the manner established for employees in active service.

[*Latin ed. p. 1142*]

Acta Apostolicae Sedis - Commentarium Officiale 6 § 2. Concerning the granting of scholarships in favor of the sons and daughters of the pensioner, the regulations currently in force for employees in active service shall apply.

Translated by churchlatin.ai, a product of Boyne Archives

ART. 7. Amount of the privileged pension.

§ 1. The pension granted according to the letter d) of article 1, shall be paid to the employee in forty-fortieths of the last monthly salary eligible for pension.

§ 2. In the case that the exemption from service is due to an occupational injury, for which the Administration has taken out insurance in favor of the employee, the amount of the corresponding indemnity shall be rightfully due to the Administration. If the amount has already been paid to the employee, he or his heirs, who benefit from the indirect privileged pension, are obliged to return the same amount to the Administration.

§ 3. The permanent disability or death of the employee, resulting from service-related causes, gives rise, on the part of the Administration, solely to the granting of the privileged pension, excluding any obligation to compensate for damages to anyone who considers themselves harmed.

ART. 8. Amount of the indemnity.

§ 1. The indemnity of which article 2 speaks is equal to the last monthly salary eligible for pension, increased by one-twelfth, for each year of service.

§ 2. A fraction of a year is calculated as a full year.

[*Latin ed. p. 1143*]

Acts of Pope Paul VI, Volume 7, Chapter III: Indirect or Transferable Pension and Allowances for Families.

ARTICLE 9: Family members of the employee who are entitled to a pension, whether ecclesiastical or lay and unmarried.

§ 1. Upon the death of the employee, whether ecclesiastical or lay and unmarried, who has completed at least ten years of service, or who has died in the line of duty, or of the pensioner, whether ecclesiastical or lay and unmarried, the following are entitled to the pension:

a) Parents;

b) Minor siblings, and also adult siblings if permanently unable to work;

c) Unmarried sisters who do not engage in stable remunerated work.

§ 2. The right to an indirect pension, or to a transferable pension, is subject to the condition that the aforementioned family members were dependent on the employee or the pensioner. In the case of a lay employee or pensioner, the condition of cohabitation must also be met.

ARTICLE 10: Family members of the employee who are entitled to a pension, whether lay, married, or widowed.

Upon the death of the lay employee, married or widowed, who has completed at least ten years of service, or who has died in the line of duty, or of the pensioner, married or widowed, the following are entitled to the pension:

Translated by churchlatin.ai, a product of Boyne Archives

a) The widow, provided that the marriage was celebrated before the cessation of service, and provided that no final judgment of separation has been pronounced against her by fault of her own, decided by the Vatican judicial authority at the request of the employee, or, after his death, by the Administration itself;

b) Minor children and minor unmarried daughters, or also adult children if permanently unable to perform any work, provided that they were born from

[*Latin ed. p. 1144*]

Acta Apostolicae Sedis - Commentarium Officiale

8. De matrimonio contrahente a praefecto ante cessationem ab officio, coniugibus et parentibus qui cum praefecto vel pensionario cohabitant et a eo sustentantur; etiam filii et filiae adoptivi aequantur legitimis; c) parentes, si cohabitant et a praefecto vel pensionario sustentantur; d) si familiares litteris a), b) et c) praedictis non sunt, una soror, si cohabitat et a praefecto vel pensionario sustentatur.

ARTICULUM 11.

De conditionibus ad pensione familialem.

Conditiones requirtae ad concessionem pensionis indirectae vel transmissibiles debent esse praesentes tempore mortis praefecti vel pensionarii.

ARTICULUM 12.

De quantitate pensionis indirectae et divisione pensionis transmissibiles.

§ 1. Pensio indirecta vel transmissibilis est proportionalis pensioni directa, secundum sequentes proportiones:

— pro uno superstite, quinquaginta percentum;

— pro duobus superstitibus, sexaginta percentum;

— pro tribus superstitibus, septuaginta percentum;

— pro quattuor superstitibus, octoginta percentum;

— pro quinque superstitibus, nonaginta percentum;

— pro sex vel plus superstitibus, centum percentum.

§ 2. Pensio indirecta superstitibus praefecti mortui in officio calculatur secundum proportiones praedictas in paragrapho superiore, super pensionem directam privilegiatam, secundum primum paragraphum articuli 7.

§ 3. Pensio indirecta vel transmissibilis dividitur in partes aequales inter eos qui ius habent. Vidua etiam accipit partes filiorum minorum cum ea cohabitantium.

§ 4. Diminuendo numerum participantium, pensio reducitur secundum

Translated by churchlatin.ai, a product of Boyne Archives

quod praevidet primus paragraphus.

[*Latin ed. p. 1145*]

Acts of Pope Paul VI, Section 9, Article 1, Paragraph 3: Family Allowances. § 1. In the case of an indirect pension or a pension transferable to survivors, the widow, with minor children or even adult children who are permanently unable to work, is entitled, in addition to the pension, to family allowances for the children, in the amount and under the conditions established in the preceding Article 6. § 2. The rules in force for employees in active service apply to the granting of scholarships. Article 1, Paragraph 4: Granting of Compensation to Families. § 1. If an employee dies in active service without transmitting the right to a pension, a compensation is due to the persons indicated in Articles 9 and 10, and who possess the required qualifications, in the amount established by Article 8. In any case, a minimum of three years of service is considered. § 2. In the case of multiple eligible parties, the compensation is divided into equal parts. § 3. The widow receives also the shares of the minor children living with her. Article 1, Paragraph 5: Cessation of the Right to the Pension. The right to an indirect pension or a pension transferable to survivors, as mentioned in the preceding Articles 9 and 10, ceases: a) for the widow, upon entering into a new marriage; b) for the children, daughters, and brothers who are minors, upon reaching the age of majority, or upon marriage, or upon entering a religious institute; c) for the children, daughters, and brothers who are adults, upon marriage, or upon entering a religious institute; d) for the unmarried sisters, upon marriage, or upon entering a religious institute, or upon engaging in a stable remunerated activity.

[*Latin ed. p. 1146*]

Acts of the Apostolic See - Official Commentary

CHAPTER IV: Deductions

ARTICLE 1: Obligation of Deduction from Salary and its Amount

§ 1. Personnel subject to this regulation must contribute five percent of their pensionable salary, for the entire duration of their service, as a contribution towards the expenses for retirement benefits.

§ 2. If, in the calculation of years of service, a period of time is included during which deductions were not made from the salaries received while in active service, then the direct, indirect, or survivor's pension, for an equal period of time, shall be subject to an extraordinary deduction of five percent.

CHAPTER V: General Provisions

ARTICLE 1: Service Counted Towards Retirement and its Calculation

§ 1. The periods of service that are counted towards retirement are determined by the regulation to which the employee was subject at the time

Translated by churchlatin.ai, a product of Boyne Archives

of termination of service.

§ 2. The total service is calculated in years and months; a fraction of a month is counted as a full month.

ARTICLE 1: Evaluation of Higher Education Qualifications

For employees who hold degrees in ecclesiastical disciplines, obtained before their employment in pontifical institutions or those dependent on or recognized by the Holy See, an additional three years shall be added to the period of service rendered.

[*Latin ed. p. 1147*]

Acts of Pope Paul VI, Article 19: Calculation of Diplomatic Service Rendered Abroad. The period of service rendered at representations of the Holy See abroad is calculated by adding one-third of that same period.

Article 20: Regulations for the Payment of Pensions and Allowances.

§ 1. Pensions and allowances are paid automatically by the Administration with which the employee was serving at the time of retirement.

§ 2. The payment of indirect and transferable pensions is made automatically, following notification, by those entitled, of the death of the employee or the holder of the direct pension.

§ 3. The payment must be made within one month from the date of termination of service or from the notification of the death of the pensioner, and must be subject to the approval of the competent office for the payment of pensions, established within the Administration of the Goods of the Holy See.

§ a. The notification of the retirement allowance, or the decision denying it, is communicated in writing to those concerned.

Article 21: Procedures for Complaints and Their Strict Deadlines.

§ 1. Anyone who believes their rights have been violated may, within the strict deadline of sixty days from the notification of the payment or the negative decision, exercise the action provided for in Article 15 of the fundamental law of the City of Vatican, June 7, 1929, No. 1, or file the complaint provided for in Article 16 of the same law. For personnel of the representations of the Holy See abroad, this deadline is ninety days for those residing in European countries, and one hundred and eighty days if those concerned reside in other countries.

§ 2. For the purposes of the notification referred to in the preceding paragraph,

[*Latin ed. p. 1148*]

Acta Apostolicae Sedis - Official Commentary 12: Those interested parties who are not domiciled in the City of the Vatican or in Rome, and who do not establish a domicile therein with a proper declaration, are considered to be domiciled at the office of their last service or of their legal representative.

Translated by churchlatin.ai, a product of Boyne Archives

ARTICLE 22: Correspondence of the pension and its commencement.

§ 1. The direct pension commences on the day of the employee's retirement; the indirect pension and the pension for survivors commence on the first day of the month following the date of the employee's or pensioner's death, or on the day of the loss of the right to a pension by the legal representative.

§ 2. Pensions are paid in advance in twelve monthly installments; the Christmas bonus is paid within the month of December of each year.

§ 3. Monthly installments not collected within five years from their due date are prescribed.

ARTICLE 23: Commission for the regulation concerning the treatment of persons of retirement who are deemed unworthy.

§ 1. For the regulation of the possible retirement benefits of an employee to whom the Administration has imposed dismissal, or with respect to whom the Administration has declared, ex officio, the renunciation of employment, or of the holder of a direct, indirect, or survivor's pension whom the Administration considers unworthy or undeserving, a Commission is established, composed of five members, chosen from the personnel of the Administration of the Goods of the Holy See, the Dicasteries of the Roman Curia, and the Governatorate of the City of the Vatican, appointed every three years by the Supreme Pontiff, upon the proposal of the Cardinal Secretary of State.

§ 2. The Commission meets at the Administration of the Goods of the Holy See, and enjoys its general and administrative services, and the services of one of its employees who serves as secretary.

§ 3. The Commission, to which the competent Administration proposes the case, after examining the employee's service record and evaluating the...

[*Latin ed. p. 1149*]

Acts of Pope Paul VI, Article VI, Paragraph 13: Reasons for dismissal, declaration of resignation from office, or referral to the Commission, if the case concerns pensioners; pronouncement regarding the granting, continuation, loss, or reduction of the pension, in an amount not less than one-eighth nor greater than one-quarter.

ARTICLE 24: Loss or Reduction of Pension

§ 1. The loss or, at the very least, the reduction of the pension must be imposed when the employee, or the holder of a direct, indirect, or survivor's pension, has been subjected to a final criminal or canonical sentence for an offense against the Holy See, for crimes against the Catholic religion, public morality, good customs, or ecclesiastical property, or has notoriously engaged in active work for political parties or associations contrary to the doctrine and discipline of the Church.

Translated by churchlatin.ai, a product of Boyne Archives

§ 2. The loss of the right to the pension, or its reduction, takes effect for the employee from the day on which he should have begun to receive it, and for the pensioner, from the first day of the month following the pronouncement of the Commission.

§ 3. The pension from which the employee or pensioner is deprived as a result of the preceding provisions is transferable to those entitled, according to the methods and in the amounts established by the preceding articles 9, 10, 11, 12, 13, and 14.

ARTICLE 25: Method of Notification of Grievances and Pronouncement of the Commission, Deadline

The pronouncement of the Commission must be communicated in writing to the interested party; it is subject to no other recourse except for appeal based on defects of legality, which must be filed within the peremptory term of 60 days from the communication, with the action provided for in Article 15 of Law No. I of June 7, 1929, or with the complaint provided for in Article 16 of the same law.

[*Latin ed. p. 1150*]

Acta Apostolicae Sedis - Official Commentary 14 ARTICLE 26. Examination for the Possible Restoration of Retirement Benefits.

§ 1. At the direct request of the interested party to the Commission mentioned in Article 23, this Commission, having obtained the information it deems appropriate and having heard the opinion of the Administration from which the interested party was dependent, may, within one hundred and eighty days from the receipt of the request, restore the retirement benefits to the applicant if he has proven himself worthy through effective and consistent evidence of good conduct, or if, having been convicted, he has also obtained judicial rehabilitation.

§ 2. The right to the indemnity cannot be restored when this indemnity has been paid to the family according to the third paragraph of Article 24.

ARTICLE 27. Recognition of Service in the Case of Transfer to Another Administration.

§ 1. In the case of a transfer of an employee from one Dicastery to another Dicastery, or from one of these to the Governatorate of the Vatican City, or vice versa, no pension, indemnity, or bonus for service rendered will be paid to the employee by the originating office, but the employee will be recognized, for all purposes, with the seniority accrued at the time of the transfer.

§ 2. This recognition is subject to the payment by the originating Administration of an amount equal to ten percent of the employee's last pensionable salary, multiplied by the period for which seniority is to be recognized.

ARTICLE 28. Cases of Seizure and the Treatment of Retirement Benefits.

§ 1. Pensions and indemnities cannot be assigned, nor seized, nor se-

Translated by churchlatin.ai, a product of Boyne Archives

questered, except in the case of a debt to the Administration and in the case of alimony due by law.

[*Latin ed. p. 1151*]

Acts of Pope Paul VI, Volume 15, Section 2. The deduction for each of the aforementioned reasons may not exceed one-third of the pension or indemnity; but, if both reasons concur, the total deduction may not exceed one-half of the pension or indemnity, with precedence given to the deduction for support, within the limit of one-third. CHAPTER VI: Final and Transitional Provisions. ARTICLE 2, Section 9: Applicability of the Regulation. Section 1. For personnel previously subject to pension regulations other than that of 1937, the provisions of said regulations remain in force exclusively with regard to the amount and nature (pension or indemnity) of the direct, indirect, or survivor's benefits, the deductions, and the conditions for acquiring the right to said benefits. Section 2. However, personnel subject to pension regulations other than that of 1937 are given the option to choose the full application of the present regulation, within a peremptory term of six months from the date of publication of the regulation itself in the Acta Apostolicae Sedis.

[*Latin ed. p. 1153*]

INDEX Motu Proprio concerning the re-ordering of pensions, December 23, 1963 . . . 1

REGULATIONS FOR PENSIONS OF ECCLESIASTICAL AND LAY CIVIL PERSONNEL

CHAPTER I - Right to a pension or indemnity

Article 1 - Right to a pension 3

Article 2 - Right to an indemnity .3

Article 3 - Retirement benefits for Ecclesiastics numbered among the Cardinals of the Curia or appointed as residential Bishops.

Article 4 - Retirement benefits for Auditors of the Sacred Roman Rota.

CHAPTER II

Article 5 4 - Amount of the pension and the indemnity

4 5 - Amount of the direct pension and definition of the pensionable salary.

Article 6 - Family allowances for the pensioner 5

Article 7 - Amount of the privileged pension 6

Article 8 - Amount of the indemnity 6

CHAPTER III - Indirect or survivor's pension and indemnity to families

Translated by churchlatin.ai, a product of Boyne Archives

Article 9 7 - Relatives of the ecclesiastical or lay employee who are entitled to the pension.

Article 10 - Relatives of the married or widowed lay employee who are entitled to the pension.

Article 11 - Existence of the conditions for the pension for relatives 7
8

[*Latin ed. p. 1154*]

Art. 12 - Measurement of indirect or survivor's pension and apportionment of rates.

Art. 13 - Family allowances.

Art. 14 - Granting of allowances to families.

Art. 15 - Cessation of the right to a pension.

CHAPTER IV - Deductions.

Art. 16 - Obligation to withhold from salary and its measure.

CHAPTER V - General Provisions.

Art. 17 - Service beneficial for retirement and its calculation.

Art. 18 - Evaluation of higher education qualifications.

Art. 19 - Calculation of diplomatic service rendered abroad.

Art. 20 - Rules for the settlement of pensions and allowances.

Art. 21 - Procedures for appeals and their peremptory deadlines.

Art. 22 - Payment of the pension and its commencement.

Art. 23 - Commission for the regulation of retirement benefits concerning unworthy individuals.

Art. 24 - Loss or reduction of retirement benefits.

Art. 25 - Method of notification of the Commission's decision, consequences, and their deadline.

Art. 26 - Examination for the possible restoration of retirement benefits.

Art. 27 - Recognition of service rendered at another Administration in the case of transfer of an employee.

Art. 28 - Cases of attachment of retirement benefits and the measure of the deduction.

CHAPTER VI - Final and Transitional Provisions.

Art. 29 - Applicability of the regulation.

[*Latin ed. p. 1157*]

In the thirty-fourth year, in the City of the Vatican, on Tuesday, the 7th of January, 1964, Number 11. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of the Vatican. Pontificate of His Holiness Pope Paul VI – Year I, Number V. Decree of the Pontifical Commission for the City State of the Vatican, concerning the distribution

Translated by churchlatin.ai, a product of Boyne Archives

and designation of the Offices and Services of the Governorate. January 7, 1961.

THE PONTIFICAL COMMISSION FOR THE CITY STATE OF THE VATICAN,

Having considered the necessity of issuing new regulations concerning the distribution and designation of the Offices and Services of the Governorate;

By virtue of the powers conferred by the Most Holy Pope Pius XI upon the Pontifical Commission by the decree of March 20, 1939, and confirmed by the Most Holy Pope John XXIII by the decree of November 7, 1958, and by the reigning Most Holy Pope Paul VI by the decree of June 26, 1963, and by the rescript of the audience of November 23, 1963, granted to the Substitute for Ordinary Affairs of the Secretariat of State of His Holiness, and attested by the aforementioned Substitute;

[*Latin ed. p. 1158*]

Acts of the Apostolic See - Supplement 42. Having considered Article 1 of the decree of the Pontifical Commission of March 31, 1943, No. XX, and Annex A to the same decree; Having heard the opinion of the General Counselor of the State; The following Decree is issued:

Article 1. - Article 1 of the decree of March 31, 1943, No. XX, of the Pontifical Commission for the State of the City of the Vatican, concerning the organization of the Offices and Services of the Governatorate of the City of the Vatican and the personnel structure, is amended as follows:

"Article 1. - The Offices and Services of the Governatorate are named and divided as follows:

"I - Office of the Secretariat.

"II - Legal Office.

"III - Office of Personnel and Civil Registry.

"IV - Accounting Office.

"V - General Directorate of Pontifical Monuments, Museums and Galleries.

"VI - General Directorate of Technical Services, with the following dependent offices and services:

a) Office of the Secretariat;

b) Apostolic Florist;

c) Construction Service;

d) Service of Laboratories and Installations;

e) Service of the Central and Telephone Network;

f) Service of Gardens, Roads and Sanitation;

Translated by churchlatin.ai, a product of Boyne Archives

g) Service of the Motor Vehicle Park.

"VII - General Directorate of Economic Services, with the following dependent offices and services:

a) Service of Provisions and Supplies;

b) Goods Office;

c) Post Office;

d) Telegraph and Telephone Office;

e) Office of Taxes.

"VIII - Health Services.

"IX - Corps of the Pontifical Gendarmerie.

"X - Vatican Radio.

"XI - Vatican Observatory.

"XII - Office of Studies and Archaeological Research.

[*Latin ed. p. 1159*]

Year XXXIV, Vatican City, Thursday, June 6, 1963, No. 4. ACTA APOSTOLICAE SEDIS, SUPPLEMENT for Laws and the Status of the City-State of the Vatican, Vacant, 1963, No. I. - Vacant See, 1963. - Law by which the power of legislation concerning the issuance of postage stamps is delegated to the Most Reverend Cardinals Giuseppe Pizzardo, Amleto Giovanni Cicognani, Giuseppe Ferretto, Gustavo Testa, and Alberto di Jorio, during the Vacant See. June 6, 1963. THE SACRED COLLEGE OF CARDINALS OF THE HOLY ROMAN CHURCH. In the General Congregation of June 6, 1963; Having considered the expediency of proceeding with the issuance of postage stamps during the Vacant See of 1963; Having reviewed the Convention for the execution of postal services between the City-State of the Vatican and Italy, signed in ROMANA on July 29, 1929, and subsequent Agreements on the same subject; Having reviewed the ordinance of the Governor of the City-State of the Vatican concerning the postal service, July 30, 1929, No. VIII; It jointly delegates to the Most Reverend Cardinals Giuseppe Pizzardo, Amleto Giovanni Cicognani, Giuseppe Ferretto, Gustavo Testa, and Al-

[*Latin ed. p. 1160*]

Acts of the Apostolic See - Supplement. On the fourteenth of September, in the year 1963, during the vacancy of the Holy See, the power was granted to issue legislative norms concerning this matter. The present law shall enter into force on the same day of its publication. The original of this law, deposited in the Archive, and the corresponding text in the Acts of the Apostolic See, shall be considered as the authentic text of the law, and shall be published with the seal of the State of the Vatican City. It is hereby commanded that all to whom it pertains shall observe and comply with it. Given from the Apostolic Palace in the Vatican, on the sixth day of June,

Translated by churchlatin.ai, a product of Boyne Archives

in the year nineteen hundred and sixty-three. For the SACRED COLLEGE: Eugenio Card. TISSEKANT, Dean of the Holy College. Francesco Carpino, Secretary of the Holy College.

[*Latin ed. p. 1162*]

Laws and regulations of the State of the City of Vatican 43: "The distribution of Offices and Services of the Governorate is also indicated in the table attached to the present decree under the letter 'A'." Article 2: "The attachment 'A' to the decree of the Pontifical Commission of March 31, 1943, No. XX, is modified as shown in the table attached to the present decree under the letter 'A'." Article 3: "This decree shall be published, in addition to the usual methods, by posting it in the Courtyard of St. Damasus, at the entrance to the Offices of the Governorate, and in the post offices of the State, and shall enter into force on January 1, 1964."

City of Vatican, January 7, 1964.

AMLETO GIOVANNI, Cardinal CICOGNANI, President

ALBERTO, Cardinal DI JORIO

GIUSEPPE, Cardinal PIZZARDO

GIUSEPPE, Cardinal FERRETTO

GUSTAVO, Cardinal TESTA

Primo Principi, Secretary.

[*Latin ed. p. 1163*]

Appendix A to the decree of the Pontifical Commission for the Government of the City of the Vatican, January 7, 1964, No. V.

DESIGNATION AND ORGANIZATION OF THE OFFICES OF THE GOVERNMENT:

Office of the Secretariat

Legal Office

Office of Personnel and Civil Registry

Accounting Office

General Directorate

General Directorate of Monuments

Directorate of Museums, Pontifical Galleries, and Technical Services

General Directorate of Economic Services

Office of the Secretariat

Service of Provisions and Supplies

Apostolic Florist

Office of Goods

Construction Service

Translated by churchlatin.ai, a product of Boyne Archives

Post Office
Service of Laboratories and Installations
Office of Telegraph and Telephones
Service of the Central Telephone Exchange and Network
Office of Taxes
Service of Gardens, Roads, and Sanitation
Automobile Service
Health Services
Pontifical Gendarmerie Corps
Vatican Gardens.

Translated by churchlatin.ai, a product of Boyne Archives